THE

EMPHASISED BIBLE.

A New Translation

DESIGNED

TO SET FORTH THE EXACT MEANING, THE PROPER TERMINOLOGY AND THE GRAPHIC STYLE OF THE SACRED ORIGINALS;

ARRANGED

TO SHOW AT A GLANCE NARRATIVE, SPEECH, PARALLELISM, AND LOGICAL ANALYSIS, ALSO TO ENABLE THE STUDENT READILY TO DISTINGUISH THE SEVERAL DIVINE NAMES;

AND EMPHASISED THROUGHOUT

AFTER THE IDIOMS OF THE HEBREW AND GREEK TONGUES.

WITH

EXPOSITORY INTRODUCTION, SELECT REFERENCES, & APPENDICES OF NOTES.

THIS VERSION HAS BEEN ADJUSTED, IN THE OLD TESTAMENT, TO THE NEWLY REVISED "MASSORETICO-CRITICAL" TEXT (OR ASSURED EMENDATIONS) OF DR. GINSBURG; AND, IN THE NEW TESTAMENT, TO THE CRITICAL TEXT ("FORMED EXCLUSIVELY ON DOCUMENTARY EVIDENCE") OF DRS. WESTCOTT AND HORT.

BY

JOSEPH BRYANT ROTHERHAM,

TRANSLATOR OF "THE NEW TESTAMENT CRITICALLY EMPHASISED."

VOLUME III. PROVERBS—MALACHI.

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SELECTION OF SIGNS AND ABBREVIATIONS.

Signs of Emphasis.

(') and (| |) call for slight stress.
(|| ||) and (< >) call for more decided stress.
The latter of these is confined to preplaced words and clauses, *leading up to* what follows.

Punctuation.

In English works closely punctuated the familiar comma has too much to do. Hence the employment of a half comma (،) in this Bible, to set the comma free for clause division.

Signs connected with Divine Names.

GOD, printed thus, represents the short form *El*.
GOD, printed thus, represents the longer *Eloah*.
God, without peculiarity of type, the plural form *Elohim*.
For "Yahweh" instead of "Jehovah," see Intro., Chapter IV.

Abbreviations.

M.C.T.	= Current Massoretic Hebrew Text, as critically edited by Dr. Ginsburg.	
G.n.	= Ginsburg's Notes to Hebrew Bible.	
Cod.	= Standard Written Copies of Hebrew Bible.	
Ear. pr. edns.	= Hebrew Bibles printed between 1482 and 1525.	
Written	= reading preserved in Hebrew text (*kethiv*).	
Read	= reading as corrected in Hebrew margin (*kcri*).	
Aram.	= Aramæan (or Chaldee)	Version.
Sep.	= Septuagint (Ancient Greek)	Version.
Syr.	= Syriac (Ancient)	Version.
Vul.	= Vulgate (Ancient Latin)	Version.
O.G.	= Oxford Gesenius	Hebrew Lexicon.
T.G.	= Tregelles' Gesenius	Hebrew Lexicon.
Fu.	= Fuerst's	Hebrew Lexicon.
Davies	= B. Davies'	Hebrew Lexicon.

*** For fuller information, see *ante*, pp. 29–32.

THE PROVERBS.

General Introduction, in Praise of Wisdom, as the Source whence Proverbs are derived (Chapters I. to IX).

1 1 The proverbs of Solomon, son of David, King of Israel:

2 For the knowledge of wisdom and correction,
For discerning the sayings of intelligence;
3 For receiving the correction of prudence,
Righteousness and justice, and equity;
4 For giving To the simple shrewdness,[a]
To the young man, knowledge and discretion.

5 A wise man |will hear|, and will increase learning,
And a ‖discreet man‖ <wise counsels> will acquire,
6 By gaining discernment of proverb, and satire,
The words[b] of the wise, and their dark sayings.
7 ‖The reverence of Yahweh‖ is the beginning of knowledge,
<Wisdom and correction> the foolish have despised.

8 Hear, my son, the correction of thy father,
And do not reject the instruction of thy mother;
9 For <a wreath of beauty> shall they' be to thy head,
And chains of ornament, to thy neck.

10 My son, <if sinners entice' thee> do not consent.
11 <If they say—
Come with us,—
Let us lie in wait for blood,
Let us watch in secret for him who is needlessly innocent;[c]
12 Let us engulf them, like hades, |alive|,
<While in health> like them who are going down to the pit;
13 <All costly substance> shall we find,
We shall fill our houses with spoil;
14 <Thy lot> shalt thou cast into our midst,
<One purse> shall there be |for us all|!>
15 My son, do not walk in the way with them,
Withhold thy foot from their path.[d]
16 For ‖their feet‖ <to mischief> do run,
And haste to the shedding of blood.
17 Surely <in vain> is spread the net,
In the sight of aught that hath wings![e]
18 Yet ‖they‖ <for their own blood> lie in wait,
They watch in secret for their own life.[a]
19 Such' are the ways of every one that graspeth with greed,
<The life[a] of the owners thereof> it taketh away!

20 ‖Wisdom‖ <in the open place> soundeth forth,
<In the broadways> she raiseth her voice;
21 <At the head of bustling streets> she crieth aloud,—
<At the openings of the gates in the city—her sayings> she doth utter:—
22 How long, ye simple ones, will ye love simplicity?
And ‖scoffers‖ <in scoffing> delight them?
And ‖dullards‖ hate knowledge?
23 Will ye turn, at my reproof?
Lo! I will pour out to you my spirit,
I will make known my words to you.

24 <Because I called, and ye refused,
I stretched out my hand, and no' one regarded;
25 But ye dismissed all my counsel,
And <to my rebuke> would not yield>
26 ‖I also‖ <at your calamity> will laugh,
I will mock, when cometh your dread;
27 When cometh as a crashing' your dread,
And ‖your calamity‖ <as a storm-wind> overtaketh,
When there come upon you, distress and anguish.
28 ‖Then‖ will they call me, but I will not answer,
They will seek me diligently, but shall not find me.
29 <Because they hated knowledge,
And <the reverence of Yahweh> did not choose;
30 Consented not to my counsel,
Disdained all my rebuke>
31 Therefore shall they eat of the fruit of their own way,
And <with their own counsels> be filled.
32 For ‖the turning away of the simple‖ will slay them,—
And ‖the carelessness of dullards‖ will destroy them.
33 Whereas ‖he that hearkeneth unto me‖ shall dwell safely,
And be at rest, without dread of misfortune.

2 1 My son, <if thou wilt receive my sayings,
And <my commandments> wilt treasure up by thee;

[a] Or: "prudence."
[b] Or: "sentences."
[c] Or: "who is innocent in vain."
[d] Some cod. (w. Aram., Sep., Syr., Vul.): "paths"
[e] Ml.: "any owner (*baal*) of a wing." Somecod. (w. Sep., Vul.): "owners" (pl.)—G.n.

[a] U.: "soul."

2 So that thou Direct unto wisdom, thine ear,
Bend thy heart unto understanding;
3 Yea if <for understanding> thou cry aloud,
<For knowledge> utter thy voice;
4 If thou seek her as silver,
And <like hid treasure> thou search for her>
5 ‖Then‖ shalt thou understand the reverence of Yahweh,
And <the knowledge of God> shalt thou find.
6 For ‖Yahweh‖ giveth wisdom,
<Out of his mouth> knowledge and understanding;
7 Yea he treasureth for the upright safety,
A shield [is he] to them who walk in integrity.[a]
8 To him that observeth the paths of justice,
Yea <the way of his men[b] of lovingkindness> he doth guard.
9 ‖Then‖ shalt thou understand righteousness and justice,
And equity—every noble course.
10 <When wisdom entereth thy heart,
And ‖knowledge‖ |to thy soul| is sweet>
11 ‖Discretion‖ shall watch over thee,
‖Understanding‖ shall preserve thee:—
12 To rescue thee from the way of the wrongful,
From the man that speaketh perverse things;
13 From them who forsake the paths of rectitude,
To walk in the ways of darkness;
14 Who rejoice to do wrong,
Exult in the perversities of the wrongful;
15 ‖Whose paths‖ are twisted,
And they are tortuous' in their tracks:
16 To rescue thee from the woman that is a stranger,
From the female unknown who with her speeches seduceth;
17 Who forsaketh the friend of her youth,[c]
And <the covenant of her God> hath forgotten;
18 For she hath appointed[d] unto death her house,
And unto the shades her courses;
19 ‖None who go in unto her‖ come back,
Neither attain they unto the paths of life:[e]
20 To the end that thou walk in the way of good men,
And <the paths of the righteous> that thou observe.
21 For ‖the upright‖ shall abide on the earth,[f]—
And ‖the men of integrity‖[g] shall remain[h] therein;
22 But ‖the lawless‖ |out of the earth| shall be cut off,
And ‖traitors‖ shall they tear away[i] therefrom.

[a] Or: "without blame."
[b] *Written*: "man"; *read*: "men."
[c] Prob. her husband; cp. Jer. iii. 4.
[d] So it shd be (w. Sep.)—G.n.
[e] Sep. expands this line into two:—
"Neither attain they unto paths of rectitude,
For they find not the years of life"—G.n.
[f] Or: "in the land." Cp. Ps. xxxvii. 11.
[g] Or: "the blameless."
[h] Or: "be left over."
"Read perh. *shall be torn away*"—O.G. 650[b].

3 1 My son <mine instruction> do not thou forget,
And <my commandment> let thy heart observe;
2 For <length of days and years of life,
And blessedness> shall they add to thee.
3 <Lovingkindness and faithfulness> let them not forsake thee,—
Bind them upon thy neck,
Write them upon the tablet of thy heart:[a]
4 So find thou favour and good repute,
In the eyes of God and man.

5 Trust thou in Yahweh with all thy heart,
And <unto thine own understanding> do not lean:
6 <In all thy ways> acknowledge[b] him,
And ‖he‖ will make straight thy paths.
7 Do not become wise in thine own eyes,
Revere Yahweh and avoid evil:[c]
8 <Healing> shall it be to thy body,[d]
And refreshing to thy bones.
9 Honour thou Yahweh with thy substance,
And with the firstfruit of all thine increase;
10 So shall thy storehouses be filled' with plenty,
And <with new wine>[e] shall thy vats overflow.

11 The <chastening of Yahweh> my son do not reject,
Nor loathe his rebuke;
12 For <whom Yahweh loveth'> he correcteth,[f]
He causeth pain[g] to the son in whom he delighteth.
13 How happy the man who hath found wisdom,
And the man who draweth forth understanding,
14 For better' is her merchandise than the merchandise of silver,
Yea <than gold> her increase;
15 |More precious| is she than corals,[h]
Yea |none of thy delightful things| doth equal her:
16 ‖Length of days‖ is in her right hand,
<In her left> are riches and honour;[i]
17 ‖Her ways‖ are ways of pleasantness,
And ‖all her paths‖ are peace;[k]
18 <A tree of life> is she to them who secure her,—
And ‖they who hold her fast‖ are every one to be pronounced happy.

19 ‖Yahweh‖ <in wisdom> founded the earth,
Establishing the heavens' with understanding;
20 <By his knowledge> the resounding deeps were burst open,
And ‖the skies‖ drop[l] down dew.

[a] "Memory"—O.G. 521[b], *d*.
[b] U.: "know."
[c] Job i. 1, etc.
[d] So it shd be (w. Sep. and Syr.). Cp. G. Intro. 141.
[e] Or: "must."
[f] Cp. Job v. 17; Heb. xii. 6.
[g] So it shd be (w. Sep.)—G.n.
[h] Sep. inserts here:—
"No harmful thing will compare with her,
Well-known is she to all who draw near unto her"
—G.n.
[i] Sep. inserts here:—
"<Out of her mouth> proceedeth righteousness,
|Law and lovingkindness| are on her tongue."—G.n.
[k] Or: "well-being."
[l] Cp. chap. viii. 22-31.

21 My son, let them not depart from thine eyes,
Guard thou counsel, and purpose:
22 So shall they become life to thy soul,
And an adorning' to thy neck;[a]
23 ||Then|| shalt thou walk securely in thy way,
And ||thy foot|| shall not stumble;
24 <When thou sittest[b] down> thou shalt have no dread,
Yea thou shalt lie down, and sweet' shall be thy sleep.
25 Be not thou afraid of sudden' dread,
Nor of the desolation of the lawless, when it cometh.
26 For ||Yahweh|| will be in all thy ways,[b]
And will keep thy foot from the snare.
27 Withhold not good from them who ask it,[b]
When it is in power of thy hand[c] to do it:
28 Do not say to thy neighbour,[d]
Go and come again,
And to-morrow' I will give,
When thou hast it by thee.[e]
29 Devise not against thy neighbour an injury,
Seeing that ||he|| dwelleth securely by thee.
30 Contend not with a man without cause,
If he hath dealt thee no wrong.
31 Do not thou envy the man of violence,
Neither choose thou any of his ways;
32 For <an abomination to Yahweh> is the tortuous man,
But <with the upright> he is intimate.
33 ||The curse of Yahweh|| is in the house of the lawless one,
But <the home of the righteous> he blesseth.
34 <Though[f] at scoffers he scoffeth>
Yet <to the humbled> he granteth favour.
35 <Honour> shall the wise inherit,—
But <as for dullards> shame shall carry them away.

4 1 Hear, ye sons, the correction of a father,
And attend, that ye may know understanding.
2 For <good teaching> have I given you,
<Mine instruction> do not ye forsake.
3 For <a son> became I to my father,
Tender and most precious in the sight of my mother.[g]
4 So he taught me, and said to me—
Let thy heart |lay hold of my words|,
Keep my commandments and live!

5 Acquire wisdom, acquire understanding,
Do not forget, neither decline thou from the sayings of my mouth.
6 Do not forsake her, and she will guard thee,—
Love her and she will keep thee.
7 ||The principal thing|| is wisdom, acquire thou wisdom,[a]
<With all thine acquisition> acquire thou understanding.
8 Exalt her, and she will set thee on high,[b]
She will bring thee to honour, when thou dost embrace her:
9 She will give for thy head, a wreath of beauty,
<A crown of adorning> will she bestow upon thee.

10 Hear, my son, and receive my sayings,
And they will multiply to thee the years of life.
11 <In the way of wisdom> have I taught thee,
I have guided thee in tracks of uprightness.
12 <When thou walkest> thy step' shall not be hemmed in,
And <if thou runnest> thou shalt not stumble.
13 Take fast hold of correction, let her not go,—
Keep her, for ||she|| is thy life.
14 <Upon the path of the lawless> do not thou enter,
And do not advance in the way of the wicked:
15 Avoid it, do not pass thereon—
Turn from it, and depart.
16 For they sleep not, unless they can do mischief,—
They rob themselves of their sleep, if they cannot cause someone to stumble.[c]
17 For they consume bread gotten by lawlessness,
And <wine obtained by violence> they drink.
18 But ||the path of the righteous|| is as the light of dawn,[d]—
Going on and brightening, unto meridian day.[e]
19 ||The way of the lawless|| is like[f] darkness,
They know not, at what they stumble.

20 My son <to my words> attend,
<To my sayings> incline thou thine ear;
21 Let them not depart[g] from thine eyes,
Keep them in the midst of thy heart;
22 For <life> they are', to them who find them,—
And <to every part of one's flesh> they bring healing.
23 <Above all that must be guarded> keep thou thy heart,
For <out of it> are the issues[h] of life.

[a] Sep. adds:—
"Yea it shall be healing to thy flesh (or body),
And refreshing to thy bones"—G.n.
[b] So it shd be (w. Sep. —G.n.
[c] *Written*: "hands"; *read*: "hand." In some cod. (w. 2 ear. pr. edns., and Sep.): "hand" (sing.) both *written* and *read*—G.n.
[d] *Written*: "neighbours"; *read*: "neighbour." Some cod. (w. 1 ear. pr. edns.: "neighbour" (sing.) both *written* and *read*—G.n.
[e] Sep. adds:—
"to do good,
For thou knowest not what a day may bring forth."
Cp. chap. xxvii. 1—G.n.
[f] The word "Though" not in Aram., Sep., Syr., Vul.)—G.n.
[g] A sp. v.r. (*sevir*): "Most tender and precious of the children of my mother"; and so in some cod. both *written* and *read* (w. 7 ear. pr. edns. [2 *Rabb.*])—G.n. Cp. G. Intro. 189.

[a] Or: "The beginning of wisdom [is], Acquire wisdom."
[b] Or: "promote thee."
[c] *Written*: "if they cannot stumble"; *read*: "cause to stumble." Some cod. (w. 2 ear. pr. edns.) have the causative—G.n.
[d] Or: "bright light"; ml.: "a light of brightness."
[e] Ml.: "the stable part of day"—"when the sun seems motionless in midheaven"—O.G. 465b.
[f] Some cod. (w. 1 ear. pr. edn.); "in"—G.n.
[g] "(Strictly let them not practise, exhibit, deviation)"—O.G. 531b.
[h] "Sources (origin and direction)"—O.G. 313, 426.

24 Remove from thee, perverseness of mouth,
And <craftiness of lips> put far from thee.
25 Let ‖thine eyes‖ <right onward> look,—
And ‖thine eyelashes‖ point straight before thee.
26 Make level the track of thy foot,[a]
That ‖all thy ways‖ may be directed aright:
27 Decline not, to the right hand or to the left,—
Turn away thy foot from wickedness.[b]

5 1 My son, <to my wisdom> attend,
And <to mine understanding> incline thou thine ear:
2 That thou mayest preserve discretion,—
And <as for knowledge> that thy lips may guard it.
3 For <with sweet droppings> drip the lips of her that is a stranger,
And <smoother than oil> is her mouth;[c]
4 But ‖the latter end of her‖ is bitter as wormwood,
Sharp, as a two-edged sword!
5 ‖Her feet‖ are going down to death,—
<On hades> will her steps take firm hold.
6 <Lest ‖the path of life‖ she should ponder>
Her tracks have wandered she knoweth not [whither].

7 ‖Now‖ therefore, ye sons, hearken unto me,
And do not turn away from the sayings of my mouth.
8 Keep far from her[d] thy way,
And do not go near the opening of her house:
9 Lest thou give, to other men, thy vigour,
And thy years, to him that is cruel:
10 Lest strange men |be well fed| by thy strength,
And ‖thy toils‖ be in the house of the alien.
11 So shalt thou grieve[e] in thy latter end,
In the failing of thy flesh and of thy healthy condition;[f]
12 And thou shalt say—
How' I hated correction!
And <reproof> my heart disdained';
13 Neither hearkened I to the voice of my teachers,
Nor <to my instructors> inclined I mine ear:
14 Soon' was I in all evil,
‖In the midst of convocation and assembly‖.

15 Drink thou water out of thine own cistern,
And flowing streams out of the midst of thine own well.
16 Let not[g] thy fountains |flow over| abroad
In the streets, dividings of waters:

17 Let them be for thyself |alone|,—
And not' for strangers with' thee.
18 Let thy well-spring be blessed,—
And get thy joy from[a] the wife of thy youth:—
19 A loving hind! a graceful doe!
Let |her bosom| content thee at all times,
And <in her love> mayst thou stray evermore.
20 Wherefore, then, shouldst thou stray, my son, with a strange woman?
Or embrace the bosom of a woman unknown?
21 For <before the eyes of Yahweh> are the ways of a man,—
And <all his tracks> doth he consider:[b]
22 ‖His own iniquities‖ shall entrap him with the lawless,
And <by the cords of his own sin> shall he be seized.
23 ‖He‖ shall die, for lack of discipline,
And <by the abounding of his perversity> shall he be lost.

6 1 My son <if thou
have become surety for thy neighbour,—
have struck for a stranger thy hands>[c]
2 Thou hast been snared by the sayings of thy mouth,—
Thou hast been caught' by the sayings of thy mouth.
3 Do this then, my son, and deliver thyself,
When thou hast come into the hand of thy neighbour,
Go, haste thee, and urge thy neighbour;[d]
4 Do not give Sleep to thine eyes, or
Slumber to thine eyelashes;
5 Deliver thyself, as a gazelle out of the hand,
And as a bird, out of the hand[e] of the fowler.

6 Go to the ant, thou sluggard,
Observe her ways, and be wise;
7 Which, <having no harvest, [f] scribe, or ruler>
8 Prepareth |in the summer| her food,
Hath collected |in the harvest| her sustenance.[g]
9 How long, O sluggard, wilt thou lie?
How long ere thou rise from thy sleep?
10 A little sleep, a little slumber,
A little folding of the hands to rest:—
11 So shall come in, as a highwayman, thy poverty,
And ‖thy want‖ as one armed with a shield.[h]

[a] Some cod. (w. Sep., Syr., Vul.): "in" ("find thy joy in")—G.n.
[b] Or: "carefully weigh." Or perh.: "make level."
[c] Ml.: "palms." Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "palm"—G.n.
[d] Ml.: "neighbours." But some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.) have: "neighbour" (sing.)—G.n.
[e] Some cod. (w. Aram., Sep., Syr.): "snare"—G.n.
[f] So it shd be (w. Aram., Sep.)—G.n.
[g] Sep. here adds:—
"Or go to the bee,
And learn ‖how abundantly busy‖ she is,
How precious' she maketh her work—
So that <the product of her toil> is procured by kings and peasants for healing.[*]
It is coveted by all, and highly esteemed;
Lo! then <feeble in strength> though she is,
Yet hath she done honour to wisdom and thus is extolled."
[*] Cp. chap. xvi. 24.
[h] Cp. chap. xxiv. 33, 34.

[a] Sep. here adds:—
"From the way of wickedness,
For <the ways on the right hand> God' approveth,
While perverted' are those on the left,
But ‖he‖ will make level thy tracks,
And <thy goings—in peace> will he prosper."
—G.n.
[b] Or: "palate." [c] Ml.: "from unto her."
[d] So it shd be (w. Sep.)—G.n. [e] Ml.: "plumpness."

12 <An abandoned man, a man of iniquity> [is
he] who—
Goeth on in perversity of mouth;
13 Winketh with his eyes,[a]
Speaketh[b] with his foot,[c]
Pointeth with his fingers;
14 [Hath] perverse things in his heart,
Deviseth mischief on every occasion,
<Strifes> he sendeth forth.
15 <For this cause> suddenly' cometh his doom,
<In a moment> shall he be torn in pieces and
there be no' mending.

16 <These six things> doth Yahweh hate,
Yea ‖seven‖ are the abomination of his soul:—
17 Eyes' that are lofty,
A tongue' that is false,
And hands' shedding innocent blood;
18 A heart' contriving iniquitous devices,
Feet' hasting to run into mischief;
19 One that uttereth lies—a false witness,
And one sending forth strifes between
brethren.

20 Observe thou, my son, the commandment of thy
father,
And do not declino from the instruction of thy
mother:
21 Bind them upon thy heart continually,
Fasten them upon thy neck;
22 <When thou walkest abroad> it shall guide
thee,
<When thou sleepest> it shall watch over
thee,
<When thou wakest> it shall speak to thee:
23 For <a lamp> is the commandment,
And ‖the instruction‖[d] a light,
And <the way of life> are the reproofs of
correction:
24 To keep thee from the wicked woman,
From the flattery of the tongue of her that is a
stranger.
25 Do not covet her beauty, in thy heart,
Neither let her take thee, by her eyelashes;
26 Because <for the sake of an impure woman>
[a man may be brought] even to a cake of
bread,—
And ‖a man's wife‖
<For' a precious soul> may hunt!
27 Can a man snatch up fire in his bosom,
And ‖his clothes‖ not be burned?
28 Or can a man walk upon hot coals,
And ‖his feet‖ not be burned?
29 ‖So‖ he that goeth in unto his neighbour's
wife,
No man shall be guiltless' who toucheth her!
30 Men despise not a thief, when he stealeth,
To satisfy his appetite,[e] because he is famished;
31 Yet <if found> he must pay back seven-
fold,
<All the substance of his house> must he
give:

32 ‖He that committeth adultery with a woman‖
lacketh sense,[a]
‖A destroyer of his own life‖[b] is he' that doeth it;
33 <Smiting and shame> shall he find,
And ‖his reproach‖ shall not be wiped out;
34 For ‖jealousy‖ is the rage of a man,
Nor will he spare, in the day of avenging;
35 He will not look, at any ransom,
Neither will he consent, though thou increase
the bribe.

7 1 My son, keep my sayings,
And <my commandments> treasure by thee;[c]
2 Keep my commandments and live,
And mine instruction, as the pupil[d] of thine
eye;
3 Bind them upon thy fingers,
Write them, on the tablet of thy heart;
4 Say unto wisdom, <My sister> thou!
And <an acquaintance>[e] call thou |under-
standing|:
5 That thou mayest be kept, from the woman that
is a stranger,
From the female unknown, who |with her
speeches| doth flatter.

6 For <in the window of my house,
Through my lattice> I looked out;
7 And saw among the simple ones,
Discerned among the youths,
A young man lacking sense;[f]
8 Passing through the street, near her corner,
And <on the way to her house> he sauntered
along;
9 In the twilight, in the evening of the day,
In the midst of the night, and the gloom;
10 And lo! ‖a woman‖ came to meet him,
Attired as one unchaste, of a wily heart.
11 <Boisterous> is she, and rebellious,
<In her house> abide not her feet;
12 Now' outside, now' in the broadways,
And <near every corner> she lieth in wait:
13 So she caught him, and kissed him,
And <emboldening her face> she said to him:
14 ‖Peace'-offerings‖ are by[g] me,
<To-day> have I paid my vows;
15 <For this cause> came I forth to meet thee,
To seek diligently thy face, and I have found
thee:
16 <Coverlets> have I spread on my couch of
pleasure,
Dark-hued stuffs, of the yarn of Egypt;
17 I have sprinkled my bed,
With myrrh, aloes, and cinnamon:
18 Come! let us take our fill of endearments,
until morning,
Let us delight ourselves with caresses;

[a] *Written*: "eye"; *read*: "eyes"—G.n.
[b] Or, less probably: "scrapeth"—O.G.
[c] *Written*: "foot"; *read*: "feet"—G.n.
[d] Cp. ver. 20.
[e] Ml.: "fill his soul."

[a] Ml.: "heart." Cp. Hos. iv. 11, n.
[b] U.: "soul."
[c] Sep. adds:—
"My son, honour thou Yahweh, and be bold,
And <apart from him> be afraid of no other."
—G.n.
[d] Ml.: "little man."
[e] "Kinsman"—O.G.
[f] Ml.: "heart." Cp. chap. vi. 32, n.
[g] Or: "upon." Perh. = "were due from me"—R.V. marg. Or: the suggestion may be—of plenty for feasting; or even—a pretence of piety.

19 For the husband is not' in his house,
He hath gone on a journey afar;
20 <A bag of silver> hath he taken in his hand,
<On the day of the full moon>[a] will he enter his house.
21 She turneth him aside, with her great persuasiveness,—
<With the flattery of her lips> she compelleth him:
22 <Going after her instantly>
<As an ox, to the slaughter> he entereth,
And, as in fetters, unto the correction of a fool:
23 Until an arrow cleaveth' his liver,
As a bird hasteth' into a snare,
And knoweth not, that <for his life> it is!

24 Now, therefore‖ ye sons, hearken unto me,
And attend, to the sayings of my mouth;
25 Let not thy heart |turn aside to her ways|,
Do not go astray, in her paths.
26 For <many, wounded> hath she caused to fall,—
Yea strong men, slain wholly by her:
27 ‖Ways to hades‖[b] are in her house,
Descending into the chambers of death.

8 1 Doth not ‖wisdom‖ cry aloud?
And ‖understanding‖ send forth her voice?
2 <At the top of the high places above the way,
At the place where paths meet> she taketh her stand:
3 <Beside the gates, at the entrance of the city,—
At the going in of the openings> she shouteth:—
4 <Unto you, O men> I call,
And <my voice> is unto the sons of men;
5 Understand, ye simple ones, shrewdness,
And |ye dullards| understand sense;
6 Hear, for <princely things> will I speak,
And the opening of my lips shall be of equity;
7 For <faithfulness> shall my mouth softly utter,
But <the abomination of my lips> shall be lawlessness;
8 <In righteousness> shall be all the sayings of my mouth,
‖Nothing therein‖ shall be crafty or perverse;
9 ‖All of them‖ shall be plain, to them who would understand,
And just, to such as would gain knowledge.
10 Receive my correction, and not silver,
And knowledge, rather than choicest gold.
11 For better' is wisdom, than ornaments of coral,
And ‖no delightful things‖ can equal her.
12 ‖I, wisdom‖ inhabit shrewdness,[c]—
And <the knowledge of sagacious things> I gain.
13 ‖The reverence of Yahweh‖ is to hate wickedness:
<Pride, arrogance, and the way of wickedness;
And a mouth of perverse things> do I hate.

14 ‖Mine‖ are counsel, and effective working,
‖I‖ am understanding, ‖mine‖ is valour:
15 <By me> kings reign,
And dignitaries decree righteousness;[a]
16 <By me> rulers govern,
And nobles—all the righteous' judges:[b]
17 ‖I‖ love |them who love me|,[c]
And ‖they who diligently seek me‖ find me:
18 ‖Riches and honour‖ are with me,
Lordly wealth, and righteousness;
19 Better' is my fruit, than gold—yea fine gold,
And mine increase, than choice silver;
20 |In the way of righteousness| I march along,
In the middle of the paths of justice:
21 That I may cause them who love me to inherit substance,
And <their treasuries> I may fill.[d]

22 ‖Yahweh‖ had constituted me the beginning of his way,
Before his works,
At the commencement of that time;
23 <At the outset of the ages>[e] had I been established,[f]
In advance of the antiquities of the earth;
24 <When there was no resounding deep> I had been brought forth,
When there were no fountains, abounding with water;
25 <Ere yet the mountains had been settled,[g]
Before the hills> had I been brought forth:
26 Or ever he had made the land and the wastes,
Or the top of the dry parts[h] of the world:
27 <When he prepared the heavens> ‖there‖ was I!
When he decreed a vault upon the face of the resounding deep;
28 When he made firm the skies above,
When the fountains of the resounding deep |waxed strong|;
29 When he fixed for the sea its bound,
That ‖the waters‖ should not go beyond his bidding,
When he decreed the foundations of the earth:—
30 Then became I beside him, a firm and sure worker,
Then became I filled with delight, day by day,
Exulting before him on every occasion;
31 Exulting in the fruitful land of his earth,
Yea ‖my fulness of delight‖ was with the sons of men.[i]

[a] Cp. Ps. lxxxi. 3.
[b] Ml.: "The ways of hades."
[c] Or: "prudence."

[a] Or (mf.): "make righteous decrees."
[b] Some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.): "judges of righteousness" [="righteous judges"—G.n. Cp. G. Intro. 862-3.
[c] *Written*: "her": *read*: "me." Some cod. (w. 1 ear. pr. edn., Aram., Syr., Sep. and Vul.) both *write* and *read*: "me"—G.n.
[d] Sep. here adds:—
"<If I tell you the things which daily come to pass> I must mention those which from the outset of the ages may be recounted"—G.n.
[e] Or: "age-during time."
[f] So it shd be (w. Sep.)—G.n.
[g] Cp. Ps. civ. 8.
[h] Or: "first of the earth-particles"—O.G.
[i] Or: "Adam."

32 |Now, therefore| ye sons, hearken to me,
For how happy are they who <to my ways>
pay regard!
33 Hear ye correction, and be wise,
And do not neglect.
34 How happy the man that doth hearken to
me,—
Keeping guard at my doors, day by day,
Watching at the posts of my gates;
35 For ||he that findeth me|| findeth life,
And hath obtained favour from Yahweh;
36 But ||he that misseth me|| wrongeth his own
soul,
||All who hate me|| love death.

9 1 ||Wisdom|| hath builded her house,
hath hewn out her seven pillars;
2 hath slaughtered her beasts,[a]
hath mingled[b] her wine,
hath even set in order her table;
3 hath sent forth her maidens,
She crieth aloud
Upon the tops of the heights of the city:
4 Whoso is simple, let him turn in hither,
<As for him that lacketh sense>[c] she saith to
him—
5 Come, feed on my food,
And drink of the wine I have mingled;
6 Forsake the simple ones, and live,
And advance in the way of understanding.
7 ||He that rebuketh a scoffer|| getteth to himself
contempt,
And ||he that reproveth a lawless man|| [getteth
to himself] his shame.[d]
8 Do not reprove a scoffer, lest he hate thee,
Reprove a wise man, and he will[e] love thee.
9 Give to a wise man, and he will[e] be wiser
still,
Inform a righteous man, and he will[e] increase
learning.
10 <The beginning of wisdom> is the reverence of
Yahweh,
And ||the knowledge of the Holy||[f] is under-
standing;
11 For <by me> shall be multiplied—thy days,
And there be added to thee—the years of life.
12 <If thou art wise> thou art wise for thyself,
But <if thou scoff> |alone| shalt thou bear
it.[g]

13 ||The woman Stupidity|| is boisterous,
So simple' that she knoweth not what she would
do;[h]

14 So she sitteth at the entrance of her house,
Upon a seat, in the heights of the city;
15 To invite them who pass by the way,
Who are going straight on in their paths:
16 ||Whoso is simple|| let him turn aside hither,
And <as for him that lacketh sense>[a] she saith
to him:
17 ||Stolen waters|| will be sweet,—
||And a secret meal||[b] will be pleasant;
18 But he knoweth not, that the shades are
there;
<In the depths of hades> are her guests.[c]

The Proverbs proper—the First and Principal Collection (Chapters X. to XXIV.).

10 1 The Proverbs of Solomon:
||A wise son|| maketh a glad father,
But ||a foolish[d] son|| is the grief of his mother.
2 The treasures of lawlessness |do not profit|,
But ||righteousness|| delivereth from death.
3 Yahweh |suffereth not to famish| the soul of
the righteous,
But ||the desire of the lawless||[e] he thrusteth
away.
4 He' becometh poor, who dealeth with a slack
hand,
But ||the hand of the diligent|| maketh rich.[f]
5 |He that gathereth in summer| is a prudent
son,
||He that sleepeth long in harvest|| is a son
causing shame.
6 ||Blessings|| are for the head of the righteous
man,
But ||the mouth of the lawless|| covereth up
wrong.
7 ||The memory of the righteous|| yieldeth
blessing,
But ||the name of the lawless|| dieth out.[g]
8 ||The wise in heart|| will accept command-
ments,
But ||he that is foolish with his lips|| shall be
thrust away.
9 ||He that walketh uprightly|| may walk securely,
But ||he that maketh crooked his ways|| shall
be found out.

[a] Ml.: "slain food."
[b] Cp. Is. v. 22, n.
[c] Ml.: "heart." Cp. vi. 32, n.
[d] Ml.: "blemish."
[e] Or: "that he may."
[f] Ml.: "holy ones"; but pl. may be that "of excellence."
[g] Sep. and Syr. add:—
"||He that leaneth on falsehoods|| the same |is feeding on wind|,
Yea ||he|| pursueth flying' birds;
For he hath forsaken the paths of his own vineyard,
And <on the tracks of his field> he doth stray;
<Going therefore through a parched' desert,
And a land given up to thirst>
He gathereth worthless fruit in his hands"—G.n.
[h] "Knoweth not anything"—O.G. 553b. Ml.: "knoweth not what."

[a] Ml.: "heart." Cp. vi. 32, n.
[b] Ml.: "Bread of concealments."
[c] Sep. and Syr. here add:—
"But turn thou away—do not linger in the place,
Neither set thine eyes upon her,
For so shalt thou pass by strange waters;
Refrain thou from strange waters,
And <from a strange fountain> do not drink,
That thou mayest multiply thy days,
And there be added to thee the years of life"
—G.n.
[d] Or: "stupid."
[e] Some cod. (w. 1 ear. pr. edn.): "the treacherous." Cp. chap. xi. 6—G.n.
[f] Sep. here adds:—
"A son trained by discipline becometh wise,
But <on a dullard> one may labour."
[g] Or: "decayeth."

10 ‖He that winketh with the eye‖ causeth sorrow,
And ‖he that is foolish with his lips‖ shall be thrust aside.[a]

11 <A well-spring of life> is the mouth of the righteous,
But ‖the mouth of the lawless‖ covereth wrong.

12 ‖Hatred‖ stirreth up strifes,
But <over all transgressions> love' throweth a covering.

13 <In the lips of the intelligent> is found wisdom,
But ‖a rod‖ is for the back of him that lacketh sense.[b]

14 ‖Wise men‖ treasure up knowledge,
But ‖the mouth of the foolish‖ is a terror[c] near at hand.

15 ‖The substance of the rich‖ is his strong city,
‖The terror[c] of the poor‖ is their poverty.

16 ‖The labour of the righteous‖ [leadeth] to life,
‖The increase of the lawless‖ to sin.

17 <On the way to life> is he that heedeth correction,
But ‖he that hateth[d] reproof‖ is going[e] astray.

18 ‖He that concealeth hatred‖ hath false lips,
<And he that sendeth forth slander> ‖the same‖ is a dullard.

19 <In the multitude of words> there wanteth not transgression,
But ‖he that restraineth his lips‖ sheweth prudence.

20 <Choice silver> is the tongue of the righteous,
But ‖the sense[b] of the lawless‖ is very small.

21 ‖The lips of the righteous‖ feed[f] multitudes,
But ‖the foolish‖ <for lack of sense>[b] shall die.

22 ‖The blessing of Yahweh‖ itself' maketh rich,
And he addeth no grievance therewith.

23 It is <mere sport to a stupid man> to commit lewdness,
But <wisdom> pertaineth to a man of understanding.

24 <The dread of the lawless one> ‖the same‖ shall overtake him,
But ‖the desire of the righteous‖ shall be granted.[g]

25 <Like the passing away of a tempest> so the lawless' one is' not,
But ‖the righteous‖ [hath] an age-abiding foundation.

26 <As vinegar to the teeth, and as smoke to the eyes>
‖So‖ is the sluggard, to them who send him.

27 ‖The reverence of Yahweh‖ addeth days,
But ‖the years of the lawless‖ shall be shortened.

28 ‖The hope of the righteous‖ shall be gladness,
But ‖the expectation of the lawless'‖ shall vanish.

29 <A refuge for the blameless> is the path of Yahweh,
But ‖destruction‖[a] [awaiteth] the workers of iniquity.

30 ‖The righteous‖ <to times age-abiding> shall remain unshaken,
But ‖the lawless'‖ shall not inhabit the earth.

31 ‖The mouth of the righteous‖ beareth the fruit of wisdom,
But ‖a perverse tongue‖ shall be cut off.

32 ‖The lips of the righteous‖ know what is pleasing,
But ‖the mouth of the lawless'‖ [speaketh] perversities.

11 1 ‖A deceptive balance‖ is an abomination to Yahweh,
But ‖a full weight‖ is his delight.

2 <When pride cometh> then cometh contempt,
But <with the modest> is wisdom.

3 ‖The integrity of the upright‖ shall guide them,
But ‖the crookedness of the treacherous‖ shall be their ruin.

4 Wealth |shall not profit| in the day of wrath,
But ‖righteousness‖ shall deliver from death.

5 ‖The righteousness of the blameless‖ shall smooth his way,
But <by his own lawlessness> shall the lawless one |fall|.

6 ‖The righteousness of the upright‖ shall deliver them,
But <by their own craving> shall the treacherous be captured.

7 <When the lawless man dieth> his expectation |perisheth|,
And ‖the hope of strong men‖ hath vanished.

8 ‖The righteous man‖ |out of distress| is delivered,
Then cometh a lawless man into his place.

9 <With the mouth> a profane man destroyeth his neighbour,
But <through knowledge> shall righteous men be delivered.

10 <When it is |well with the righteous|> the city |exulteth|,
<When the lawless perish> there is a shout of triumph.

[a] Instead of this line Sep. and Syr. read :—
"But ‖he that reproveth to the face‖ maketh peace"
—G.n.

[b] Ml.: "heart." Cp. chap. vii. 32, n.

[c] "Ruin"—O.G.

[d] So "the clause ought to be rendered"—G. Intro. 863.

[e] Or: "leadeth."

[f] Or: "shepherd."

[g] So it shd be (w. Aram. and Syr.); or: "favoured" (w. Sep.)—G.n. [M.C.T.: "let him give."]

[a] "Ruin"—O.G.

11 <When the upright are blessed> exalted' is the city,
But <by the mouth of the lawless> it is overthrown.[a]

12 ||He that sheweth contempt for his neighbour|| lacketh sense,[b]
But ||a man of understanding|| observeth silence.

13 ||He that goeth about talebearing|| revealeth a secret,
But ||he that is faithful in spirit|| concealeth a matter.

14 <With no' guidance> a people will fall,
But ||safety|| lieth in the greatness of the counsellor.

15 He that becometh surety for a stranger ||goeth to utter ruin||,
But ||he that hateth striking hands|| is secure.

16 ||A gracious wife|| obtaineth honour,[c]
But ||the diligent||[d] shall obtain wealth.

17 The man of lovingkindness |dealeth well with his own soul|,
But the cruel man |troubleth his own flesh|.

18 ||The lawless man|| earneth the wages of falsehood,
But ||he that soweth righteousness|| hath the reward of fidelity.

19 ||A righteous son||[e] [turneth] to life,
But ||he that pursueth wickedness|| to his own death.

20 |The abomination of Yahweh| are they of perverse heart,
But <his delight> are the men of blameless life.

21 <Hand to hand>[f] the wicked' man shall not be held innocent,
But ||the seed of the righteous|| hath been delivered.

22 <As a ring of gold in the snout of a swine>
Is a woman of beauty who hath abandoned discretion.

23 ||The desire of the righteous|| is only' good,
||The expectation of the lawless|| is wrath.

24 There is' who scattereth, and increaseth yet more,
And who withholdeth of what is due, only' to come to want.

25 ||The liberal soul|| shall be enriched,[g]
And ||he that refresheth|| shall himself also' be refreshed.

26 <He that keepeth back corn> the populace' will curse him,
But there is ||a blessing|| for the head of him that selleth.

27 ||He that diligently seeketh good|| aimeth at favour,
But ||he that studieth mischief|| it shall come on himself.

28 <He that trusteth in his riches> ||the same|| shall fall,[a]
But <like the leaf> shall the righteous break forth.

29 ||He that troubleth his own house|| shall inherit the wind,
But <a servant> shall the foolish' be, to the wise in heart.

30 ||The fruit[b] of the righteous|| is a tree of life,
And ||he that rescueth[c] souls|| is wise.

31 Lo! ||the righteous|| in the earth' shall be recompensed,
How much more' the lawless and the sinner.

12 1 ||He that loveth correction|| loveth knowledge,
But ||he that hateth reproof|| is brutish.

2 ||A good man|| obtaineth favour from Yahweh,
But <a man of wicked devices> will he condemn.

3 A son of earth [shall not be established| by lawlessness,
But ||the root of the righteous|| shall not be disturbed.

4 ||A virtuous[d] woman|| is the crown of her husband,[e]
But <a veritable decay in his bones> is she that causeth shame.

5 ||The plans of the righteous|| are just,
But ||the counsels[f] of the lawless|| are deceitful.

6 ||The words of the lawless|| are—of lying in wait for blood,
But ||the mouth of the upright|| shall deliver them.

7 Overthrown' are the lawless and they are' not,
But ||the house of the righteous|| shall stand.

8 <In proportion to his prudence> is a man |to be praised|,
But ||the perverse in heart|| shall be an object of contempt.

9 Better' slighted, and have a servant,
Than to honour oneself, and come short of bread.

10 ||A righteous man|| regardeth the desire[g] of his beast,
But ||the compassions of the lawless|| are cruel.

[a] Or: "ruined."
[b] Ml.: "heart." Cp. chap. vi. 32, n.
[c] Sep. and Syr. add:—
"But a seat of contempt—a wife that hateth righteousness;
||Sluggards|| shall come to poverty"—G.n.
[d] So it shd be (w. Sep. and Syr.)—G.n.
[e] So it shd be [*ben* for *kén*] (w. Sep. and Syr.)—G.n. [See Table I. at end of Intro.]
[f] Perh. = "through all generations"—T.G.; or: "assuredly"—Fuerst, Davies. Cp. chap. xvi. 5.
[g] Ml.: "made fat."

[a] *Gt.*: "fade," "wither away"—G.n.
[b] *Gt.*: "mouth."
[c] Ml.: "taketh."
[d] Or: "strong," "worthy," "capable." Cp. chap. xxxi. 10-31.
[e] Ml.: "owner" (Heb. *ba'al*).
[f] Or: "directions" ("steerings").
[g] U.: "soul."

11 ‖He that tilleth his land‖ shall be filled with food,
But ‖he that runneth after worthless men‖ lacketh sense.[a b]

12 A lawless man craveth' the prey[c] of the wicked,
But ‖the root of the righteous‖ is enduring.[d]

13 <By the transgression of the lips> is the wicked' man |ensnared|,
But the righteous' |cometh out of distress|.[e]

14 <Of the fruit of a man's mouth> shall he be satisfied with good,
And ‖the dealing of the hands of a son of earth‖ shall be paid back to him.

15 ‖The way of the foolish‖ is right in his own eyes,
But ‖he that hearkeneth to counsel‖ is wise.

16 ‖A foolish man‖ <on the [same] day>[f] letteth his vexation be known,
But ‖he that concealeth an affront‖ is prudent.

17 ‖He that whispereth faithfulness‖ declareth righteousness,
But ‖a false witness‖ is a fraud.

18 There is' who babbleth, as with thrusts of a sword,
But ‖the tongue of the wise‖ hath healing.

19 ‖A lip that is faithful‖ shall be firm to futurity,
But <only for a twinkling>[g] is the tongue that is false.

20 ‖Deceit‖ is in the heart of contrivers of mischief,
But <to the counsellors of peace> shall be joy.

21 <Unseemly[h] to the righteous> is any trouble,
But ‖the lawless‖ are full of misfortune.

22 |An abomination to Yahweh| are lips that are false,
But ‖he that dealeth faithfully‖ is[i] his delight.

23 ‖A prudent man‖ concealeth knowledge,
But ‖the heart of dullards‖ proclaimeth folly.

24 ‖The hand of the diligent‖ shall bear rule,
But ‖the indolent‖ shall come under tribute.

25 <When anxiety is in the heart of a man> one may bow him down,
But ‖a good[k] word‖ maketh him glad.

26 The righteous man guideth his neighbour,[l]
But ‖the way of the lawless‖ leadeth them astray.

27 Indolence |roasteth not| his own game,[a]
But ‖the substance of a man‖ is precious |when he is diligent|.

28 <In the way of righteousness> is life,
And <in the path thereof> immortality.[b]

1 ‖A wise son‖ [cometh of] a father's correction. **13**
But ‖a scoffer‖ heareth not a rebuke.

2 <Of the fruit of his mouth> shall a man eat[c] what is good,
But ‖the soul of the treacherous‖ [shall be sated with] violence.

3 ‖He that watcheth his mouth‖ guardeth his soul,[d]
<He that openeth wide his lips> [it shall be] his ruin.

4 The sluggard ‖desireth‖, but his soul[e] hath |nothing|.
But ‖the soul of the diligent‖ shall be enriched.[f]

5 <A word of falsehood> the righteous' man |hateth|,
But ‖the lawless‖ causeth shame and disgrace.

6 ‖Righteousness‖ guardeth the man of blameless way,
But ‖lawlessness‖ overthroweth the sinner.[g]

7 There is' Who feigneth himself rich, yet hath nothing at all,
Who pleadeth poverty, yet hath great substance.

8 ‖The ransom of a man's life‖[h] is his wealth,
But ‖the poor‖ heareth not rebuke.

9 ‖The light of the righteous‖ rejoiceth,[i]
But ‖the lamp of the lawless‖ goeth out.

10 <Only by pride> doth one cause contention,
But <with the well-advised>[k] is wisdom.

11 ‖Wealth gotten by greed‖[l] diminisheth,
But ‖he that gathereth by little‖[m] increaseth.[n]

12 ‖Hope deferred‖ sickeneth the heart,—
But <a tree of life> is desire fulfilled.

13 ‖He that despiseth a matter‖ shall get pledged thereto,
But ‖he that revereth a commandment‖ the same shall be recompensed.[o]

[a] "Slackness doth not start its game"—O.G. 355.
[b] So O.G. 39[a], 677[a]. But *Gt.* that instead of "the path thereof" shd be read: "an abominable way"; in which case we must needs adopt his next v.r. ('*el* for '*al*) and complete the line thus: "But an abominable way [leadeth] to death"—G.n.
[c] Some cod. (w. Aram., Syr., Vul.): "be filled with"—G.n.
[d] Or: "life."
[e] Or: "appetite."
[f] Or: "be made fat."
[g] Ml.: "sin."
[h] U.: "soul."
[i] *Gt.*: "ariseth."
[k] *Gt.*: "with the modest." Cp. chap. xi. 2—G.n.
[l] So it shd be (w. Sep., Vul.). Cp. chap. xx. 21—G.n.
[m] Ml.: "on the hand."
[n] Sep. and Syr. add:—
"‖A righteous man‖ sheweth favour and lendeth;
Better' is he that sustaineth the heart at the beginning
Than he that inspireth confidence and deferreth hope."
[o] Sep. and Syr. add:—
"‖A crafty son‖ hath nothing good,
But <as for a wise servant> his doings prosper, and his way is directed aright"—G.n.

[a] Or: "brains"; ml.: "heart." Cp. chap. vi. 32, n.
[b] Sep. adds:—
"‖He that delighteth himself in the drinking of wine‖
Shall leave his own stronghold a disgrace."
[c] Or: "gain"; ml.: "net."
[d] So it shd be (w. Sep.)—G.n.
[e] Sep. adds:—
"‖He that observeth equity‖ shall find compassion,
But ‖he that assaileth in the gates‖ woundeth souls"—G.n.
[f] *Gt.*: "at once"—G.n.
[g] Ml.: "while I wink."
[h] So it shd be (w. Sep., Syr.)—G.n.
[i] Some cod. (w. Sep.): "he who dealeth f. is" (sing.)—G.n. So "the clause ought to be rendered"—G. Intro. 863.
[k] "Agreeable"—O.G.
[l] *Gt.*: "A righteous man searcheth out his own pasture." Cp. Job xxxix. 8—G.n.

14 ‖The instruction of the wise‖ is a well-spring of life,
By departing from the snares of death.

15 ‖Sound discretion‖ yieldeth favour,[a]
But ‖the way of the treacherous‖ is rugged.[b]

16 ‖Every prudent man‖ maketh use of knowledge,
But ‖a dullard‖ spreadeth folly.

17 ‖A lawless messenger‖ falleth into mischief,
But ‖a faithful herald‖ bringeth healing.

18 Poverty and contempt‖ are for him that neglecteth correction,
But ‖he that regardeth reproof‖ shall be honoured.

19 A desire fulfilled‖ is sweet to the soul,
But it is ‖an abomination to the lawless‖[c] to depart from evil.

20 ‖He that walketh with the wise‖ becometh wise,
But ‖the friend of dullards‖ becometh foolish.[d]

21 Evil pursueth ‖sinners‖,
But <unto the righteous> shall good' be recompensed.

22 A good man‖ leaveth an inheritance to children's children,
But <laid up for the righteous> is the wealth of the sinner.

23 ‖Much food‖ is in[e] the fallow ground of the poor,
But there is' that is swept away, for want of justice.

24 He that withholdeth his rod‖ hateth his son,—
But ‖he that loveth him‖ carefully correcteth him.[f]

25 The righteous‖ eateth to satisfy his appetite,[g]
But ‖the belly of the lawless‖ shall want.

14 1 Every ‖wise woman‖ buildeth up her house,
But ‖a foolish one‖ <with her own hands> would break it down.

2 ‖He that walketh in his uprightness‖ is one who revereth Yahweh,
But ‖he that is crooked in his way‖ is one who despiseth him.

3 <In the mouth of the foolish> is a haughty' rod,
But <as for the lips of the wise> thou shalt give heed to them!

4 <Without cattle> the crib is clean,
But ‖much increase‖ is in the strength of the ox.

5 ‖A faithful witness‖ will not deceive,
But a false witness ‖uttereth deceitful things‖.

6 A scoffer seeketh' wisdom, and there is' none,
But ‖knowledge‖ <to the discerning> is easy.

7 Get thee from the presence of a man that is a dullard,
When thou perceivest not the lips of knowledge.[a]

8 ‖The wisdom of the prudent‖ is to understand his way,
But ‖the folly of dullards‖ is a fraud.

9 ‖The foolish‖ scoff at guilt,
But <between the upright> is good pleasure.

10 ‖The heart‖ knoweth its own bitterness,[b]
And <in its joy> no stranger shareth.

11 ‖The house of the lawless‖ shall be destroyed,
But ‖the tent of the upright‖ shall flourish.[c]

12 There is' a way that enticeth a man,[d]
But <at the latter end thereof> are the ways of death!

13 <Even |in laughter|> the heart' may be in pain,
And ‖the latter end of gladness‖ be grief.[e]

14 <With his own ways> shall be filled the backslider in heart,
And <from himself>[f] shall a good man [be satisfied].

15 ‖The simple‖ believeth every word,
But ‖the prudent‖ looketh well to his going.

16 ‖A wise man‖ feareth, and avoideth evil,
But ‖a dullard‖ is haughty and confident.

17 ‖The impatient‖ worketh folly,
And ‖a man of wicked devices‖ is hated.

18 The simple inherit' folly,
But ‖the shrewd‖ crowneth himself with knowledge.

19 Abased are the wicked, before the good,
And ‖the lawless‖, at the gates of the righteous.

20 <Even by his neighbour> is a poor man hated,
But ‖the lovers of the rich man‖ are many.

21 ‖He that sheweth contempt for his neighbour‖ sinneth,
But <he that sheweth favour to the afflicted>[g] how happy is he!

22 Shall they not |become vagrants|, who devise evil?
But ‖lovingkindness and faithfulness‖ [be to] them who devise good.

23 <By all labour> there will be abundance,
But ‖the talk of the lips‖ tendeth only' to want.

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[a] Sep. adds:
"And ‖the knowledge of the law‖ is |good understanding|,
But," etc. [as in text].—G.n.

[b] Meaning uncertain. Cp. O.G. 451[a].

[c] So the clause ought to be rendered (w. Sep. and Syr.)—G. Intro. 863. [d] Or: "wicked;" or "worse."

[e] Or: "yielded the f. g. (w. Y.'s blessing)"—O.G. 644[b].

[f] Ml.: "carefully seeketh for him correction."

[g] V.: "soul."

[a] Some cod. (w. 1 ear. pr. edn. [*Rabb.*]): "falsehood"—G.n. [! "And acknowledge not the lips of falsehood."]

[b] Ml.: "the b. of its own soul."

[c] Or: "break forth."

[d] Ml.: "is pleasing before a man."

[e] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [Heb.: mended by simple regrouping of letters.]

[f] *Gt.*: "from his own doings." Cp. Jer. xvii. 10—G.n.

[g] Or: "oppressed," "humbled."

24 ||The crown of the wise|| is their wealth,
But ||the folly of dullards|| is ||folly||.

25 <A deliverer of souls> is a faithful' witness,
But ||he that uttereth falsehoods|| is a fraud.

26 <In the reverence of Yahweh> is strong security.
And ||his children|| shall have a place of refuge.

27 ||The reverence of Yahweh|| is a well-spring of life,
That a man may avoid[a] the snares of death.

28 <In the multitude of a people> is the majesty of the king,
But <in the ceasing of population> is the ruin of the prince.

29 ||One slow to anger|| hath great understanding,
But ||the hasty in spirit|| exalteth folly.

30 <The life of the whole body> is a tranquil mind,[b]
But <a decay of the bones> is jealousy.

31 ||The oppressor of the poor|| hath reproached his Maker,
But he that sheweth favour to the needy, is one who |holdeth Him in honour|.

32 <By his own wickedness> shall the lawless man |be thrust down|,
But the righteous' |seeketh refuge in his integrity|.[c]

33 <In the heart of the intelligent> reposeth wisdom,
But <in the midst of dullards> it maketh itself known.

34 ||Righteousness|| exalteth a nation,
But <a reproach to any people'||[d] is sin'.

35 ||The good-pleasure of a king|| is due to a servant who is discreet,
But ||his indignation|| shall be against him that bringeth shame.

15 1 ||A soft answer|| turneth away wrath,
But a cutting word raiseth anger.

2 ||The tongue of the wise|| adorneth knowledge,—
But ||the mouth of dullards|| belcheth out folly.

3 <In every place> are the eyes of Yahweh,
Observing the evil and the good.

4 ||Gentleness of the tongue|| is a tree of life,
But ||crookedness therein|| a grievous wound in the spirit.

5 A foolish [son]|| spurneth the correction of his father,
But ||he that heedeth a reproof|| sheweth prudence.[e]

6 ||The household of the righteous man|| is a great treasure,
But <in the increase of the lawless> is disturbance.

7 ||The lips of the wise|| scatter abroad knowledge,
But ||the heart of dullards|| is not right.[a]

8 ||The sacrifice of lawless men|| is an abomination to Yahweh,
But ||the prayer of the upright|| is his delight.

9 ||An abomination to Yahweh|| is the way of the lawless,
But <the pursuer of righteousness> he loveth.

10 There is ||grievous correction|| for him that forsaketh the right path,
||He that hateth rebuke,| shall die.

11 ||Hades and destruction|| are before Yahweh,
How much more' then, the hearts of the sons of men.[b]

12 A scoffer |loveth not| one who reproveth him,
<Unto the wise> doth he not go.

13 ||A joyful heart|| maketh a pleasing countenance,—
But <in sorrow of heart> is a stricken spirit.

14 ||The heart of the intelligent|| seeketh knowledge,
But ||the mouth[c] of dullards|| feedeth on folly.

15 ||All the days of the afflicted|| are sorrowful,
But ||a cheerful heart|| is a continual banquet.

16 Better' is a little, with the reverence of Yahweh,
Than great treasure, and disquietude therewith.

17 Better' is an allowance of herbs,[d] and love |there|,
Than a fatted ox, and hatred therewith.

18 ||A wrathful man|| stirreth up strife,
But ||he that is slow to anger,| calmeth contention.[e]

19 ||The way of the sluggard|| is like a thorn hedge,
But ||the path of the upright|| is a raised road.

20 ||A wise son|| maketh a glad father,—
But ||a dullard,|[f] despiseth his own mother.

21 ||Folly|| is joy to him that lacketh sense,[g]—
But ||a man of understanding|| taketh a straight course.

22 Plans |are frustrated|, for lack of consultation,
But <by the multitude of counsellors> shall counsel[h] |be established|.

[a] Ml. and tersely: "To avoid."
[b] Ml.: "heart."
[c] So it shd be (w. Sep.)—G.n.
[d] Ml.: "to peoples."
[e] Sep. here adds:—
"<In the abounding of righteousness> is great treasure,
But ||the lawless|| out of the land' shall be uprooted"
—G.n.

[a] Cp. O.G. 467[a]; Davies' H.L. 299.
[b] Or: "Adam.
[c] "Face," *written*; "mouth," *read*. In some cod. (w. 1 ear. pr. edn., Aram., Sep. and Syr.): "mouth" is both *written* and *read*; but in others (w 1 ear. pr. edn. and Vul.): "face" is both *written* and *read*—G.n.
[d] Or: "vegetables."
[e] Sep. adds:—
"A man slow to anger calmeth contention,
But a lawless man rouseth it again"—G.n.
[f] Some cod. (w. Aram., Sep., Syr.): "a son who is a dullard"—G.n.
[g] Ml.: "heart." Cp. chap. vi. 32, n.
[h] So it shd be (w. Aram., Sep. Syr.). Cp. chap. xix. 21—G.n.

23 A man hath joy in the answer of his own mouth,
And ‖a word in its season‖—how good!

24 ‖The way of life‖ is upwards to the prudent,
That he may depart from hades beneath.

25 <The house of proud men> will Yahweh tear down,
But he will maintain the boundary of the widow.

26 <An abomination to Yahweh> are the plottings of the wicked,
But <with the pure> are sayings of sweetness.

27 He |troubleth his own house| who graspeth with greed,
But ‖he that hateth gifts‖[a] shall live.

28 ‖The heart of the righteous‖ studieth[b] to answer,
But ‖the mouth of the lawless‖ belcheth out[c] mischiefs.

29 Far off is Yahweh from the lawless,
But <the prayer of the righteous> will he hear.

30 ‖The sparkling of bright eyes‖ rejoiceth the heart,
‖Good news‖ giveth marrow to the bones.[d]

31 ‖The ear that heareth the reproof which giveth life‖
<In the midst of the wise> shall remain.

32 ‖He that declineth correction‖ despiseth his own soul,[e]
But ‖he that heareth reproof‖ gaineth sense.[f]

33 ‖The reverence of Yahweh‖ is the correction of wisdom,
And <before honour> is humility.

16 1 <To man> belong the preparations of the heart,
But <from Yahweh> cometh the answer of the tongue.

2 ‖All the ways of a man‖ [may be] pure in his own eyes,
But ‖he that testeth spirits‖ is Yahweh.

3 Roll upon Yahweh thy doings,
That thy plans |may be established|.

4 <Everything> hath Yahweh made for its own purpose,
Yea ‖even the lawless one‖ for the day of calamity.

5 <An abomination to Yahweh> is every one who is haughty in heart,
<Hand to hand> he shall not be held innocent.[g]

6 <By lovingkindness and fidelity> shall iniquity be covered,[a]
And <in the revering of Yahweh> is a turning away from wrong.

7 <When |acceptable to Yahweh| are the ways of a man>
<Even his enemies> doth he cause to make peace with him.

8 Better a little with righteousness,
Than large revenues without justice.

9 ‖A man's heart‖ deviseth his way,
But ‖Yahweh‖ directeth his steps.

10 ‖An oracle‖ is on the lips of a king,
<In giving sentence> his mouth must not be unfaithful.

11 ‖The balance and scales of justice‖ belong to Yahweh,
And <his handiwork> are all the weights of the bag.

12 <The abomination of kings> is to work lawlessness,
For <by righteousnesss> is established a throne.

13 <The delight of kings>[b] are lips of righteousness,—
And <the words of uprightness>[c] he loveth.

14 ‖The wrath of a king‖ [meaneth] messengers of death,
But ‖a man who is wise‖ will appease it.

15 <In the light of a king's countenance> is life,
And ‖his good-pleasure‖ is like the cloud of harvest-rain.[d]

16 <To acquire wisdom> how much better than gold!
And <to get hold of understanding> more choice than silver!

17 ‖The highway of the upright‖ is to avoid evil,[e]
|He preserveth his soul| who guardeth his way.[f]

18 <Before grievous injury> pride!
And <before a fall> haughtiness of spirit!

19 Better is lowliness of spirit with the patient,[g]
Than a portion of spoil with the proud.

20 ‖He that showeth discretion concerning a matter‖ shall find good,
And <he that trusteth in Yahweh> how happy is he!

[a] Or: "bribes."
[b] Ml.: "muttereth" = "repeateth to himself."
[c] Cp. verse 2.
[d] Or: "fatteneth the body." [e] Or: "life."
[f] Ml.: "heart." Cp. vi. 32, n.
[g] Sep. here adds:—
"<At the beginning of a way> it is good to do righteousness,
And more pleasing before God than to offer sacrifices.
‖He that seeketh Yahweh‖ shall find knowledge and righteousness,
Yea they who seek him uprightly shall find peace.
‖All the doings of Yahweh‖ are in righteousness,
But the lawless one is kept for the day of calamity"
—G.n.

[a] Or: "shall a propitiatory covering be put over iniquity."
[b] Some cod. (w. Aram., Sep., Syr.): "a king." In others "king" is *written*, and "kings" *read*—G.n.
[c] So it shd be (w. Sep.)—G.n.
[d] "Spring-rain cloud"—O.G. Cp. Deu. xi. 14.
[e] Sep. adds:—
"And <length of life> are the ways of righteousness.
‖He that accepteth correction‖ shall prosper,
And ‖he that heedeth reproofs‖ shall gain wisdom"
—G.n.
[f] Sep. adds:—
"And ‖he that loveth his life‖ restraineth his mouth"
—G.n.
[g] Or: "afflicted," "oppressed," "humbled."

21 ||The wise in heart|| shall be called intelligent,
And ||sweetness of lips|| increaseth persuasiveness.

22 ||A well-spring of life|| is discretion to its owner,
But ||the correction of the foolish|| is folly.

23 ||The heart of the wise|| giveth discretion to his mouth,
And <upon his lips> increaseth persuasiveness.

24 <A comb of honey> are pleasant words,
Sweet to the taste[a] and healing[b] to the bone.

25 There is' a way that enticeth a man,
But <at the latter end thereof> are the ways of death.[c]

26 ||The appetite[a] of the toiler|| hath toiled for him,
For his mouth |hath urged him on|.

27 ||An abandoned man||[d] diggeth up mischief,—
And <upon his lips> as it were a fire is scorching.

28 ||A perverse man|| sendeth forth strife,
And ||a tattler|| separateth intimate friends.

29 ||A ruthless man|| enticeth his neighbour,
And leadeth him in a way |not good|.[e]

30 <Closing his eyes> to devise perverse things,
<Biting his lips> he hath plotted mischief.

31 <A crown of adorning> is a hoary head,
<In the way of righteousness> it should be found.

32 Better' he that is slow to anger, than a hero,
And he that ruleth his spirit, than he that captureth a city.

33 <Into the lap> is cast the lot,
But <from Yahweh> is its every decision.[f]

17 1 Better' a dry morsel, and peace therewith,
Than a house full of contentious' sacrifices.

2 ||A prudent servant|| shall rule over a son who causeth shame,
And <in the midst of brothers> shall he share the inheritance.

3 Fining-pot for silver, crucible for gold,
But |he that trieth hearts| is ||Yahweh||.

4 ||Discord|| giveth heed to the aggrieving lip,—
||Falsehood|| giveth ear to the destroying tongue.

5 ||He that mocketh the poor|| hath reproached his Maker,
|He that maketh merry at distress| shall not be held innocent.[g]

6 |The crown of old men| consists of children's children,
|And the adornment of children| is their fathers.[a]

7 <Unseemly in an unworthy man> is the lip of excellence,[b]
Much more' <in one of noble mind> the lip of falsehood.

8 A gift, in the eyes of its owner, is ||a stone of beauty||,
<Whithersoever it turneth> it bringeth prosperity.

9 ||He that hideth a transgression|| seeketh love,
But ||he that repeateth a matter|| separateth intimate friends.

10 A reproof sinketh more deeply into an intelligent man
Than a hundred stripes into a dullard!

11 <Nothing less than rebellion> doth a wicked' man seek,
And ||a relentless messenger|| shall be sent out against him.

12 Let a bereaved bear encounter' a man,
Rather than a dullard with his folly!

13 <He that returneth evil for good>
Evil shall not depart' from his house.

14 <A letting forth of water> is the beginning of strife,
Therefore <before it breaketh out> abandon ||contention||.

15 <He that justifieth the lawless, and he that condemneth the righteous>
<An abomination to Yahweh> are they ||both||.

16 Wherefore' is there a price in the hand of a dullard?
That he who is without sense |may acquire wisdom|.

17 <At all times> doth a friend love,
And ||a brother for distress|| must be born.

18 <A man lacking sense>[c] is one who striketh hands,
Giving security, before his neighbour.

19 <A lover of transgression> is one who loveth strife,
|He that heighteneth his door|[d] seeketh grievous harm.

20 ||The crooked in heart|| shall not find good,
And ||he that is perverse with his tongue|| shall fall into wickedness.

21 ||He that begetteth a dullard|| it is to his own grief,
Neither can the father of the base |rejoice|.

[a] U.: "soul."
[b] Cp. chap. vi. 8, n.
[c] Same as chap. xiv. 12.
[d] Ml.: "A man of Belial." Cp. 1 S. i. 16; ii. 12, n.
[e] Or: "right."
[f] Or: "sentence."
[g] Sep. adds:—
"But ||he that sheweth him favour|| shall find compassion."

[a] Sep. adds:—
"||The faithful|| hath all the fulness of wealth,
But ||the rebellious|| hath not a small coin."—G.n.
[b] *I.e.*: "commanding speech"—Fuerst. Or: "excess," *i.e.*, "arrogant speech"—O.G.
[c] Ml.: "heart." Cp. chap. vi. 32, n.
[d] Or: "gate." Some read: "mouth." See O.G.

22 ‖A joyful heart‖ worketh an excellent cure,—
But ‖a stricken spirit‖ drieth up the bone.

23 <A bribe out of his bosom> doth a lawless man take,
To pervert the ways of justice.

24 <Before the face of the discerning> is wisdom,
But ‖the eyes of a dullard‖ are in the ends of the earth.

25 <A vexation to his father> is the son that is a dullard,
And a bitterness to her that bare him.

26 Surely ‖to chastise the righteous‖ is not good,
To smite the noble-minded for equity.

27 <Sparing of his words> is one who valueth knowledge,
And <of a thoughtful[a] spirit> is a man of intelligence.

28 ‖Even a fool holding his peace‖ is accounted |wise|,—
‖He that closeth his lips‖ [is thought] to have understanding.

18 1 A man seeketh ‖for satisfaction‖ going his own way,
<Through all safe counsel> he breaketh.

2 A dullard |delighteth not| in understanding,
In nothing save the exposing of his own heart.[b]

3 <When the lawless man cometh in> then cometh also contempt,
And <with shame> reproach.

4 <Deep waters> are the words of a man's mouth,—
<A bubbling brook> the well-spring of wisdom.

5 ‖To prefer a lawless man‖ is not good,
Thrusting away the righteous in judgment.

6 ‖The lips of a dullard‖ enter into contention,
And ‖his mouth‖ <for blows> crieth out.

7 ‖The mouth of a dullard‖ is his ruin,
And ‖his lips‖ are a snare to his soul.

8 ‖The words of a tattler‖ are dainties,[c]
‖They‖ therefore go down into the chambers of the inner man.[d]

9 <Surely he that is slothful in his work>
‖Brother‖ is he' to a master at laying waste.

10 <A tower of strength> is the Name of Yahweh,
<Thereinto> runneth the righteous and is safe.

11 ‖The substance of a rich man‖ is his strong city,
And like a high wall in his imagination.

12 <Before grievous injury> a man's heart is haughty,
And <before honour> is humility.[e]

13 ‖He that answereth before he heareth‖
<A folly> it is' to him, and |a reproach|.

14 ‖The spirit of a man‖ sustaineth his sickness,
But <a dejected spirit> who can bear it?

15 ‖The heart of the intelligent‖ acquireth knowledge,
Yea ‖the ear of the wise‖ seeketh knowledge.

16 ‖The gift of a man‖ maketh room for him.
And <before great men> setteth him down.

17 Righteous' is he that is first in his own cause,
Then cometh[a] his neighbour, and thoroughly searcheth him.

18 The lot causeth ‖contentions‖ to cease,
And <the mighty> it parteth.

19 ‖A brother estranged‖[b] [is worse] than a strong city,—
And ‖contentions‖ are as the bar of a citadel.

20 <Of the fruit of a man's mouth> shall his inmost mind[c] be satisfied,
<With the product of his lips> shall he be satisfied.

21 ‖Death and life‖ are in the power of the tongue,
And ‖its friends‖ shall eat its fruits.

22 ‖Who hath found a wife‖[d] hath found a blessing,
And hath obtained favour from Yahweh.[e]

23 <Supplications> doth the poor' man utter,
But ‖the rich‖ answereth fiercely.

24 ‖A man[f] having [many] friends‖ shall come to ruin,
But there is' a loving one, who sticketh closer than a brother.

19 1 Better' is a poor man, walking in his integrity,
Than one of perverse lips,[g] and ‖he‖ a dullard.

2 Surely <for the soul to be |without knowledge|> is not good,
And ‖he that hasteth with his feet‖ strayeth.

3 ‖The folly of a man‖ subverteth his way,
And <against Yahweh> his heart is angry.

4 ‖Wealth‖ addeth many friends,
But ‖the poor man‖ <from his own friend> is parted.

5 ‖A false witness‖ shall not be held innocent,
And ‖he that uttereth lies‖ shall not escape.

[a] *Written*: "cool"; *read*: "calm," or [Fuerst] "thoughtful"—G.n.
[b] Or: "mind." Cp. chap. vi. 32, n.
[c] "Bits greedily swallowed"—O.G. 529[b]. "Arcoracular"—Fuerst.
[d] Cp. chap. xxvi. 22.
[e] Cp. chap. xv. 33.

[a] *Written*: "cometh"; *read*: "then cometh." Some cod. (w. 3 ear. pr. edns.): "then cometh"—G.n.
[b] Or: "discordant brethren"—T.G. "Very dubious"—O.G.
[c] MI.: "belly."
[d] Some cod. (w. Aram. MSS., Sep., Syr., Vul.): "a good wife"—G.n.
[e] Sep. and Vul. here add:—
"‖He that putteth away a good wife‖ putteth away a blessing,
And taketh a woman who is unchaste, stupid, or lawless"—G.n.
[f] Sp. v.r. (*sevir*), which in some cod. (w. Aram. and Syr.) is both *written* and *read*— G.n. Following this v.r. and preferring *rua'* as the root at the end of the line, we might render thus:—
"There are' friends, who can shout for joy,
But there is' a loving one, who sticketh closer than a brother."
That is—Many will shout with us in prosperity, for one who will stick close to us in adversity.
[g] Some cod. (w. Arum. and Syr.): "ways"—G.n.

6 |Many‖ will entreat the favour[a] of a noble,
And ‖every one‖ is a friend to a man abounding in gifts.

7 |All the brethren of a poor man‖ hate him,
How much more have ‖his friends‖ gone far from him,[b]
He may hunt up promises—there are' none.[c]

8 |He that acquireth sense‖[d] loveth his own soul,
|He that guardeth understanding‖ shall find blessing.

9 ‖A false' witness‖ shall not be held innocent,
And ‖he that uttereth lies‖ shall perish.

10 <Unseemly for a dullard> is delicate living,
How much more for ‖a servant‖ to bear rule over princes.

11 ‖The discretion of a man‖ deferreth his anger,
And ‖his adorning‖ is to pass over transgression.

12 <The growl as of a young lion> is the rage of a king,
But <like dew upon the grass> is his good pleasure.

13 <Engulfing ruin to his father> is a son that is a dullard,—
And <a continuous dripping> are the contentions of a wife.

14 |House and substance‖ are an inheritance from one's fathers,
But <from Yahweh> cometh a wife who is prudent.

15 ‖Sloth‖ falleth into a deep sleep,
And ‖a soul that is indolent‖ shall famish.

16 ‖One who guardeth the commandment‖ guardeth his life,[e]
‖He that is reckless in his ways‖ shall die.[f]

17 <A lender to Yahweh> is one who sheweth favour to the poor,
And <his good deed> He will pay him back.

18 Correct thy son, because there is' hope,
Yet <not so as to slay him> let thy passion[e] be excited.

19 ‖A man in a rage‖ taketh away the penalty,—
Nevertheless <if thou let him go free> the more [stripes] must thou add.

20 Hear counsel, receive correction, that thou mayest be wise in thine after-life.

21 Many' are the devices in a man's heart,
But <the counsel of Yahweh> ‖that‖ shall stand.

22 ‖The charm of a man‖ is his lovingkindness,—
And better' a poor man, than one who deceiveth.

23 ‖The reverence of Yahweh‖ leadeth to life,
Satisfied' then, let a man remain—let him not be visited by calamity.

24 A sluggard burieth his hand in the dish,
<Even unto his own mouth> will he not bring it back.

25 <The scoffer> thou shalt smite, and |the simple‖ will beware,
But correct[a] a man of intelligence—he will understand teaching.[b]

26 <He that ruineth his father, and chaseth away his mother>
Is a son causing shame and reproach.

27 Cease, my son, to hear instruction that would cause thee to wander from the sayings of knowledge.

28 ‖An abandoned' witness‖[c] scorneth justice,
And ‖the mouth of lawless men‖ swalloweth iniquity.

29 <Prepared for scoffers> are punishments,
And stripes, for the back of dullards.

20 1 Wine is ‖a scoffer‖, and strong drink ‖a brawler‖,
‖Every one therefore who erreth therein‖ is unwise.

2 <The growl as of a young lion> is the dread inspired by a king,
|He that provoketh him| endangereth[d] his own life.[e]

3 <Honour> hath the man who sitteth away from strife,
But ‖any fool‖ may break through.

4 <By reason of the autumn>[f] a sluggard will not plough,
Therefore[g] shall he beg in harvest, and there be' nothing.

5 <Deep water> is counsel in a man's heart,
But ‖a man of understanding‖ will draw it out.

6 A kind' man[h] one may call[i] ‖a great' man‖,—
But <a faithful' man> who can find?

7 <As for a righteous man |walking in his integrity|>
How happy are his children after him!

8 ‖A king sitting on the throne of judgment‖
Scattereth, with his eyes, all wrong.

9 Who can say, I have cleansed my heart,
I am pure from my sin?

[a] Ml.: "appease (make sweet or pleasant) the face."
[b] Sep. here adds:—
"‖A good purpose‖ <to such as can discern it> will draw near,
And ‖a wise man‖ will find it,
<He that aboundeth in doing evil> evil' shall repay him"—G.n.
[c] Or: "which are nothing."
[d] Ml.: "heart." Cp. chap. vi. 32, n.
[e] Heb.: *nephesh*. U.: "soul."
[f] "Die prematurely"—O.G.

[a] Or: "reprove."
[b] Cp. xxii. 17.
[c] Heb.: "a witness of Belial." Cp. 1 S. i. 16, n.
[d] Or: "forfeiteth." Cp. O.G. 307[a], 3.
[e] U.: "soul."
[f] "That is, the abundance of autumn fruits"—T.G. "After harvest"—O.G. "Denoting the cold rainy season generally"—Fuerst.
[g] *Written*: "he shall beg"; *read*: "Therefore shall," etc. Some cod. (w. 5 ear. pr. edns.): "Therefore"—G.n.
[h] So it shd be (w. Sep.)—G.n.
[i] *Gt.*: "shall be called"—G.n.

10 <Divers weights, and divers measures>
<An abomination to Yahweh> are they ||both||.

11 Even <by his doings> doth a youth make himself known,
Whether <pure and upright> be his work.

12 <The hearing ear, and the seeing eye>
||Yahweh|| hath made them ||both||.

13 Do not love sleep, lest thou come to poverty,
Open thine eyes, be satisfied with bread.

14 ||Bad! bad!|| saith the buyer,
But <going his way> ||then|| he boasteth.

15 There are' gold, and an abundance of corals,
But <precious jewels> are the lips of knowledge.

16 Take his garment who is pledge for a stranger,—
Then <for a woman unknown>[a] accept him as surety.[b]

17 <Sweet to a man> may be the bread of falsehood,
But <afterward> shall his mouth be filled with gravel.

18 <Plans—by counsel> shalt thou establish,
And <with concerted measures> make thou war.

19 <A revealer of secrets> is one who goeth about talebearing,
Therefore <with him who openeth his lips> shalt thou not have fellowship.

20 <Whoso revileth his father or his mother>
His lamp shall be put out in deep darkness.

21 <An inheritance hastily gotten[c] at the beginning>
||The latter end thereof|| shall not bring blessing.

22 Do not say, I will requite wrong!
Wait thou for Yahweh that he may save thee.

23 <An abomination to Yahweh>[d] are divers weights,
And ||deceptive balances|| are not good.

24 <From Yahweh> are a man's steps,
<A son of earth> then—how can he discern his way?

25 <It is a snare to a man> that he should rashly cry[e] Holy!
And <after making vows> to reflect!

26 A wise' king |winnoweth out the lawless|,
When he hath turned over them the wheel.[f]

27 <The lamp of Yahweh> is the spirit of a son of earth,
Searching all the chambers of the inner man.[g]

28 ||Lovingkindness and faithfulness|| will guard a king,—
Therefore should he support, with lovingkindness, his throne.

29 ||The beauty of young men|| is their strength,
And ||the ornament of old men|| a hoary head.

30 ||Blows that cut in|| cleanse away[a] wickedness,
And ||smitings|| [enter] the chambers of the inner man.

21 1 <[Like] channels of water> is the heart of a king, in the hand of Yahweh,—
<Whithersoever he will> he turneth[b] it.

2 ||Every way of a man|| may be right in his own eyes,
But ||he that testeth hearts|| is Yahweh.

3 <To do righteousness and justice>
Is more choice' to Yahweh than sacrifice.

4 <Loftiness of eyes, and ambition of heart—
The lamp of the lawless> are sin.

5 ||The plans of the diligent|| tend only to abundance,
But ||of every one that is urgent|| only to want.

6 ||The gaining of treasures with a tongue of falsehood||
Is a vapour driven away, [they who seek them] seek death.[c]

7 ||The violence of the lawless|| shall drag them away,—
Because they have refused to do justice.

8 Crooked' is the way of a guilty man,[d]
But <as for the pure> straight is his dealing.

9 <Better' to dwell on the corner of the roof>
Than a quarrelsome wife, and a house in common.[e]

10 ||The soul of the lawless man|| craveth mischief,
His own friend |findeth no favour in his eyes|.

11 <When the scoffer' is punished> the simple' |becometh wise|,
<When the wise is instructed>[f] he receiveth knowledge.

12 The Righteous One observeth' the house of the lawless,—
He is ready to cast down lawless men into misfortune.

13 <He that shutteth his ear from the cry of the poor>
||Even he|| shall call, and not be answered.

14 ||A gift in secret|| quencheth anger,
And ||a present in the bosom|| mighty wrath.

15 <It is a joy, to a righteous man> to do justice,
But ||dismay|| to the workers of iniquity.

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[a] So *read* (*nâkeriyah*); but *written*: "persons unknown" (*nâkerim*). Some cod. (w. 4 ear. pr. edns., Aram.): "woman unknown"—G.n.
[b] Cp. chap. xxvii. 13.
[c] So *read*; but *written*: "gotten with greed." Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) both *read* and *write*: "hastily gotten"—G.n.
[d] Or (ml.): "The abomination of Y."
[e] But see O.G. 534.
[f] As in threshing.
[g] Heb.: *bheṭen*; lit.: "belly, body, womb."

[a] So *written*; *read*: "(are) a cleansing away of w."—G.n.
[b] Or: "directeth," "inclineth," "bendeth."
[c] Some cod. (w. Sep. and Vul.): "snares," or "even snares," or "even the snare of death"—G.n.
[d] So O.G. 255 (but "text dubious"). Some cod. (w. Aram., Syr., Vul.): "a man who is an alien"—G.n.
[e] Cp. chap. xxv. 24.
[f] Or: "When he [or one] giveth heed to the wise."

16 ‖The man who wandereth from the way of discretion‖
<In the gathered host[a] of the shades> shall settle down.

17 <A needy man> shall he' be that loveth merriment,
‖The lover of wine and oil‖ shall not become rich.

18 <A ransom for the righteous> is the lawless,
And <instead of upright men> the traitor.

19 <Better to dwell in a desert land>
Than with a woman, quarrelsome and provoking.

20 ‖Desirable treasure and oil‖ are in the home of the wise,
But ‖a man who is a dullard‖ will destroy it.

21 ‖He that pursueth righteousness and loving-kindness‖
Shall find life, righteousness and honour.

22 <A city of heroes> doth a wise man scale,
And bringeth down the strength of its confidence.

23 ‖He that keepeth his mouth and his tongue‖
Keepeth, out of distresses,[b] his soul.

24 <A haughty insolent one—Scoffer is his name>
Is he that acteth in a transport of pride.

25 ‖The craving of the sluggard‖ killeth him,
For his hands have refused' to work.

26 <All the day> he greatly craveth,[c]
Whereas ‖the righteous‖ giveth, and doth not spare.

27 ‖The sacrifice of the lawless‖ is an abomination,
How much more, when |with wickedness| he bringeth it in!

28 ‖A false witness‖ shall perish,
But ‖the man who hearkeneth‖ <with abiding effect>[d] shall speak.

29 A lawless man emboldeneth his face,
But <as for the upright> ‖he‖ directeth[e] his ways.[f]

30 There is no wisdom, nor understanding,
Nor counsel, to confront Yahweh.

31 ‖The horse‖ is prepared for the day of battle,
But <to Yahweh> pertaineth the victory.

22 1 |More choice| is a name, than great riches,
<Beyond silver and gold> is pleasant grace.

2 ‖The rich and the poor‖ meet together,
<The maker of them all> is Yahweh.

3 ‖A prudent man‖ seeth calamity, and hideth himself,
But ‖the simple‖ pass on, and suffer.[a]

4 ‖The reward of humility‖ is the reverence of Yahweh,
Riches, and honour, and life.

5 ‖Thorns and[b] snares‖ are in the way of the perverse,—
‖He that guardeth his soul'‖ shall be far from them.

6 Train up a youth, in the direction of his duty,[c]
<Even when he becometh old> he will not depart from it.

7 ‖The rich‖ |over the poor| beareth rule,—
And <slave> is the borrower to the lender.

8 ‖He that soweth perversity‖ shall reap trouble,
And ‖the rod of his wrath‖ shall be ready.[d]

9 ‖A benevolent eye‖ |the same| shall be blessed,—
Because he hath given of his bread to the poor.[e]

10 Drive away the scoffer, that strife may depart,
And quarrel,[f] and contempt may cease.

11 Yahweh loveth[g] the pure in heart,[h]
Gracious' are his lips, his friend' is the king!

12 ‖The eyes of Yahweh‖ watch over knowledge,
Therefore hath he overturned the words[i] of the treacherous.

13 Saith the sluggard,
A lion outside!
<Amidst the broadways> shall I be slain.

14 <A deep chasm> is the mouth of strange women,
‖He with whom Yahweh is indignant'‖ falleth there.[k]

15 ‖Foolishness‖ is bound up in the heart of a youth,
‖The rod of correction‖ shall drive it far from him.

16 ‖He that oppresseth the poor, to make increase for himself,
Giving to the rich‖ shall surely come to want.

[a] Cp. Num. xxii. 4. Or: "convocation." Heb.: *kâhâl*.
[b] Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr.): "distress" (sing.)—G.n.
[c] Ml.: "craveth a craving."
[d] Ml.: "to perpetuity."
[e] So *written*; but *read*: "considereth." Some cod. (w. 6 ear. pr. edns., Aram., Syr., Vul.) *write* and *read*: "directeth"; but others (w. 1 ear. pr. edn., Sep.) *write* and *read*: "considereth"—G.n.
[f] So *written*; but *read*: "way." In some cod. (w. 5 ear. pr. edns., Aram., Vul.): "way" (sing.) is both *written* and *read*—G.n.
[a] Ml.: "pay the penalty."
[b] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T. has not "and."]
[c] Ml.: "at the bidding of his way."
[d] So in effect T.G.; but O.G.: "The rod of his wrath perishes." The Sep. here adds:—
"<The man who sheweth favour and giveth> God' will bless,
But <all that is vain in his works> will he destroy."
—G.n. Cp. 1 Cor. iii. 12-15.
[e] Sep. and Vul. add:—
"<Might and honour> will he' achieve who bestoweth gifts,
But ‖the life of such as hold fast possessions‖ shall be taken away"—G.n. Cp. Lk. xii. 16-21.
[f] "Law-suit"—Struck, cited in O.G.
[g] So it shd be (w. Aram., Sep. and Syr.)—G.n.
[h] Sep. adds:—
"And his delight are all who are blameless."—G.n.
[i] "Subverteth the affairs"—O.G.
[k] Sep. adds:—
"There are wicked ways before a man, wherefrom he liketh not to turn,
But it is becoming to turn back from a way that is perverse and wicked"—G.n.

17 Incline thine ear[a] and hear the words[b] of wise men,
Then <thy heart> wilt thou apply to my teaching;[c]
18 For sweet' shall they be, when thou shalt keep them in thine inmost mind,
They shall fit well together upon thy lips.
19 <That in Yahweh' may be thy trust>
I have made them known to thee to-day ‖even to thee‖.
20 Have I not written for thee noble things,[d]
With counsels and knowledge:
21 To cause thee to know the meaning of faithful sayings,
That thou mayest give back faithful sayings to them who ask[e] thee.

22 Do not rob the poor, because he is' poor,
Neither crush thou the oppressed in the gate;
23 For ‖Yahweh‖ will plead their cause,
And will despoil their despoilers of life.

24 Do not have friendship with one given to anger,[f]
And <with a wrathful man> shalt thou not enter in:
25 Lest thou learn his ways,[g]
And take a snare to thy soul.

26 Be not of them who strike hands,
Of them who are sureties for debts:
27 <If thou hast nothing to pay>
Why' should one take away thy bed from under thee?

28 Do not move back the ancient[h] boundary,
Which thy fathers' made.

29 Seest thou a man prompt in his business?
<Before kings> shall he stand,
He shall not stand before men who are obscure.

23 1 <When thou sittest to eat with a ruler>
‖Thou shalt consider well‖ what is before thee;
2 And shalt put a knife to thy throat,
If <of great appetite>[i] thou art:
3 Do not crave his dainties,[k]
For ‖the same‖ are deceitful' food.
4 Do not toil to get wealth,
<Of thine own understanding> forbear:
5 Wilt thou let thine eye fly thereupon, when it is nothing'?
For it will ‖surely make‖ itself wings,
<Like an eagle> will it wing its way across the heavens.

6 Do not eat the food of him that hath a begrudging eye,
Neither crave thou his dainties;
7 For <just as he hath thought in his own mind>[a] ‖so‖ he is':
Eat and drink! he may say to thee,
But ‖his heart‖ is not with thee.
8 <As for thy morsel thou hast eaten> thou shalt vomit it,
So shalt thou waste thy things so sweet.

9 <In the ears of a dullard> do not speak,
For he will despise the good sense of thy words.

10 Do not move back the ancient boundary,[b]
And <into the fields[c] of the fatherless> do not enter;
11 For ‖their near of kin‖[d] is strong,
‖He‖ will plead their cause with thee.

12 Bring, to correction, thy heart,
And thine ears, to the sayings of knowledge.

13 Do not withhold, from a child,[e] correction,
<When thou smitest him with the rod> he shall not die:
14 ‖Thou‖ <with the rod> shalt smite him,
And <his soul from hades> shalt thou deliver.

15 My son! <if thy heart be wise>
My heart shall rejoice' ‖even mine‖.
16 So shall my reins[f] exult,
When thy lips speak the things that are right.

17 Let not thy heart be envious of sinners,
Only of the reverence of Yahweh, all day long;
18 For surely there is' a future,[g]
And ‖thine expectation‖ shall not be cut off.

19 Hear ‖thou‖ my son, and be wise,
And lead forward, in duty, thy heart.

20 Do not be among them who tipple with wine,—
Among them who are gluttons;[h]
21 For ‖the tippler and the glutton‖ shall come to poverty,
And <rags> shall Slumber' put on!

22 Hearken to thy father here, who[i] begat thee,
And despise not <when she is old> ‖thy mother‖.

23 <Truth> buy thou, but do not sell,
Wisdom, and correction, and understanding.

[a] Note here (vers. 17-21) an interlude, in the strain of chapters i.–ix., and not composed of "proverbs." Cp. chapters xxiii. 15, ff.; xxiv. 15, 16; xxvii. 11.
[b] Or: "sentences."
[c] U.: "knowledge."
[d] So *read*; but *written*: "Did I not formerly write [them] for thee?"
[e] So it shd be (w. Sep.)—G.n.
[f] Heb.: "a *ba'al* of anger" = "the owner of a bad temper."
[g] *Written*: "way"; *read*: "ways"—G.n.
[h] Or: "age-long." Deu. xix. 14.
[i] Heb.: *ba'al nephesh* = "owner of soul (appetite)."
[k] Or: "savoury meats."

[a] U.: "soul."
[b] Cp. chap. xxii. 28.
[c] Some cod. (w. Aram., Sep., Syr., Vul.): "field" (sing.)—G.n.
[d] Or: "Redeemer."
[e] Or: "youth."
[f] Or: "affections," "impulses."
[g] Cp. chap. xxiv. 14, 20.
[h] Ml.: "who lavish flesh upon themselves." Cp. Deu. xxi. 20. Or: "who are debauchees." Ml.: "who squander (or are prodigals as to) their own body"—T.G. Cp. Fuerst, Davies.
[i] Or simply: "thy father who." Cp. O.G. 261, 5.

24 ‖Greatly shall exult‖ the father of a righteous man,
And[a] ‖he that begetteth a wise son‖ shall rejoice in him:
25 Rejoice shall thy father and thy mother,
Yea she |shall exult| who bare thee.

26 Oh give, my son, thy mind[b] unto me,
And let ‖thine eyes‖ observe[c] |my ways|;
27 For <a deep chasm> is the unchaste woman,
And <a narrow pit> the female unknown;
28 Yea ‖she‖ <as for prey> lieth in wait,
And <the treacherous among mankind> she causeth to abound.

29 Who' hath woe?
Who' hath outcry of pain?
Who' hath contentions?
Who' hath complaining?
Who' hath needless wounds?
Who' hath dulness of eyes?
30 They who tarry over wine,
They who go in to search for mixed wine.[d]

31 Do not look on wine when it becometh red,
When it giveth in the cup its sparkle,[e]
Glideth down smoothly.
32 ‖Its after effect‖ is that <like a serpent> it biteth,
And <like a viper> it doth sting.
33 ‖Thine eyes‖ will see strange women,
And ‖thy heart‖ will speak perverse things:
34 So shalt thou become, as one lying down in the heart of the sea,—
Or as one lying down on the top of the mast-gear:[f]
35 They smote me—I felt no pain,
They struck me down—I noticed it not,—
When shall I wake up?
I will go on, I will seek it |again|!

24 1 Be not thou envious of wicked men,
Neither crave to be with them;
2 For <violence> their heart muttereth,
And <mischief> their lips do speak.

3 <In wisdom> is a house builded,
And <in understanding> is it established;
4 And <in knowledge> chambers are filled,
‖With all acquisitions, costly and fair‖.

5 ‖A wise man‖ is mighty,[g]
And ‖a man of knowledge‖ becometh alert in vigour.[h]

6 Surely |with concerted measures| shalt thou make for thyself war,
And ‖success‖ lieth in the greatness of the counsellor.

7 <Unattainable'[a] to a foolish man> are the dictates of wisdom,
<In the gate> he openeth not his mouth.

8 <He that deviseth to do mischief>
‖Him‖ shall men call |a master[b] of plots|.

9 ‖The purpose of folly‖ is sin,
And <an abomination to mankind> is a buffoon.[c]

10 Thou hast been slothful in the day of straitness,
‖Strait‖ is thy strength.

11 Deliver thou such as are being led forth to death,
And <them who are tottering to slaughter> oh that thou wouldst hold back!
12 <Though thou say,
Lo! we knew not this>
Shall not ‖he that proveth hearts, himself‖ discern?
And ‖he that formeth thy soul, himself‖ know?
And bring back to a son of earth according to his deed?

13 My son, eat thou honey, because it is good,—
And droppings from the comb [because they are] sweet to thy palate:
14 ‖Thus‖ take knowledge of wisdom, for thine own soul;
<If thou find it> then there is' a future,
And ‖thine expectation‖ shall not be cut off.[d]

15 Do not lie in wait, thou lawless man, against the home[e] of the righteous,—
Neither destroy thou his place of rest;[f]
16 For <seven times> may the righteous fall and yet arise,
But ‖lawless men‖ shall stumble into calamity.

17 <When thine enemy[g] falleth> do not thou rejoice,
And <when he stumbleth> let not thy heart exult:
18 Lest Yahweh see it, and it be wicked in his eyes,
And he turn away from him his anger.

19 Burn not with vexation against evildoers,[h]
Be not[i] envious of lawless men;
20 For there shall be no future for the wicked,[k]
‖The lamp of the lawless‖ shall go out.[l]

21 Revere thou Yahweh, my son, and the king,
And <with the fickle> have thou no fellowship;

[a] So *read* (with "and"), though not *written*. Some cod. (w. 2 ear. pr. edns.) both *write* and *read*: "And"—G.n.
[b] Or: "attention." U.: "heart."
[c] *Written*: "delight in"; *read*: "observe." Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) both *write* and *read*: "observe"—G.n.
[d] Cp. Is. v. 22, n.
[e] Lit.: "its eye." "*The eye* of wine is the bubbling when it sparkles as poured out"—T.G.
[f] "That is, in the look-out basket at the mast-head"—O.G.
[g] Aram., Sep., Syr.: "[Better] a wise man than a mighty"—G.n.
[h] Aram. and Syr.: "And a man of knowledge than one who is alert in vigour." Cp. Amos. ii. 14—G.n.

[a] Ml.: "heights," "sublimities."
[b] Or: "owner." Heb.: *ba'al*.
[c] Or: "scoffer."
[d] Cp. ver. 20; and chap. xxiii. 18.
[e] Or: "pasture."
[f] Or: "fold."
[g] *Written*: "enemies"; *read*: "enemy." Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr., and Vul.) both *write* and *read*: "enemy" (sing.)—G.n.
[h] Cp. Ps. xxxvii. 1, 7, 8.
[i] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "Neither be thou"—G.n.
[k] Cp. ver. 14; and chap. xxiii. 18.
[l] Or: "be extinguished."

22 For <suddenly> shall arise their calamity;
And <the misfortune of their years> who knoweth?[a]

23 ||These things also|| concern the wise,
<To take note of faces in judgment> is not good.

24 <He that saith to the lawless man,
||Righteous|| thou art'>
Peoples shall denounce' him,
Populations shall curse' him;
25 But <to reprovers> one should be pleasant,
And <upon them> should come an excellent blessing:
26 <Lips> should one kiss
With one who answereth in right[b] words.

27 Prepare <in the open> thy work,
And make ready <in the field> for thyself,
<Afterwards> shalt thou build thy house.

28 Do not become a needless' witness against thy neighbour,
So mightest thou open too wide thy lips:
29 Do not say—
<According to what he hath done to me>
||So|| will I do to him,
I will repay every one according to his work.

30 <By the field of the sluggard> I passed,
And by the vineyard of a man lacking sense;[c]
31 And lo! There had come up all over it—thorns,
There had covered the face thereof—thistles,
And ||the stone fence thereof|| had been thrown down.
32 So I observed it ||for myself||,
I applied my heart,
I looked—I accepted correction:
33 A little sleep,
A little slumber,
A little folding of the hands to rest:
34 So shall come in, as a highwayman, thy poverty,
And ||thy want|| as one armed with a shield.

A Supplementary Collection of Proverbs.
(Chapters XXV. to XXIX.)

25 1 ||These also|| are proverbs of Solomon,—which the men of Hezekiah king of Judah transcribed.

2 ||The glory of God|| is to conceal a thing,
But ||the glory of kings|| is to search out a thing.

3 <The heavens for height, and the earth for depth>
But ||the heart of kings|| cannot' be searched.

4 <Remove the dross from the silver>
And there cometh forth, to the refiner, a vessel:
5 <Remove a lawless man from before the king>
That his throne' |may be established in righteousness|.

6 Do not honour thyself before a king,
Nor <in the place of great men> do thou stand;
7 For better' it be said to thee, Come up hither,—
Than that thou be put lower down before a noble,
Whom thine own eyes' |have beheld|.

8 Do not go forth to strive in haste,—
Lest [thou know not] what to do in the latter end thereof,
When thy neighbour' |hath put thee to shame|.

9 <Thy contention> urge thou with thy neighbour,
And <the secret of another> do not reveal:
10 Lest he that heareth expose' thee,
And ||the report concerning thee|| turn not away.[a]

11 <Golden fruit in figured silver baskets>
Is a word spoken on fitting occasion.

12 <A ring of gold, and a vessel of precious metal>
Is a wise reprover, on a hearing ear.

13 <As the cold of snow in the day of harvest>
Is a faithful messenger to them who send him,—
When <the life[b] of his masters> he restoreth.

14 <Clouds and wind, when rain there is none>
Is the man who boasteth himself of a pretended gift.[c]

15 <By long patience> is a judge persuaded,[d]
And ||a soft tongue|| breaketh the bone.

16 <Honey having found> eat to suffice thee,
Lest thou loathe it, and vomit it forth.

17 Withhold[e] thy foot from the house of thy neighbour,—
Lest he be weary of thee, and hate thee.

[a] Sep. here adds:—
"||A son who watcheth a matter outside|| shall belong to the place of destruction,
It will surely ||receive|| him.
||Nothing false|| <from the mouth of a king> should be uttered,
And ||nothing false|| <from his tongue> should go forth;
A sword> is the tongue of a king, and not one of flesh,
And ||he that is delivered up|| shall be slain;
For <if his anger be kindled> with vigour will he destroy men,
And <bones of men> will he break,
And consume like an unquenchable flame,
So that he shall not become food for young eagles"
"*Correct* or *honest*"—O.G. —G.n.
Ml.: "heart." Cp. vi. 32, n.

[a] Sep. here adds:—
"But thou shalt be, on thy part, like death:
<Favour and love> will he freely give,
<The same> shalt thou keep to thyself,
Lest thou become a reproach;
But guard thou thy ways with uprightness."
—G.n.
[b] U.: "soul."
[c] Ml.: "a gift of falsehood."
[d] Cp. Lu. xviii. 5. [e] Ml.: "make rare."

18 <A hammer and a sword, and a sharpened arrow>
Is a man becoming a false witness against his neighbour.

19 <A broken tooth and a faltering foot>
Is confidence in the treacherous, in the day of danger.

20 <As splendour of dress on a cold day—vinegar upon nitre>
So is a singer with songs, unto a sad heart.

21 <If he that hateth thee hunger> give him bread to eat,
And <if he be thirsty> give him water to drink;
22 For <burning coals> shalt thou' be heaping[a] upon his head,—
And ⌈Yahweh⌉ will repay thee.

23 <‖A north wind‖ bringeth forth rain>
And ‖a face stirred with indignation‖ a secretive tongue.

24 <Better' to dwell on the corner of the roof>
Than a quarrelsome wife, and a house in common.[b]

25 <As cold water to a thirsty soul>
So is a good report from a far country.

26 <A fountain fouled, a spring spoiled>
Is a righteous man tottering before one who is lawless.

27 <To eat honey in abundance> is not good,
Nor is ‖searching out their own honour‖ an honourable thing.

28 <A city broken down without' a wall>
Is a man who hath no' control over his own spirit.

26 1 <As snow in summer, and as rain in harvest>
‖So‖ unbecoming to a dullard is honour.

2 <As a sparrow in wandering, as a swallow in flying>
‖So‖ ⌊a causeless curse⌋ shall not[c] alight.

3 <A whip for the horse, a bridle[d] for the ass>
And a rod for the back of dullards.

4 Do not answer a dullard, according to his folly,
Lest ‖even thou thyself‖ become like' him;
5 Answer a dullard, according to his folly,
Lest he become wise in his own eyes.

6 ⌊One who cutteth off feet, one who drinketh down wrong‖,
Is he who sendeth a message[e] by the hand of a dullard.

7 <Useless' are[f] the legs of the lame>
And a proverb, in the mouth of a dullard.

8 <Like tying a stone to a sling>
‖So‖ is he that giveth honour ⌊to a dullard⌋.

9 A brier cometh into the hand of a drunken-man,
A proverb into the mouth of dullards.

10 [As] an archer who woundeth every thing,
[So] one who hireth a dullard, and a drunkard crossing the sea.[a]

11 <As ‖a dog‖ returneth unto his own vomit>
‖A dullard‖ repeateth his folly.[b]

12 Thou hast seen a man wise in his own eyes,—
More hope of a dullard, than of him!

13 Saith the sluggard,
A roaring lion in the road!
A tearing lion in the midst of the broadways.

14 <⌊The door⌋ turneth on its hinges>
And ‖the sluggard‖ upon his bed.

15 The sluggard burieth his hand in the dish,
He is too lazy to bring it back to his mouth.

16 Wiser is the sluggard in his own eyes,
Than ‖seven persons‖ who can answer with judgment.

17 <As he who layeth hold of the ears of a dog>
Is a passer[c]-by, who giveth vent to his wrath over a quarrel ⌊not his⌋.

18 <As a madman throwing firebrands, arrows and death>
19 ‖So‖ is a man who deceiveth his neighbour,
And saith, Was not ‖I‖ in sport?

20 <Without wood' a fire' is quenched>
And <where there is no' tattler> strife is hushed.

21 <Black coal to burning blocks, and wood to fire>
So is a contentious man, for kindling strife.

22 ‖The words of a tattler‖ are dainties,[d]
‖They‖ therefore go down into the chambers of the inner man.

23 <Dross silver overlaid upon earthenware>
So are burning lips, with a mischievous heart:
24 <With his lips>[e] the hater dissembleth,
But <within himself> he layeth up deceit:
25 <Though he make gracious his voice> do not trust him,
For ‖seven abominations‖ are in his heart:

[a] Ml.: "be snatching up [and putting]."
[b] Cp. chap. xxi. 9.
[c] So *written*: but *read*: "to him" "shall come"]. Some cod. (w. 1 ear. pr. edn.): "to him." Others (w. 8 ear. pr. edns., Aram., Sep.): "not" ["shall not alight"]—G.n.
[d] Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and a b."—G.n.
[e] Lit.: "words."
[f] Some render: "Take away"—Fuerst. Cp. T.G. and O.G.

[a] This rendering of a difficult verse (see A.V. and R.V.) is in part based on a correction by Dr. Ginsburg. He says that the letters shd be re-grouped, the letter *sin* also being changed to *shin*, so as to read *wshikkôr 'owér yôm*; and so Aram. and Syr.—G.n.
[b] Sep. here adds:—
"There is' a shame which bringeth sin,
And there is' a shame which is honourable and pleasing"—G.n.
[c] *Gt.*: the division of the verse shd be shifted thus:—
"<As one who layeth hold on the ears of a passing dog>
Is he who giveth vent to his wrath over a quarrel not his"—G.n.
[d] "Bits greedily swallowed"—O.G., 529b. Or: "are spoken with mysterious confidence"—Fuerst. Cp. chap. xviii. 8.
[e] So *read*; but *written*: "lip" (sing.) Some cod. (w. 6 ear. pr. edns.) both *write* and *read*: "lips" (pl.)—G.n.

26 Hatred may clothe itself with guile,
His wickedness shall be disclosed' in the convocation.

27 ‖He that diggeth a pit‖ <thereinto> shall fall,
And ‖he that rolleth a stone‖ <upon himself> shall it return.

28 ‖A false tongue‖ hateth them who are crushed by it,
And ‖a flattering mouth‖ worketh occasion of stumbling.

27 1 Do not boast thyself of to-morrow,
For thou knowest not what a day' may bring forth.

2 Let another praise' thee, and not thine own mouth,
‖A stranger‖ and not thine own lips.

3 Heavy' is a stone, and weighty' is sand,—
But ‖the vexation of a fool‖ is heavier than both.

4 The cruelty of rage, and the overflow of anger!
But who' can stand' before ‖jealousy‖?

5 Better is a rebuke that is open,
Than love carefully concealed.

6 Faithful' are the wounds of a friend,
But lavished' are the kisses of an enemy.

7 ‖The surfeited soul‖ trampleth upon droppings from the comb,
But <to the hungry soul> ‖every bitter thing‖ is sweet.

8 <As a bird' wandering from her nest>
‖So‖ is a man' wandering from his place.

9 ‖Oil and perfume‖ rejoice the heart,
‖The sweetness of one's friend‖ more than fragrant wood.[a]

10 <Thine own friend and thy father's friend> do not thou forsake;
But <the house of thy brother> do not enter, in thy day of calamity,
Better a neighbour near, than a brother far off.

11 Be wise, my son, and rejoice my heart,
That I may answer him that reproacheth me in a matter.[b]

12 ‖A prudent man‖ seeth calamity—he hideth himself,
‖The simple‖ pass on—they suffer.[c]

13 Take a man's garment when he hath become pledge for a stranger,
Then <for a female unknown>[d] accept him as surety.[e]

14 <He that blesseth his friend, with a loud voice, in the morning early>
‖A reproach‖ shall it be reckoned to him.

15 ‖A continuous dripping on a day of downpour,
And a contentious wife‖ are alike:

16 ‖He that hideth her‖ hideth the wind,
And <perfume> his right hand may proclaim.

17 Let ‖iron‖ <by iron> become sharp,
And let ‖a man‖ sharpen the face of his friend.

18 ‖He that guardeth the fig-tree‖ shall eat the fruit thereof,
And ‖he that watcheth over his master‖[a] shall be honoured.

19 <As in water, face' [answereth] to face'>
‖So‖ the heart of man' to man'.

20 ‖Hades and destruction‖ are not satisfied,
And ‖the eyes of a man‖ are not satisfied.[b]

21 <Fining pot for silver, and crucible for gold>
And |a man| [is to be tried] by what he praiseth.[c d]

22 <Though thou pound a fool in a mortar, amidst grain, with a pestle>
His folly' |will not depart from him|.

23 ‖Note well‖ the appearance of thy flock,
Apply thy mind[e] to thy herds;
24 For <not age-abiding> are riches,
Nor is the diadem, from generation to generation:—
25 The grass |is taken away|, and the young shoot |showeth itself|,
And the herbage of the mountains |is gathered|;
26 There are ‖lambs‖ for thy clothing,
And <for the price of thy field> there are |he-goats|;
27 With ‖enough goats-milk‖ for thy food—for the food of thy household,
And ‖a maintenance‖ for thy maidens.

28 1 ‖The lawless‖ fleeth when no' man pursueth,
But ‖the righteous‖ <like a lion> are confident.

2 <For the transgressions of a land> many are the rulers thereof,
But <under an intelligent and discerning man> stability is prolonged.

3 <A poor man, who oppresseth the helpless>
[Is like] a rain beating down, leaving no' food.

4 ‖They who forsake instruction‖ praise one who is lawless,
While ‖they who keep instruction‖ are at strife with them.

[a] So T.G., Fu., Davies. "Hearty counsel"—O.G.
[b] Note the recurrence of exhortation. Cp. xxii. 17-21.
[c] *Gt.*: "and suffer." Cp. chap. xxii. 3—G.n.
[d] Some cod. *write*: "persons unknown"; but *read*: "a woman unknown." Cp. chap. xx. 16—G.n.
[e] Cp. chap. xx. 16.

[a] Ml.: "masters"; but the "plural" may be that "of excellence."
[b] Sep., Syr. and Vul. here add:—
"<An abomination to Yahweh> is he that winketh with his eye,
They also who lack knowledge, yet restrain not their tongue." —G.n.
[c] Ml.: "by his praise." *Gt.*: "by his doings"—G.n.
[d] Sep., Syr. and Vul. here add:—
"‖The heart of the lawless‖ seeketh out wickedness,
But ‖the heart of the upright‖ seeketh out knowledge"—G.n.
[e] Ml.: "heart." Cp. vi. 32, n.

5 ‖Wicked men‖ consider not justice,
But ‖they who seek Yahweh‖ consider everything.

6 Better' a poor man walking in his integrity,[a]
Than one who is crooked—turning two ways, though ‖he‖ be rich.

7 ‖He that keepeth instruction‖ is a son with discernment,
But ‖a companion of squanderers‖ bringeth shame to his father.

8 ‖He that increaseth his substance by interest and profit‖,
<For one ready to favour the poor> doth gather it.

9 <He that turneth away his ear from hearing instruction>
‖Even his prayer‖ is an abomination.

10 ‖He that misguideth the upright into a hurtful way‖
<Into his own pit> ‖he himself‖ shall fall,
But ‖men of integrity‖[a] shall inherit good.

11 <Wise in his own eyes> is the man that is rich,
But ‖a poor man of discernment‖ searcheth him out.

12 <In the exulting of the righteous> there is great glorying,
But <when the lawless arise> a man must be sought' for.

13 ‖He that coveroth his transgressions‖ shall not prosper,
But ‖he that confesseth and forsaketh‖ shall find compassion.

14 How happy the man who is ever circumspect,[b]
Whereas ‖he that hardeneth his heart‖ shall fall into calamity.

15 <A growling[c] lion, and a ranging bear>
Is a lawless ruler, over a poor people.

16 ‖A leader‖ may lack intelligence, yet abound in oppressions,
‖The hater[d] of greed‖ shall lengthen out days.

17 <A man oppressed with a person's blood>[e]
<Unto a pit> shall flee, let them not hold him back.[f]

18 ‖He that walketh with integrity‖ shall be saved,
But ‖he that is crooked, turning two ways‖ shall fall in one.[g]

19 ‖He that tilleth his ground‖ shall have plenty of bread,
But ‖he that pursueth empty-heads‖ shall have plenty of poverty.

20 ‖A man of fidelity‖ aboundeth in blessings,
But ‖one hasting to be rich‖ shall not be held innocent.

21 <To take note of faces [in judgment]> is not good,[a]
And <for a bit of bread> a man will transgress.

22 A man ‖hasting to be rich‖ hath an evil eye,
And knoweth not when want[b] may overtake him.

23 ‖He that reproveth a man‖ shall |afterwards| find more |favour|,
Than he that useth a flattering tongue.

24 <He that robbeth his father or his mother, and saith,
It is no transgression>
‖Companion‖ is he' to one who wasteth.

25 ‖The ambitious in soul‖ stirreth up strife,
But ‖he that trusteth in Yahweh‖ shall be enriched.

26 <He that trusteth his own heart> ‖the same‖ is a dullard,
But <he that walketh wisely> ‖the same‖ shall be delivered.

27 ‖One who giveth to the poor‖ shall have no' want,
But ‖he that hideth his eyes‖ shall receive many a curse.

28 <When lawless men rise> a common man will hide' himself,
But <when they perish> righteous men multiply'.

29 1 <He that being often reproved[c] stiffeneth his neck>
Suddenly' shall be hurt, and there be no' healing.

2 <When the righteous become great>[d] the people rejoice,
But <when a lawless man beareth rule>[e] a people sigh.

3 ‖A man who loveth wisdom‖ gladdeneth his father,
But ‖a companion of harlots‖ destroyeth wealth.

4 ‖A king‖ |by justice| shall establish a land,—
But ‖a man open to bribes‖[f] bringeth it to ruin.

5 ‖A man who flattereth his neighbour‖
Spreadeth ‖a net‖ over his steps.

[a] Or: "blamelessness."
[b] Or: "who hath holy dread continually."
[c] "Of a lion (while it is devouring its prey: opposite of *roar*, with which it springs upon it)"—O.G. 625[a].
[d] So *read*; but *written*: "haters."
[e] Ml.: "the blood of a soul."
[f] Sep. here adds:—
"Correct thy son, and he will love thee,
And will give delight (or delicacies) to thy soul,
Thou shalt not hearken to a lawless nation (*or* Gentile)"—G.n.
[g] *Gt.*: "shall fall into a pit"—G.n.

[a] Cp. chap. xxiv. 23.
[b] Some cod. (w. 4 cur. pr. edns., Sep.): "lovingkindness" (*hesed* for *heger*)"—G.n. In which case render:—"And shall not know when lovingkindness overtaketh him."
[c] Ml.: "a man of reproofs" ("who deserves them"—O.G.); ("a man who opposes in speaking," "who likes to speak against, positive in assertion"—T.G.).
[d] Or: "many."
[e] Some cod. (w. Arum., Sep., Syr., Vul.): "when lawless men (pl.) bear rule"—G.n.
[f] Ml.: "a man of presents."

6 <In the transgression of a wicked man> is a snare,
But ||the righteous|| doth shout in triumph and rejoice.

7 The righteous doth acknowledge' the plea of the poor,
But ||the lawless|| regardeth not knowledge.

8 ||Men given to mockery|| inflame a city,—
But ||wise men|| turn away anger.

9 ||A wise man pleading with a foolish man||
<Whether he rage or laugh> there is no' settlement.

10 ||Blood-thirsty men|| hate the blameless man,
And <as for the upright> they seek his life.[a]

11 <All his anger> doth a dullard' let go,
But ||a wise man|| <by keeping it back> stilleth it.

12 <When a ruler giveth heed to the word of falsehood>
||All his attendants|| become lawless.

13 ||The poor man and the man of usury|| meet together,
||He that enlighteneth the eyes of them both|| is Yahweh.

14 <When a king judgeth faithfully the poor>
||His throne|| |to futurity| shall be established.

15 ||A rod with rebuke|| giveth wisdom,
But ||a youth unrestrained|| bringeth shame to his mother.

16 <When the lawless become great> transgression' increaseth,
But ||the righteous|| shall behold |their ruin|.

17 Correct thy son, that he may give thee rest,
That he may give delight[b] to thy soul.

18 <Where there is no' vision> a people' is let loose,
But <he that keepeth instruction> how happy is he!

19 <By words> a servant' will not be corrected,
<Though he perceiveth> yet is there no' answer.

20 Thou hast seen a man hasty in his words,—
There is ||more hope of a dullard|| than of him.

21 ||He that dealeth tenderly with his servant' from childhood||,
<In his after life> shall have him for a son,[c]

22 ||A man given to anger> stirreth up strife,
And ||he that exceedeth in wrath||[d] aboundeth in transgression.

23 ||The loftiness of a man|| layeth him low,—
But ||one of a lowly spirit|| shall attain unto honour.

24 ||He that shareth with a thief|| hateth himself,[a]
<An oath> he heareth, yet may not tell.[b]

25 ||The fear of man|| setteth a snare,
But ||he that trusteth in Yahweh|| shall be placed on high.[c]

26 ||Many|| seek the face of a ruler,
But <from Yahweh> is the sentence of each one.

27 <An abomination to the righteous> is the man of perversity.
And <an abomination to the lawless> is a man of straightforward way.

Sententious Sayings from the Stores of Agur and Lemuel (Chapters XXX. and XXXI. 1-9).

1 The words of Agur, son of Jakeh, [even] the oracle,[d]— **30**
The utterance of the man, for Ithiel,
For Ithiel and Ucal.[e]
2 Surely <more brutish> am ||I|| than any man,
Nor doth ||the understanding of a son of earth|| pertain to me;
3 Neither have I learned wisdom,
Nor <the knowledge of the Holy Ones> can I acquire.

4 Who' hath ascended the heavens and then descended?
Who' hath gathered the wind into his two hands?
Who' hath wrapped up the waters in a mantle?
Who' hath set up all the ends of the earth?
What is his name and what the name of his son, when thou knowest?

5 Every saying of God is refined,
<A shield> is ||he|| to them[f] who seek refuge in him.
6 Do not add unto his words,
Lest he convict thee, and thou be found false.

7 <Two things> have I asked of thee,
Withhold them not from me, ere yet I die:
8 <Vanity and falsehood> remove far from me,
<Neither poverty nor riches> give me,
Feed me with the food appointed me:
9 Lest I be full, and deny,
And say— Who' is Yahweh?
Or lest I be impoverished and steal,
And do violence to[g] the Name of my God.

[a] U.: "soul."
[b] Or: "delicacies." Cp. chap. xxviii. 17, n.
[c] So some; others: "he will aspire to be a son," or "will become insolent." Meaning dubious—O.G.
[d] Or: "a master (Heb.: *ba'al*) of wrath." Cp. chap. xxii. 24.

[a] Or: "his own life." U.: "soul."
[b] See Lev. vi. 1.
[c] Or: "be made safe."
[d] Or: "of Jakeh of Massa." Cp. Gen. xxv. 14. Read probably: "my oracle"; or, "from Massa"—O.G. 429.
[e] *Gt.* (by regrouping letters, *after* "The utterance of the man"):—
"Oh that God were with me!
Oh that God were with me!"
Or else:
"I have wearied myself, O God,
I have wearied myself, O God, and am consumed"
—G.n. Cp. O.G. 87[a].
[f] Some cod.: "all them"—G.n.
[g] Or: "take hold of," "handle."

10 Do not slander a servant to his master,[a]
Lest he revile thee, and thou be found guilty.

11 A generation! <Its father> it revileth,
And <its mother> it doth not bless.
12 A generation! Pure in its own eyes,
Yet <from its filth> hath it not been bathed,
13 A generation! How lofty are its eyes,
And its eyelashes uplifted.
14 A generation! <Swords> are its teeth,
And <knives> its incisors,—
To devour the humbled[b] out of the earth,
And the needy, from among men.[c]

15 ‖The vampire‖ hath two daughters, Give! Give!
‖Three‖ there are' will not be satisfied,
‖Four‖ have not said, Enough!
16 Hades,
And barrenness,[d]—
A land not satisfied with water,
And fire, that saith not, Enough!

17 <The eye That mocketh a father,
And despiseth to obey a mother>
The ravens of the valley[e] shall pick it out,
And the young of the eagle shall eat it.

18 ‖Three‖ things there are', too difficult for me,
Yea ‖four‖ which I do not understand:
19 The way of an eagle in the heavens,
The way of a serpent on the rock,—
The way of a ship in the heart of the sea,
And the way of a man with a maid.
20 ‖So‖ is the way of a woman committing adultery,—
She eateth, and wipeth her mouth,
And saith, I have done no iniquity!

21 <Under three things> a land' is stirred,
Yea <under four> she cannot bear up:
22 Under a servant, when he reigneth,
And a base man, when he is surfeited with food;
23 Under a hateful woman, when she is married,
And a handmaid when she driveth out her mistress.

24 ‖Four‖ things there are', the small of the earth,—
Yet ‖they‖ are wiser than the wise:
25 The ants, a people |not strong|,—
Yet prepare they, in summer, their food;
26 The conies, a people of |no power|,
Yet set they, among the crags, their house;
27 <King> is there none' to ‖the locusts‖,—
Yet go forth in swarms, do they all;
28 ‖The lizard‖ |with hands| reneweth its hold,[f]—
Yet ‖the same‖ is in the palaces of the king.

29 ‖Three‖ things there are' which step along well,
Yea ‖four‖ which excel in going:
30 The lion, hero among beasts,
Which turneth aside from the face of no one;
31 The greyhound,[a] or the he-goat,—
And a king, having a band of soldiers[b] with him.

32 <If thou hast acted basely by lifting thyself up,—
If thou hast plotted evil> [put thy] hand to [thy] mouth!

33 Surely ‖the pressing of milk‖ bringeth forth curd,
And ‖the pressing of the nose‖ bringeth forth blood,
And ‖the pressing of wrath‖ bringeth forth strife.

1 The words of Lemuel the king,— **31**
The strain[c] which was taught him by his mother:—

2 What, my son?
And what, the son of my womb?
Aye what, the son of my vows?
3 Do not give, to women, thy strength,
Nor thy ways, to them who ruin[d] kings.

4 It is not for kings, O Lemuel,
It is not for kings to drink wine,
Nor ‖for dignitaries‖ to desire strong drink,[e]
5 Lest he drink, and forget that which is decreed,
And alter the plea of any who are sorely oppressed.[f]
6 Give strong drink, to him that is perishing,
And wine, to such as are embittered in soul:
7 Let him drink, and forget his poverty,
And <his wearying toil> let him remember no more.

8 Open thy mouth for the dumb,
For the cause of all the children of the departed.[g]
9 Open thy mouth—judge righteously,—
And administer justice for the poor and the needy.

An Alphabetical[h] *Poem in Praise of the Worthy Woman.*

10 <A virtuous[i] woman> who can find? א
For <far beyond corals> is her worth.
11 The heart of her husband |trusteth her|, ב
And <gain>[k] he shall not lack:
12 She doeth him good and not evil, ג
All the days of her life:

[a] So *read*; *written*: "master" [which however may be "the plural of excellence." Cp. chap. xxvii. 18]. In some cod. (w. 2 ear. pr. edns.) the plu. is both *written* and *read*—G.n.

[b] Or: "lowly."

[c] *Lit.*: "from the ground"—G.n.

[d] Ml.: "a closing of womb."

[e] Or: "wady."

[f] Or: "with hands thou canst seize."

[a] Or: "war-horse." Cp. O.G. 267.

[b] So the Western Massorites. The Eastern (w. Vul.) 2 words: "Do not rise against him"—G.n.

[c] Or: "oracle."

[d] So Leeser; "corrupt"—T.G.; "enervate"—Fuerst; "destroy"—O.G.

[e] So *written*; but *read* [to say]: "Where is st. dr.?" Some cod. (w. 1 ear. pr. edn.) both *read* and *write*: "Where."

[f] Ml.: "any of the sons of oppression" (or "humiliation").

[g] Or: "children left behind"—T.G.; "all who are passing away"—O.G.

[h] See "Special Note," *ante*, p. 607.

[i] Or: "strong," "worthy," "capable."

[k] Or: "a web"—Fuerst.

ד 13 She seeketh wool and flax, and worketh willingly with her hands:
ה 14 She is like the ships of the merchant,
<From afar> she bringeth in her food;
ו 15 And she riseth, while yet it is night,
And giveth food to her household,
And a task to her maidens:
ז 16 She considereth a field, and procureth it,
<Out of the fruit of her hands> she[a] planteth a vineyard:
ח 17 She girdeth, with strength, her loins,
And putteth vigour into her arms:
ט 18 She tasteth, whether <good> be her merchandise,[b]
And her lamp |goeth not out by night|:
י 19 <Her hands> she putteth forth to the distaff,
And ‖her palms‖ lay hold of the spindle:
כ 20 <Her palm> she spreadeth out to the oppressed,
And <her hands> she extendeth to the needy:
ל 21 She feareth not, for her household, because of the snow,
For ‖all her household‖ are clothed with crimson:
מ 22 <Coverlets>[a] she maketh for herself,
<Of white linen and of purple> is her clothing:
נ 23 <Known in the gates> is her husband,
When he sitteth, with the elders of the land:
ס 24 <Fine linen wraps> she maketh and selleth,
And <girdles> doth she deliver to the trader:
ע 25 <Strength and dignity> are her clothing,
And she laugheth at the time to come:[b]
פ 26 <Her mouth> she openeth with wisdom,
And ‖the instruction of kindness‖ is on her tongue:
צ 27 She looketh well to the goings of her household,
And <the bread of idleness> will she not eat.
ק 28 Her children rise up, and call her happy!
Her husband, and he praiseth her:—
ר 29 ‖Many daughters‖ have done virtuously,
But ‖thou‖ excellest them all!
ש 30 Deceitful' is loveliness and vain' is beauty,
<The woman that revereth Yahweh> ‖she, shall be praised:
ת 31 Give her of the fruit of her own hands,
And let her own works |praise her in the gates|.

[a] Written: "he"; *read*: "she." Some cod. (w. 1 ear. pr. edn.) both *read* and *write*: "she"—G.n.

[b] "*She tasteth that her gain is good. . . i.e.*, she experiences that her trade is profitable"—O.G. 381.

[a] Or: "coverings," "bolsters." [b] Or: "at a later day."

ECCLESIASTES;

OR, THE PROCLAIMER.

1 1 The words of the Proclaimer, son of David, king in Jerusalem.

2 Vanity of vanities! saith the Proclaimer,[a] vanity of vanities! ‖all‖ is vanity.

3 What profit hath Man,[b]—in all his toil wherewith he toileth under the sun? 4 ‖Generation‖ goeth and ‖generation‖ cometh, but ‖the earth‖ <unto times age-abiding> remaineth. 5 And the sun |breaketh forth|, and the sun |goeth in|,—yea <unto his own place> he panteth, from whence he' brake forth. 6 <Going unto the south, and circling unto the north,—circling, circling continually> is ‖the wind‖, and <over its own circuits> returneth the wind. 7 ‖All the streams‖ flow into the sea, yet ‖the sea‖ is not' full,— <unto the place whither the streams flow> ‖thither‖ do they again' flow. 8 ‖All words‖ are weak, unable' is any man to tell,—not[a] satisfied' is the eye by seeing, nor filled' is the ear with hearing. 9 ‖That which hath been‖ is the same that shall be, and ‖that which hath been done‖ is the same that shall be done,—and there is ‖nothing' new‖ under the sun. 10 Is' there a thing, of which it can be said, See here, it is ‖new‖? ‖Already‖ hath it been |for ages|, [it is something] which was before us. 11 There is |no remembrance| of the things before,—nor <even of the things after, which shall be> will there be any remembrance, with them who shall come after.

12 ‖I, the Proclaimer‖ was king over Israel, in Jerusalem. 13 And I gave my heart to seek and to search out, |wisely|, concerning all things which are done under the heavens,[b]—‖the same‖ is the vexatious employment God hath

[a] Or: "Monitor." Heb.: *koheleth*; exact meaning doubtful; and, in any case, difficult to render in English. "Convener," "great orator," "debater," "speaker," and other names have been thought of. Prob. the most helpful ref. is to Prov. i. 20, 24; viii. 1, 32-36; ix. 1-11.

[b] Or: "the son of earth."

[a] Some cod. (w. Aram., Sep., Syr.): "and not"—G.n.

[b] Some cod. (w. 1 ear. pr. edn., Aram., Syr., Vul.): "under the sun." Cp. ver. 14—G.n.

given' to the sons of men, to work toilsomely therein. 14 I saw all the works which were done under the sun,—and lo! ‖all‖ was vanity, and a feeding on wind.[a] 15 ‖That which is crooked‖ cannot be straight,—and ‖that which is wanting‖ cannot be reckoned. 16 Spake ‖I‖, in[b] my heart, saying, <As for me> lo! I have become great, and have gathered wisdom, beyond any one who hath been before me over[c] Jerusalem,—and ‖my heart‖ hath seen much wisdom and knowledge: 17 yea I have given my heart, to know wisdom, and to know madness,[d] and folly,—I know that ‖even this‖ is a feeding on wind.[a] 18 For <in much wisdom> is much vexation,—and ‖he that increaseth knowledge‖ increaseth pain.

2 1 Said ‖I‖, in my heart, Come now! I will prove thee with gladness, and look thou on blessedness,—but lo! ‖even that‖ was vanity. 2 <Of laughter> I said, Madness! and <of mirth> What can it do? 3 I sought out with my heart,[e] to cherish[f] with wine, my flesh,—but ‖my heart‖ was to guide with wisdom, even in laying hold of folly, until I should see which was blessedness for the sons of men, as to that which they could do, under the heavens,[g] during the number of the days of their life. 4 I enlarged my works,—I built me houses, I planted me vineyards; 5 I made me gardens, and parks,[h]—I planted in them trees of every kind of fruit; 6 I made me pools of water,—to irrigate therefrom the thick-set saplings growing up into trees: 7 I acquired, men-servants and women-servants, and ‖the children of the household‖ were mine,—also possessions, ‖herds and flocks in abundance‖ were mine, beyond all who had been before me in Jerusalem; 8 I heaped me up, both silver and gold, and the peculiar treasure of kings, and provinces,—I provided me singing-men and singing-women, and the delights of the sons of men, a wife and wives.

9 So I became great, and increased, more than any one who had been before me in Jerusalem, —moreover' ‖my wisdom‖ remained with me; 10 and <nothing that mine eyes asked> withheld I from them,—I did not keep back my heart from any gladness, for ‖my heart‖ obtained gladness out of all my toil, and so ‖this‖ was my portion, out of all my toil. 11 <When ‖I‖ looked upon all my works, which my hands' had made, and on my toil, whereon I had toilsomely wrought> then lo! ‖all‖ was vanity, and feeding on wind,[i] and there was no' profit under the sun.—12 Thus turned ‖I‖, to look at wisdom, and madness, and folly,—for what can the man [do more] who cometh after the king? [save] that which ‖already‖ men have done.

13 Then saw ‖I‖, that wisdom' doth' excel folly,—as far as light' excelleth darkness'. 14 <As for the wise man> |his eyes| are in his head, whereas ‖the dullard‖ <in darkness> doth walk,—but ‖I myself‖ knew that |one destiny[a] happeneth to[b] them |all|. 15 Then said ‖I‖, in my heart, <As it happeneth to the dullard> ‖even to me‖ will it happen, but wherefore |then|[c] became ‖I‖ wise to excess? Therefore spake I, in my heart, ‖Even this‖ is vanity. 16 For there is no' remembrance of a wise man, more than of a dullard, unto times age-abiding,—seeing that <already, in the days to come> all hath been forgotten, how then cometh it that the wise' man dieth' equally with the dullard'?

17 Therefore I hated life, for <a vexation unto me> was the work which was done under the sun,—for ‖all‖ was vanity, and a feeding on wind.[d] 18 Therefore hated ‖I‖ all my toil, wherein I' was toiling, under the sun,—in that I should leave it for the man who should come after me; 19 and who' could know whether a <wise man> he would be or a foolish, and yet he would lord it over all my toil, wherein I had toiled and wherein I had acted wisely, under the sun,—‖even this‖ was vanity.

20 Then resolved I, to give my heart over to despair,—concerning all the toil, wherein I had toiled,[e] under the sun. 21 For here' is a man,[f] whose toil hath been with wisdom and with knowledge and with skill,—yet <to a man who hath not toiled therein> shall he leave it as his portion, ‖even this‖ was vanity and a great vexation. 22 For what hath the man for all his toil, and for the striving of his heart,—wherein ‖he himself‖ toiled under the sun? 23 For ‖all his days‖ are pains, and <vexatious> is his employment, <even in the night> his heart lieth not down,—‖even this‖ was |vanity|. 24 There was nothing more blessed for Man [than][g] that he should eat and drink, and see his desire[h] for blessedness in his toil,—<even this> saw ‖I myself‖, that <from the hand of God> it was. 25 For who could eat and who could enjoy, so well as I?[i] 26 For <to a man who is good before him> hath he given wisdom and knowledge and gladness,—whereas <to the sinner> he hath given employment, to gather and heap up, to give to one who is good before God, ‖even this‖ was vanity, and a feeding on wind.

[a] "Vain pursuit"—T.G.; "vain wish"—Davies; "adherence to vanity"—Fuerst.
[b] So it shd be (w. Aram., Sep. and Vul.) Cp. chap. ii. 1, 15—G.n.
[c] Some cod. (w. 5 ear. pr. edns., Sep. and Syr.); "in." Cp. chap. ii. 7.
[d] *Gr.*: "understanding" or "discretion."
[e] *I.e.*: "intelligently," "with a purpose."
[f] Or: "strengthen"—T.G.; "cheer"—Davies.
[g] Some cod. (w. Sep., Syr., Vul.): "sun"—G.n.
[h] Or: "paradises."
[i] Cp. chap. i. 14, n.

[a] Ml.: "one hap."
[b] Or: "is destined for."
[c] Some cod. (w. Sep., Syr., Vul.) omit the word: "then" (*Gr.*).
[d] Cp. chap. i. 14, n.
[e] Some cod. (w. 2 ear. pr. edns.) add: "and wherein I had acted wisely." Cp. ver. 19—G.n.
[f] Or: "For there is' a man."
[g] *Gr.*: "than" shd be in the Heb. text—G.n.
[h] U.: "soul."
[i] Ml.: "besides me." Some cod. (w. Sep. and Syr.): "without him"—G.n.

3 1 For <every thing> there is a season,—
And a time for every pursuit under the heavens:—
2 A time to be born, and a time to die,—
A time to plant, and a time to uproot what is planted;
A time to kill, and a time to heal,—
A time to break down, and a time to build up;
4 A time to weep, and a time to laugh,—
A time to wail, and a time to dance for joy;
5 A time to cast away stones, and a time to heap up stones,—
A time to embrace, and a time to be far from loving embrace;
6 A time to seek, and a time to give up as lost,—
A time to keep, and a time to cast away;
7 A time to rend, and a time to sew,—
A time to be silent, and a time to speak;
8 A time to love, and a time to hate,—
A time of war, and a time of peace.
9 What profit hath he that worketh, in that wherein ||himself|| hath toiled? 10 I looked at the employment which God hath given to the sons of men to work therein: 11 <Everything> hath he made beautiful in its own time,—also <intelligence>[a] hath he put in their heart, without which men could not find out the work which God hath wrought from the beginning even unto the end. 12 I know that there is no blessedness in them,—save to be glad, and to do well with[b] one's life. 13 Though indeed <that any man should eat and drink, and see blessedness in all his toil> it is |the gift of God|. — 14 I know that <whatsoever God doeth> ||the same|| shall be age-abiding, <unto it> there is nothing' to add, and <from it> there is nothing to take away,—and ||God|| hath done it, that men should stand in awe before him. 15 ||That which was|| |already| had been, and ||that which shall be|| |already| shall have been,—but ||God|| seeketh that which hath been chased away.
16 Then |again| I saw under the sun,—||the place of justice|| that there' was lawlessness, and ||the place of righteousness|| that there' was lawlessness. 17 Said ||I||, in my heart, <Both the righteous and the lawless> will God judge,—for [there will be] a time for every pursuit, and concerning every work—||there||. 18 Said ||I|| in my heart, <as concerning the sons of men> That God was minded to prove them,—and that they might see, that they were beasts, ||of themselves||. 19 For <as regardeth the destiny of the sons of men and the destiny of beasts> ||one fate|| have they, <as dieth the one> ||so|| dieth the other, and <one spirit> have they all,—and ||the pre-eminence of man over beast|| is nothing, for ||all|| were vanity: 20 ||all|| go unto one place,—||all|| came from the dust, and ||all|| return to the dust.[a] 21 Who knoweth the spirit of the sons of men, whether it[b] |ascendeth| above,—or the spirit of the beast, whether it[b] |descendeth| below, to the earth? 22 So I saw, that there was nothing better than that a man should be glad in his works, for ||that|| is his portion,—for who' can bring him in, to look upon that which shall be after him?

4 1 Then again ||I|| considered all the oppressive deeds which were done under the sun,—and lo! the tears of the oppressed, and they have no' comforter, and <on the side of their oppressors> is power, and they have no' comforter. 2 So ||I|| pronounced happy' the dead, who were ||already|| dead,—more than the living, who were living |still|; 3 and <as better than both> him who had not yet' come into being,—who had not seen the vexatious work, which was done under the sun.
4 Then saw ||I|| all the toil and all the skill of the work, that <for this> a man was envied of his neighbour,—||even this|| was vanity, and a feeding on wind. 5 ||The dullard|| claspeth his hands, and consumeth his own flesh. 6 Better' a handful—with quietness,—than both hands full—with toil, and feeding on wind.
7 Then again ||I|| looked at a vain thing under the sun:—8 Here' is one, without a second, <even son or brother> he hath none, yet is there no' end to all his toil, ||even his eye||[c] is not satisfied with riches,—neither [saith he] <For whom> am I toiling, and letting my soul want good? ||Even this|| was vanity, yea |a vexatious employment| it was! 9 Better' are two, than one,—in that they have a good reward for their toil. 10 For <if the one should fall> [the other] would raise up his companion,—but alas! for him who is alone when he falleth, with no second to raise him up! 11 Moreover <if two lie together> then have they warmth,—but how can ||one|| have warmth? 12 And <though an enemy should prevail against one> ||two|| might make a stand before him,—and ||a threefold cord|| cannot soon be broken.
13 Better' a boy, poor and wise,—than a king, old and stupid,[d] who knoweth not how to take warning any longer. 14 For <out of prison> came he forth to reign,—yea' <even in his own kingdom> was he born poor.
15 I saw all the living, who were going hither and thither under the sun,—[that they were] with the boy who was to be the second, who was to stand in the other's place:—16 There was no end to all the people, to all before

[a] So Fuerst and Davies. [b] Or: "in" = "during."

[a] Cp. Gen. ii. 7; iii. 19; chap. xii. 7.
[b] According to the Massoretic punctuation: "which ascendeth . . . which descendeth"; but "the present Massoretic punctuation . . . is due to the principle of euphemism"—G. Intro. pp. 461, 462. Cp. O.G. 210.
[c] *Written*: "eyes"; *read*: "eye." In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "eye" (sing.) is both *written* and *read*—G.n.
[d] Or: "and a dullard."

whom he came, yet' ‖they who should come later‖ would not rejoice in him,—surely ‖even this‖ was vanity, and a feeding on wind.

5 1 Keep thy foot,[a] when thou goest unto the house of God, and be more ready to hear, than dullards to offer sacrifice,—for they make no' acknowledgment of doing wrong. 2 Be not rash with thy mouth, and <with thy heart> be not in haste to bring forth a word, before God,—for ‖God‖ is in the heavens, and ‖thou‖ upon the earth, <for this cause> let thy words be few. 3 For a dream cometh through the multitude of business,—and ‖the voice of a dullard‖ is with a multitude of words.
4 <When thou vowest a vow unto God> do not defer to pay it, for there is no pleasure in dullards,—<what thou vowest> pay!
5 Better' that thou shouldest not vow,—than vow, and not pay. 6 Do not let thy mouth' cause thy flesh' to sin,—neither say thou, before the messenger,[b] that it was |a mistake|,—wherefore should God be indignant at thy voice, and destroy the work[c] of thy hands?
7 For [it was done] amidst a multitude of dreams, and vanities, and many words,—but <towards God> be thou reverent.

8 <If ‖the oppression of the poor, and the wresting of justice and righteousness‖ thou see in the province> do not be astonished over the matter,—for ‖one high above the highest‖[d] is watching, yea ‖the Most High‖ is over them. 9 And ‖the profit of the earth‖ is |for all|,—‖a king‖ <by the field> is served.

10 He that loveth silver‖ shall not be satisfied with silver nor ‖he that loveth abundance‖ with revenue,—‖even this‖ was vanity.
11 <When blessings are increased> increased are the eaters thereof,—what profit, then, to the owner[e] of them saving the sight of his eyes?
12 Sweet' the sleep of the labourer, whether <little or much> he eat,—but ‖the surfeit of the rich man‖ will not' suffer him to sleep.
13 Here' was an incurable evil, I had seen under the sun,—riches kept by the owner thereof, to his hurt; 14 and those riches perish, by being ill employed,—and though he begetteth a son, yet is there in his hand nothing at all. 15 <As he came from his mother's womb> ‖naked‖ he again' departeth, as he came,—and <nothing> can he take of his toil, which he can carry in his hand. 16 ‖Even this‖ moreover, is an incurable evil, <altogether as he came> ‖so‖ shall he depart,—what profit then shall he have who toileth for the wind? 17 <Even all his days> [are spent] in darkness and mourning,[e]—and he is very morose, and is sad and angry.
18 Lo! what ‖I myself‖ have seen—Better' that it should be excellent to eat and to drink and to see blessedness, in all one's toil wherein one toileth under the sun, for the number of the days of his life, in that God hath given it him, for ‖that‖ is his portion: 19 yet' <as regardeth every man, to whom God hath given wealth and goods, and granted him power to eat thereof, and to take his portion, and to find gladness in his toil> ‖this‖ is |the gift of God|. 20 Though it be not much' let him remember the days of his life,—for God beareth witness, by the gladness of his heart.

6 1 Here' was an evil,[b] I had seen under the sun, —and it is |common| among men:[c] 2 <A man to whom God giveth riches and gains and honour, so that nothing' doth he lack for his soul[d]—of all that he craveth> and yet God doth not give him power to eat thereof, but ‖a man unknown‖ eateth it,—‖this‖ was vanity, and <an incurable evil> it was'.
3 <Though a man should beget a hundred children, and live ‖many years‖ so that many' should be the days of his years, but ‖his own soul‖[d] should not be satisfied with the good, and he should not even have ‖a burial‖> I said, <Better than he> is an untimely birth! 4 For <in vain> it came in, and <in darkness> it departeth,—and <with darkness> |its name| is covered: 5 <even the sun> it never saw, nor aught did it know,—<more quietness> hath this' than the other'.
6 <Even though one hath lived a thousand years twice told> yet <good> hath he not seen,—is it not <unto one place> that ‖all‖ are going?
7 ‖All the toil of man‖ is for his mouth,—though ‖even the desire‖[e] is not satisfied!
8 For what profit hath the wise man, over the dullard? What can ‖the poor man‖ know'—so as to walk before the living?[f] 9 Better' what the eyes behold, than the wandering of desire,[e]—‖even this‖ was vanity, and a feeding on wind.
10 <Whatsoever one may be> ‖long ago‖ was he called by his name, and it is known' that it is—Son of Earth,[g]—he cannot, therefore, contend with one stronger than he. 11 <Seeing there are' things in abundance which make vanity abound> what profit hath man? 12 For who knoweth what is good for a man throughout his life, for the number of the days of his life of vanity, seeing he will make them,[h] like a shadow,—for who can tell a man, what shall be after him, under the sun?

7 1 Better' a name, than precious ointment,—
And the day of death, than the day of one's birth.

[a] "Feet," *written*; "foot" *read*. In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) "foot" (sing.) is both *written* and *read*—G.n.
[b] Cp. Mal. ii. 7.
[c] So one school of Massorites: the other school reads "works" (pl.), and so Aram., Sep., Vul. —G.n.
[d] Or: "high one above high one"—O.G.
[e] Ml.: "owners"; clearly the plu. of excellence: Cp. the "his" that follows.
[a] So it should be (w. Sep.) —G.n.
[b] Some cod.: "an incurable evil." Cp. chap. v. 13—G.n.
[c] Or: "extended over mankind."
[d] Or: "desire."
[e] Or: "appetite." U: "soul."
[f] *I.e.*: "walk *aright* before them"—O.G. 235, *a*.
[g] Heb.: *'ādhām*
[h] Or: "they will be made."

2 Better' to go to the house of mourning, than to
go to the house of banqueting,
For ‖that‖ is the end of all men,—
And ‖the living‖ should take it to his heart.
3 Better' is grief than laughter,—
For <by the marring of the face> amended' is the heart.
4 ‖The heart of the wise‖ is in the house of mourning,
But ‖the heart of dullards‖ in the house of mirth.
5 Better' to hear the rebuke of the wise,
Than for any' man to hear the song of dullards.
6 For <as the crackling of thorns under a pot>
‖so‖ is the laughter of the dullard,—
‖Even this‖ then, was vanity.
7 For ‖oppression‖ maddeneth the wise,—
And a bribe' | destroyeth the understanding |.[a]
8 Better' the latter end of a thing, than the beginning thereof,—
Better' a patient spirit, than a haughty spirit.
9 Do not be rash in thy spirit, to be indignant,—
For ‖indignation‖ <in the bosom of dullards> doth remain.
10 Do not say,
What hath happened, that ‖the former days‖ were better than these?
For <not wisely> askest thou concerning this.
11 Good' is wisdom, with an inheritance,—and a profit, to such as see the sun.
12 For <a protection> is wisdom, and <a protection> is silver,—but ‖the advantage of knowledge‖ is, that ‖wisdom‖ giveth life to the possessors thereof.
13 Consider the work of God,—for who' can straighten what he hath bent?
14 <In the day of prosperity> be joyful,
But <in the day of misfortune> consider,—
<Even the one equally with the other> hath God' made, to the end man might find out—after him—nothing.
15 <Everything> had I seen, in my days of vanity,—
Here' was a righteous man, perishing in his righteousness,
And there' was a lawless man, continuing long in his wickedness.
16 Do not become so very' righteous, neither count thyself wise beyond measure,—wherefore' shouldst thou destroy thyself?
17 Do not be so very' lawless, neither become thou foolish,—wherefore' shouldst thou die, before thy time?
18 It is well' that thou shouldst lay fast hold of this, but <even from the other> do not withdraw thy hand,[b]—for ‖he that revereth God‖ shall come forth out of them all. 19 ‖Wisdom‖ bringeth more strength to a wise man, than ten heroes, that are in the city. 20 For <as for men> there is none righteous in the earth, that doeth good, and sinneth not.

21 Moreover <not to all the words which men speak> do thou apply thy heart,—lest thou hear thine own servant' reviling thee! 22 For truly <many times> thy heart knoweth,—that ‖even thou thyself‖ hast reviled others.

23 <All this> have I proved by wisdom,—I said, I will be wise, but ‖that‖ was far from me. 24 <Far away> is that which hath been,—and deep, deep,[a] who can find it out?
25 Resolved ‖I‖ in[b] my heart, to know and search out, and to seek wisdom, and a conclusion,[c]—and to know lawlessness [to be] stupidity, and folly to be madness.
26 ‖I‖ could' indeed find, to be <more bitter than death> the woman, whose heart' is [snares and nets], and her hands' [bonds],—‖whoso is pleasing before God‖ shall escape from her, but ‖he that sinneth‖ shall be captured by her. 27 See! <this> have I found, saith the Proclaimer [counting] one by one, to find a conclusion;[c]
28 <what my soul still sought> yet I found not,—<one man out of a thousand> have I found, but <a woman among all these> have I not found.
29 ‖Only‖ see, <this> have I found,
That God made[d] man upright,—
But ‖they‖ have sought out many devices.[e]

8 1 Who' is really a wise man,
And who' knoweth the interpretation[f] of a thing?
‖The wisdom of a man‖ lighteth up his countenance,
But <by defiance of countenance> one is disfigured.
2 I [said],[g] <The bidding of the king> observe thou, even out of regard to the oath of God.
3 <Not rashly from his presence> shouldst thou go: do not[h] take thy stand in a vexatious thing,—for <whatsoever he pleaseth> he will do. 4 <Where the word of a king is> there is power,—who' then may say to him, What wouldst thou do? 5 ‖He that observeth the commandment‖ will not notice a vexatious thing,—and <of time and manner> will the heart of the wise take note. 6 For <to every pursuit> there is' a time and a manner,—when ‖the vexation[i] of man‖ is great concerning it.
7 For there is no' one who knoweth what shall be,—for <when it shall be> who will[k] tell him? 8 ‖No man‖ hath power over the spirit,

[a] U.: "heart." [b] In some cod.: "hands" (pl.)—G.n.
[a] Cp. Intro. Chap. II. Synopsis, *B*, *c*.
[b] Ml.: "and my heart"; but some cod. (w. Aram., and Vul.) have expressly "in"—G.n.
[c] "Verdict" — Fuerst, 852, *a*. "Reason"—T.G. "Reckoning, account"—O.G.
[d] Or: "hath made."
[e] Or: "inventions."
[f] Or: "explanation."
[g] *Cit.*: "said" shd have been expressed in Heb. text—G.n.
[h] Some cod. (w. 1 car. pr. edn., Syr., Vul.): "and do not"—G.n.
[i] Qy. = "care," or "anxiety."
[k] Or: "can."

to retain the spirit, and ‖none'‖ hath power over the day of death, and there is no' furlough in war,—neither shall lawlessness deliver them who are given thereto. 9 <All this> had I seen, and tried to apply my heart to every work which was done under the sun,—at such time as one' man had power over another' man, to his hurt.

10 And ‖thereupon‖ I considered the lawless when buried, when they had entered [their graves], that <from the place of the Holy One> they used to go and boast[a] in the city that they had so' done,—‖even this‖ was vanity.

11 <Because sentence against a wicked work is not executed speedily — on this account> the heart of the sons of men is fully set within them, to commit wickedness. 12 <Though a sinner be committing wickedness a hundred times, and continuing long in his own way> yet I' surely know that it shall be well to them who revere God, who stand in awe before him; 13 but <well> shall it not be to the lawless man, neither shall he lengthen out his days like a shadow,—because he standeth not' in awe before God.

14 Here' was a vain thing which was done upon the earth—that there were' righteous men unto whom it happened' according to the work of the lawless, and there were' lawless men, unto whom it happened according to the work of the righteous,—I said, that ‖even this‖ was vanity.

15 Then extolled I, gladness, in that there was' nothing better for a man, under the sun, than to eat and to drink, and to be glad,—since ‖that‖ should tarry with him in his toil, for the days of his life which God had given him under the sun. 16 <When I gave my heart, to know wisdom, and to consider the business that was done upon the earth> then surely <by day and by night> there was one who suffered not his eyes ‖to sleep‖.[b] 17 Then I considered all the work of God, that man could not find out the work that was done under the sun, inasmuch as man toileth in seeking and yet cannot find,—yea' <even though the wise man should say he knoweth> yet can he not find it out.

9 1 For <unto all this> I applied my heart, and ‖my heart‖ considered[c] all this, that ‖the righteous and the wise and their servants‖ were in the hand of God,— <neither love nor hatred> could any man know, ‖every one‖[d] was before Him.[e] 2 ‖Every one‖ was like every one else, <one destiny> had the righteous and the lawless, the good and the pure and the impure, and he that sacrificed, and he that did not' sacrifice,— <as the good man> ‖so‖ the sinner, <he that took an oath> as he who <of an oath> stood in fear. 3 ‖This was a misfortune, in all that was done under the sun, that <one destiny> had they all,—yea also ‖the heart of the sons of men‖ was full of wickedness, and ‖madness‖ was in their heart, while they lived, and <after that> [they went] unto the dead. 4 For <whosoever was united[a] to all the living> ‖for him‖ there' was hope,—inasmuch as ‖a living dog‖ fared better than a dead lion. 5 For ‖the living‖ knew that they should die,—but ‖the dead‖ knew not [anything], neither had they any longer a reward, because forgotten' was their memory. 6 ‖Both their love and their hatred and their envy‖ already' had perished,—and <portion> had they none any longer, unto times age-abiding, in aught that was done under the sun.

7 Go thy way—eat, with gladness, thy food, and drink, with a happy heart, thy wine,—when already' God is well pleased with thy works. 8 ‖Continually‖ let thy garments be white,—and <ointment upon thy head> let it not be lacking. 9 Enjoy[b] life, with thy wife whom thou lovest, all the days of thy life of vanity, which he hath given thee under the sun, all thy days of vanity,[c]—for ‖that‖ is thy portion in life, and in thy toil wherewith ‖thou‖ art toiling under the sun. 10 <Whatsoever thy hand findeth to do> <with thy might> do,—for there is no work nor calculation nor knowledge nor wisdom, in hades, whither ‖thou‖ art going.

11 I again' saw[d] under the sun, that not <to the swift> was the race, nor <to the strong> the battle, nay! nor <to the wise> food, nor yet <to the intelligent> riches, nor <even to the well-informed> comeliness,[e]—for ‖time and accident‖ happened to them all. 12 For, indeed, man could not know his own time, like fishes which were caught in a cruel net, and like little birds which were caught in a trap,—<like them> were ensnared the sons of men, by a time of misfortune, when it fell upon them suddenly.

13 <Even this> had I seen of wisdom, under the sun,—and <of great import> was the same unto me:—14 A little city, and men therein few,—and there came against it a great king, and surrounded it, and built against it large siege-works; 15 but there was found therein a man, poor [but][f] wise, and ‖he‖ delivered the city by his wisdom,—yet ‖no one‖ remembered that poor man.—16 Then said ‖I‖, Better' is wisdom than strength,—although ‖the wisdom of the poor man‖ be despised, and ‖his words‖ not heard. 17 ‖The words[g] of the wise‖ <in quietness> are heard,—beyond the outcry of one who ruleth over dullards. 18 Better' is

[a] Some cod. (w. Sep. and Vul.): "had boasted . . . that they"—G.n. [This reading has been followed above, through the difficulty of otherwise making sense.]

[b] Ml.: "who sleep with his eyes doth not see."

[c] So it shd be (w. Sep. and Syr.)—G.n.

[d] Or: "the whole."

[e] Ml.: "them"; but perh. the "plural of excellence."

[a] So to be *read* [*y'khubbar*] (w. Aram., Sep. and Syr. —G.n. "The word *written* [*y'khubhar*] is meaningless"—O.G. 288ª.

[b] Ml.: "see."

[c] Aram. and Syr. omit: "all thy days of vanity" —G.n.

[d] Or: "considered."

[e] *Gr.*: "wealth" [*hôn*, not *hên*]—G.n.

[f] Some cod. (w. 3 ear. pr. edns., Aram., Sep., Vul.) have the conjunction [*waw* = "and," "but"] —G.n.

[g] Or: "sentences."

wisdom, than weapons of war,—but ‖one sinner‖ may destroy much good.

10 1 ‖Dead flies‖[a] cause to stink [and] ferment, the oil of the perfumer,—
<More costly[b] than wisdom or honour> is a little folly.

2 ‖The sense[c] of the wise‖ is on his right hand,—
But ‖the sense[c] of the dullard‖ on his left:

3 Yea <even by the way, as the foolish man walketh along> his sense[c] faileth him—and he telleth everyone that ‖foolish‖ is he!

4 <If ‖the spirit of a ruler‖ riseth up against thee> ‖thy place‖ do not leave,—for ‖gentleness‖ pacifieth such as have greatly erred.

5 Here' was a misfortune I had seen under the sun,—a veritable[d] mistake that was going forth from the presence of one who had power:

6 Folly placed in great dignity,—
While ‖the rich‖ <in a low place> took their seat:

7 I had seen |servants| upon horses,—
And |rulers| walking like servants, on the ground.

8 ‖He that diggeth a pit‖ <thereinto> may fall,—
And ‖he that breaketh through a hedge‖ there may bite him a serpent.

9 ‖He that removeth stones‖ may be hurt therewith,—
‖And he that cleaveth wood‖ may be endangered thereby.

10 <If |blunt| be the iron, and |himself| hath not sharpened |the edge|> then <much force> must he apply,—but <an advantage for giving success> is wisdom.[e]

11 <If a serpent will bite, unless he is charmed>
Then there is nothing' better for him that owneth a tongue.[f]

12 ‖The words of a wise man's mouth‖ are pleasant,—
But ‖the lips of a dullard‖ will swallow him up:

13 ‖The beginning of the words of his mouth‖ is folly,—
But ‖the latter end of his speech‖[g] is mischievous[h] madness.

14 Yet ‖a foolish man‖ multiplieth words,—
[Though] no man knoweth that which hath been,[i]
And <that which shall be after him> who can tell him?

15 ‖The toil of dullards‖ shall weary a man,[k]
That he knoweth not how to go into the city.

16 Alas! for thee, O land, when thy king is a boy,—
And ‖thy rulers‖ <in the morning> do eat:

17 How happy art thou, O land, when thy king is a son of nobles,—
And ‖thy rulers‖ <in season> do eat,
For strength, and not for debauchery.

18 <By two lazy arms> the framework sinketh in,[a]—
And <by the hanging down of the hands> the house' may leak.

19 Merrily people make bread,[b]
And ‖wine‖ gladdeneth life,—
But ‖money‖ answereth all things.

20 <Even in thy thought> do not revile |the king|,
Nor <within thy bed-chambers> revile thou the rich,—
For ‖a bird of the heavens‖ might carry the voice,
Yea ‖an owner of wings‖ might tell the matter.

11 1 Cast thy bread-corn, upon the face of the waters,—
For <after many days> shalt thou find it:

2 Give a portion to seven, yea even to eight,—
For thou canst not know, what there shall be of misfortune, upon the earth.

3 <If the clouds be filled with a downpour>
<Upon the earth> will they empty themselves,
And <if a tree fall in the south or in the north>
<In the place where the tree falleth> ‖there will it be found.

4 ‖He that observeth the wind‖ will not sow,—
And ‖he that watcheth the clouds‖ will not reap.

5 <Just as thou knowest not what is the way of the spirit, when the body is in the womb of her that is with child>
‖Even so‖ canst thou not know the work of God, who maketh all.

6 <In the morning> sow thy seed,
And <until evening> do not withhold thy hand,—
For thou knowest not—
Whether shall thrive, either this or that,
Or whether ‖both alike‖ shall be fruitful.

7 Truly sweet' is the light,—
And <pleasant to the eyes> to see the sun:

8 But <though ‖many years‖ a man live>
|Through them all| let him rejoice;
Yet let him remember the days of darkness,
For many' they may be, ‖all that cometh‖ may be vanity.

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[a] Ml.: "flies of death." "Dead"—O.G. Others: "Death's flies," "death-bringing" = "poisonous."
[b] Weightier"—O.G.
[c] U.: "heart." Cp. Pro. vi. 32, n.
[d] Cp. O.G. 454.
[e] So O.G. "But preferable is the able pursuit of wisdom"—Fuerst.
[f] According to some: "charmer," but cp. rather Ps. cxl. 11.
[g] Lit.: "mouth."
[h] Or: "wicked."
[i] So it shd be (w. Sep. and Syr.)—G.n.
[k] Lit.: "him."

[a] So (nearly) Fuerst. Others: "By much sloth the floor sinketh in."
[b] = "make a feast"—O.G.

9 Rejoice, O young man, in thy youth,
And let thy heart gladden thee in the days of thine early manhood,
And walk thou—
In the ways of thine own heart,
And in that which is seen by thine own eyes,—
Yet know, that <for all these things>
Will God bring thee into judgment.
10 Therefore remove thou vexation from thy heart,
And put away discomfort from thy flesh,—
For ‖youth and dawn‖ are vanity!

12 1 Yet remember thy Creator,[a] in the days of thy vigour,—
Or ever come in, the days of discomfort,
And the years arrive, in which thou shalt say—
I have, in them, no' pleasure;
2 Or ever be darkened—
The sun, and the light, and the moon, and the stars,—
And the clouds return' after a downpour of rain;
3 In the day when the keepers of the house shall tremble,
And the men of might bow themselves,—
And the grinders cease because they are few,
And they who look through the windows[b] are darkened;
4 And the doors in the street be closed,
When the sound of the mill become low,—
And one rise at the chirp of a small bird,
And low-voiced be all the daughters of song;
5 Yea <at what is high> they be in fear,
And there be ‖terrors‖[c] in the way,
And the almond be rejected,[d]
And the grasshopper drag itself along,[e]
And desire perish,—
For man is going to his age-abiding home,
When the wailers shall go round in the streets;
6 Or ever the silver cord be loosed,[a]
Or the golden bowl be broken,—
Or the bucket by the fountain be shivered,
Or the wheel at the well be broken;
7 And the dust return' to the earth, as it was,—
And ‖the spirit‖ return unto God, who gave it.

8 Vanity of vanities, saith the Proclaimer, ‖all‖ is vanity.

9 <Besides that> the Proclaimer being wise,—still further taught knowledge unto the people, and weighed and searched, arranged proverbs in abundance.
10 The Proclaimer sought to find out words giving delight,
And to note down rightly, the words of truth.
11 ‖The words[b] of the wise‖ are as goads,
Yea <as driven nails> their well-ordered sayings,[c]—
Given from one shepherd.
12 ‖And besides‖ <from them> my son, be admonished,—
<Of making many books> there is no end,
And ‖much study‖[d] is a weariness of the flesh.
13 <The conclusion of the matter—the whole> let us hear,[e]—
<Towards God> be reverent,
And <his commandments> observe,
For ‖this‖ [concerneth] all mankind.
14 For <every work> will God bring into judgment,
With every hidden thing,—
Whether good, or evil.

[a] Ml.: "creators" [plu. of excellence] (w. many MSS. and 4 ear. pr. edns.); other cod. (w. 4 ear. pr. edns.): lit. "creator" (sing.)—G.n.
[b] Or: "lattices."
[c] So Davies, Fuerst, O.G.; "They are timid"—T.G.
[d] So T.G. (as unsuited to the tooth of old age) = "The glands disdaineth" Fuerst. "And the almond-tree wears blossoms"—O.G. 665.
[e] So O.G. 290.

[a] So *read*: *written*: "removed." Some cod. (w. 5 ear. pr. edns.) both *write* and *read*: "removed." Others (w. 2 ear. pr. edns.) both *read* and *write*: "loosed"—G.n.
[b] Or: "sentences."
[c] Cp. O.G. 63.
[d] "Devotion to books"—O.G.
[e] Or: "hath been heard."

THE
SONG OF SONGS.

1 1 The Song of Songs, which pertaineth to
Solomon.

[*She.*]
2 Let him kiss me with the kisses of his mouth!

[*They.*][a]
For better' are thy caresses than wine:
3 <Like the fragrance of thy precious oils>
<Oil poured out> is thy name,
<For this cause> virgins love thee.

[*She.*]
4 Draw me!

[*They.*]
<After thee> will we run!

[*She.*]
The king |hath brought me| into his chambers.

[*They.*]
We will exult and rejoice in thee,
We will mention thy caresses, beyond wine,
Sincerely' they love thee.

[*She.*]
5 <Swarthy> I am' but comely,
Ye daughters of Jerusalem.

[*They.*]
Like the tents of Kedar,
Like the curtains of Solomon.

[*She.*]
6 Do not look on me,
Because ‖I‖ am so swarthy,
Because the sun hath scorched' me,—
‖My mother's sons‖ were angry with me,
They set me to keep the vineyards,
<Mine own' vineyard> have I not
kept. . . .
7 Tell me, thou loved of my soul!
Where' wilt thou pasture thy flock?
Where' wilt thou let them recline at noon?
For why' should I be as one that wrappeth a
veil about her, by the flocks of thy com-
panions?

[*He.*]
8 If thou know not of thyself,
Most beautiful among women!
Get thee forth in the footsteps of the flock,
And pasture thy kids by the huts of the
shepherds. . . .

[a] Whether "His" companions, or "Hers"; or merely a "Chorus."

9 <To a mare of mine, in the chariots of
Pharaoh>
Have I likened thee, my fair one!
10 Comely' are Thy cheeks, with bead-rows,
Thy neck, with strings of gems.

[*They.*]
11 <Rows of golden ornaments> will we make
thee,
With studs of silver.

[*She.*]
12 <By the time the king is in his circle>
‖My nard‖ will have given out its frag-
rance:
13 <A bag of myrrh> is my beloved to me,
<Between my breasts> shall it tarry the
night!
14 <A cluster of henna> is my beloved to me,
In the vineyards of En-gedi.[a]

[*He.*]
15 Lo! thou art beautiful, my fair one,
Lo! thou art beautiful,
‖Thine eyes‖ [are] doves!

[*She.*]
16 Lo! thou art beautiful, my beloved,
Yea delightful!

[*Both.*]
Yea! ‖our couch‖ is covered with leaves:
17 ‖The beams of our house‖ are cedars,
‖Our fretted ceiling‖ is cypress-trees.

[*She.*]
2 1 I am The meadow-saffron[b] of Sharon,
The lily of the valleys.

[*He.*]
2 <As a lily among thorns>
‖So‖ is my fair one, among the daughters!

[*She.*]
3 <As an apple-tree[c] among the trees of the
forest>
‖So‖ is my beloved, among the sons:
<In his shade> I greatly delighted and sat
down,
And ‖his fruit‖ was sweet to my taste.

[a] "On the western shore of the Dead Sea"—O.G.
[b] So O.G. (colchicum autumnale, Linn.) Cheyne: "narcissus" — Isa. xxxv. 1.
[c] "Apple." In Arabic . . . "not only a common one, but also the lemon, citron, etc."—T.G.

4 He hath brought me into the house of wine,
And ‖his banner[a] over me‖ is love.

5 Sustain me with raisin-cakes,
Refresh me with apples,—
For <sick with love> I am'.

6 *<His left hand under my head>*
Then ‖his right hand‖ embraceth me!

[*He.*]

7 *I adjure you, ye daughters of Jerusalem,*
By the gazelles or by the hinds of the field,—
That ye wake not, nor arouse, the dear love until
she please!

[* * * *]

[*She.*]

8 The voice[b] of my beloved!
Lo! here he cometh,—
Leaping over the mountains,
Skipping over the hills.
9 Resembleth, my beloved, a gazelle,
Or a young stag,—
Lo! here he is, standing behind our wall,
Looking in at the windows,
Peeping in at the lattice.
10 Responded my beloved, and said to me,—
Rise up! my fair—my beautiful—one,
And come away,
11 For lo ‖the winter‖ is past,—
‖The rain‖ is over, [and][c] gone;
12 ‖The flowers‖ have appeared in the earth,
‖The time of the spring-song‖[d] hath come,—
And ‖the voice of the turtle‖ is heard in our land;
13 ‖The fig-tree‖ hath spiced[e] her green figs,
And ‖the vines—all blossom‖ yield fragrance.—
Rise up! my fair—my beautiful—one,
And come away!

[*He.*]

14 O my dove!
<In the retreats of the crag,
In the hiding-place of the terrace>
Let me see thy form,
Let me hear thy voice,—
For ‖thy voice‖ is sweet,
And ‖thy form‖ comely.[f]

[*Both.*]

15 Take ye for us, the foxes,
‖The little foxes that are spoiling the vines‖,—
And ‖our vines‖ are all blossom!

[*She.*]

16 *‖My beloved‖ is |mine|,*
And ‖I‖ am |his|,
He that pastureth among lilies!

17 <Until the day |breathe|
And the shadows |be lengthened|>
|Again| liken thyself, my beloved,
To a gazelle, or to a young stag,
Upon the cleft mountains.[a]

[* * * *]

[*She.*]

3 1 <Upon my couch, in the night-time> sought
I the beloved of my soul,—
I sought him, but found him not.

2 Come! I must arise, and go about in the city,
In the paths[b] and in the broadways,
I must seek the beloved of my soul,—
I sought him, but found him not.

3 The watchmen that go round in the city |found me|,
<The beloved of my soul> have ye seen?

4 <Scarcely had I passed from them>
When I found' the beloved of my soul,—
I caught him, and would not let him go,
Until that I had brought him into the house of my mother,
And into the chamber of her that conceived me.

[*He.*]

5 *I adjure you, ye daughters of Jerusalem,*
By the gazelles, or by the hinds of the field,—
That ye wake not, nor arouse, the dear love until
she please.

[* * * *]

[*They.*]

6 Who' is this, coming up out of the wilderness,
Like pillars[c] of smoke,—
With perfume of myrrh, and frankincense,
Besides all the aromatic powder of the merchant?

7 Lo! his couch, 'tis Solomon's own,
‖Threescore heroes‖ around it,—
Of the heroes of Israel:
8 ‖All of them‖ grasping the sword,
Trained for war,—
‖Every man‖ with his sword upon his thigh,
Because of dread, in the night-time.

9 <A palanquin> King Solomon made himself,
Of the trees of Lebanon:
10 <The supports thereof> made he of silver,
<The couch[d] thereof> of gold,
<The seat thereof> of purple,—
‖The midst thereof‖ hath an inlay of love[e]
From the daughters of Jerusalem.

11 Go forth and gaze, ye daughters of Zion, upon King Solomon,—
Wearing the crown, wherewith his mother |crowned him|,
In the day of his marriage,[f] and
In the day of his heart' gladness.

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[a] Or: "standard."
[b] Or: "sound."
[c] Some cod. (w. Aram., Syr., Vul.) have "and" —G.n.
[d] So Fuerst. "The singing time (either of birds or vine-dressers")—Davies. "The pruning-time"—T.G. and O.G.
[e] Or: "reddened." Cp. O.G. 334.
[f] N.B.: the "envelope" arrangement of lines. Cp. Job. xxvii. 16, 17. See also Intro. p. 3, *ante*.

[a] According to some: "mountains of separation."
[b] Or: "alleys."
[c] Or: "columns."
[d] Or: "couch-covering."
[e] So, in effect, Davies', H. L., Fuerst.
[f] So O.G.

[*He.*]

4 1 Lo! thou art beautiful, my fair one,
Lo! thou art beautiful,
‖Thine eyes‖ are doves, from behind thy veil,—
‖Thy hair‖ is like a flock of goats, which are reclining on the sides of Mount Gilead:
2 ‖Thy teeth‖ are like a flock, evenly grown,[a] which have come up from the washing-place,—
Whereof ‖all of them‖ are twin-bearers, and <bereaved>[b] is none' among them:
3 <Like a cord of crimson> are thy lips,
And ‖thy mouth‖ is lovely,—
<Like a slice of pomegranate> are thy temples, behind thy veil:
4 <Like the tower of David> is thy neck, built for war,[c]—
‖A thousand shields‖ hung thereon,
‖All‖ the equipment of heroes:
5 ‖Thy two breasts‖ are like two young roes, twins of a gazelle,—
Which pasture among lilies.

6 <Until the day |breathe|,
And the shadows |be lengthened|>
I will get me unto the mountain of myrrh,
And unto the hill of frankincense.

7 Thou art ‖all over‖ beautiful, my fair one,
And <blemish> is there none' in thee.

8 <With me, from Lebanon> O bride,
<With me, from Lebanon> shalt thou enter,—
Thou shalt look round[d] from the top of Amana,
From the top of Senir, and Hermon,
From the dens of lions,
From the mountains of leopards.

9 Thou hast encouraged me,[e] my sister, bride,—
Thou hast encouraged me,[e] with one [glance][f] of thine eyes,
With one ornament of thy neck.
10 How beautiful' are thy caresses, my sister, bride,—
How much more delightful' thy caresses, than wine,
And the fragrance of thine oils, than all spices:
11 <With sweetness> thy lips do drip, O bride,—
‖Honey and milk‖ are under thy tongue,
And ‖the fragrance of thy garments‖ is like the fragrance of Lebanon.

12 <A garden barred> is my sister, bride,—
A spring[g] barred, A fountain sealed:
13 ‖Thy buddings forth‖ are a paradise of pomegranates,
With precious fruits,—
Henna bushes, with nard blossoms:
14 Nard and saffron, sweet cane and cinnamon,
With all woods of frankincense,—
Myrrh and aloes, with all the chiefs of spices:
15 A garden fountain, a well of living waters,—
And flowings from Lebanon.

[*She.*]

16 Awake, O north wind, and come in, thou south,
Fan my garden—its balsams |will flow out|,—
Let my beloved enter' his garden,
And eat his precious fruits.

[*He.*]

5 1 I have entered my garden, my sister, bride,
I have plucked my myrrh, with my balsam,
I have eaten the honey of my thicket,[a]
I have drunk my wine, with my milk:—
Eat ye, O friends,
Drink, yea drink abundantly, ye beloved!

[* * * *]

[*She.*]

2 ‖I‖ was sleeping, but ‖my heart‖ was awake,—
The voice[b] of my beloved—knocking!

Open to me, my sister, my fair one, my dove, my perfect one,
For ‖my head‖ is filled with dew,
‖My locks‖ with the moisture of the night.

3 I have put off my tunic, oh how' shall I put it on?
I have bathed my feet, oh how' shall I soil them?

4 ‖My beloved‖ thrust in his hand, at the window,[c]
And ‖my feelings‖ were deeply moved for him:[d]
5 ‖I myself‖ arose, to open to my beloved,—
And ‖my hands‖ dripped with myrrh,
And ‖my fingers‖ with myrrh distilling,
Upon the handles of the bolt.
6 ‖I myself‖ opened to my beloved,
But ‖my beloved‖ had turned away, had passed on,—
‖My soul‖ had gone out when he spake,
I sought him, but found him not,
I called him, but he answered not.

7 The watchmen who were going round in the city |found me|,
They smote me, wounded me,—
The watchmen of the walls |took away my cloak[e] from off me|.

8 I adjure you, ye daughters of Jerusalem,—
<If ye find my beloved> what will ye tell him?
That <sick with love> I am'.

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[a] Or: "that have been shorn."
[b] Or "barren."
[c] "Deadly," "built for arms" — T.G. "For weapons of war" — Davies' H. L. "Builded high"—Fuerst.
[d] Or: "approach."
[e] So O.G. 525b. "Taken away my heart"—T.G. "Hast bewitched me."—Fuerst, H.L.
[f] Fuerst thinks "glance" has fallen out.
[g] Some cod. (w. Sep., Syr., Vul.): "garden" [2nd time]—G.n. Cp. O.G. 659a.

[a] So, in effect, Fuerst and Davies. "Liquid honey,"—T.G.; "honeycomb" ["with my honey"]—O.G.
[b] Or: "sound."
[c] So T.G. and Fuerst; "opening for window"—Davies; "hole"—O.G.
[d] So cod. Hillel. Some cod. (w. 5 ear. pr. edns.): "for myself"—G.n.
[e] So T.G.; others: "veil."

[*Daughters of Jerusalem.*]
9 What is thy′ beloved more than any other′ beloved,
Thou most beautiful among women?
What is thy′ beloved more than any other′ beloved,
That <thus> thou hast adjured us?

[*She.*]
10 ‖My beloved‖ is white and ruddy,
Conspicuous beyond ten thousand:
11 ‖His head‖ is pure gold,—
‖His locks‖ are bushy,[a] black as a raven;
12 ‖His eyes‖ like doves, by the channels of water,—
Bathing in milk, set as gems in a ring:[b]
13 ‖His cheeks‖ like a raised bed[c] of balsam,
Growing[d] plants of perfume,—
‖His lips‖ lilies, dripping with myrrh distilling:
14 ‖His hands‖[e] cylinders of gold, set with topaz,—
‖His body‖ wrought work of ivory, covered with sapphires:
15 ‖His legs‖ pillars of white marble, founded on sockets of gold,—
‖His form‖ like Lebanon, choice as cedars:
16 ‖His mouth‖ most sweet,
Yea |altogether| he is delightful,—
‖This‖ is my beloved,
Yea ‖this‖ is my dear one, ye daughters of Jerusalem.

[*Daughters of Jerusalem.*]
6 1 Whither′ hath thy beloved |gone|,
Thou most beautiful among women?
Whither′ hath thy beloved |turned him aside|?
That we may seek him with thee.

[*She.*]
2 ‖My beloved‖ is gone down to his garden,
To the beds of balsam,—
To pasture in the gardens,
And to gather lilies,
3 ‖*I*‖ *am my beloved's,*
And ‖*my beloved*‖ *is mine,*
He that pastureth among lilies.

[* * * *]

[*He.*]
4 |Beautiful| art thou, my fair one, as Tirzah,[f]
Comely, as Jerusalem,—
Majestic[g] as bannered hosts!
5 Turn away thine eyes from me,
For ‖they‖ have excited me,—
‖Thy hair‖ is like a flock of goats, that are reclining on the sides of Mount Gilead:
6 ‖Thy teeth‖ are like a flock of sheep which have come up from the washing-place,—
Whereof ‖all of them‖ are twin-bearers, and <bereaved>[a] is there none′ among them:
7 <Like a slice of pomegranate> are thy temples, from behind thy veil:

8 ‖Threescore‖ are the queens,
And ‖fourscore‖ are the concubines,—
And ‖virgins‖ there are, without number.
9 ‖One alone‖ is my dove, my perfect one,
‖One alone‖ was she to her mother,
‖Pure‖ was she to her that bare her,—
The daughters |have seen her|, and pronounced her happy,
‖Queens and concubines" and they have praised her′.

[* * * *]

[*They.*]
10 Who′ is this, that looketh forth like the dawn,
Beautiful as the moon,
Pure as the sun,
Majestic[b] as bannered hosts?

[*He.*]
11 <To the garden of nuts> I went down,
To look at the fresh shoots of the ravine,[c]—
To see whether
had burst forth the vine,
had blossomed the pomegranate:—
12 I know not [how it was] |my soul| set for me the chariots of my willing people!

[* * * *]

[*They.*]
13 Return, return, O Shulamite,[d]
Return, return, that we may look on thee!

[*She.*]
What would ye look on in the Shulamite?

[*They.*]
As it were the dance of a double camp[e] . . .

7 1 |How beautiful| are thy feet in sandals, O daughter of a noble,—
‖The curvings of thy hips‖ are like ornaments wrought by the hands of a skilled workman:
2 ‖Thy navel‖ is a round bowl, may it not lack spiced wine!
‖Thy body‖ a heap of wheat fenced about with lilies;
3 ‖Thy two breasts‖ are like two young roes, the twins of a gazelle:
4 ‖Thy neck‖ is like a tower of ivory,—
‖Thine eyes‖ are pools in Heshbon, by the gate of Bath-rabbim,[f]

[a] Or: "waving"—Davies; "twisted"—Fuerst.
[b] Or: "fixed as gems in a setting."
[c] In some cod. (w. Sep., Syr., Vul.): "beds" (pl.) —G.n.
[d] So it shd be (w. Aram., Sep.) — G.n. M.C.T.: "banks of"—G.n.
[e] Supposed by some = "fingers"—O.G. 165ª.
[f] "A city of the Israelites, situated in a pleasant region, which was the seat of the kingdom, from Jeroboam to Omri, Josh. xii. 24; 1 Ki. xiv. 17; xv. 21; 2 Ki. xv. 14" —T.G.
[g] Or: "formidable," "awe-inspiring."
[a] Or: "barren."
[b] Or: "formidable," "awe-inspiring."
[c] "Torrent-valley, wady" —O.G.
[d] Mostly identified with "Shunemite." See T.G., Fu. H.L., and 1 K. i. 3, 15; ii. 17-22. "This identification connects the unfortunate application of Adonijah very closely with Solomon's personal feelings" (The Haydn Bible Dictionary).
[e] Or: "choir." Cp. O.G. 334.
[f] "='daughter of multitudes': description of populous city."

‖Thy nose‖ is like the tower of Lebanon, which
looketh towards Damascus:
5 ‖Thy head upon thee‖ is like Carmel,
And ‖the hair of thy head‖ is like purple,——
‖The king‖ is held captive by the ringlets!

[*He.*]
6 |How beautiful, and how delightful| O dear
love, for delights:
7 ‖This thy stature‖ is like to a palm-tree,
And ‖thy breasts‖ are like clusters:
8 I said,
I will ascend the palm-tree,
I will lay hold of its fruit stalks—
Oh then, let thy breasts', I pray thee, be like
vine'-clusters,
And ‖the fragrance of thy nose‖ like apples;
9 And ‖thy mouth‖ like good wine——

[*She.*]
Flowing to my beloved smoothly,
Gliding over the lips of the sleeping.

10 ‖*I*‖ *am my beloved's,*
And <unto me> is his longing.
11 Come, my beloved,
Let us go forth into the country,
Let us stay the night in the villages:
12 Let us get up early to the vineyards,
Let us see whether the vine |hath burst
forth|,
The blossom |hath opened|,
The pomegranates |have bloomed|,—
<There> will I give my caresses to thee.
13 ‖The love-apples‖ have given fragrance,
And <at our openings> are all precious
things, new and yet old,—
O my beloved! I have treasured them up for
thee.

8 1 Oh that thou hadst been a very brother to
me,
Who had sucked the breasts of my own
mother,—
<Had I found thee without> I had kissed
thee,
Yea' folk would not have despised me!
2 I would have guided thee—brought thee into
the house of my mother,
Thou wouldst have instructed me,—
I would have let thee drink of spiced wine,
Of the pressed-out juice of my pomegranate.

3 <*His left' hand under my head*>
Then ‖*his right hand*‖ *embraceth me.*

[*He.*]
4 *I adjure you, O ye daughters of Jerusalem,—*
Why will ye wake, and why will ye arouse the dear
love until she please!

[* * * *]

[*They.*]
5 Who is this, coming up out of the wilderness,
Leaning upon her beloved?

[*He.*]
<Under the apple-tree> I roused thee,
Where thy mother |was in pain with thee|,
Where she' was in pain who gave thee birth!

[*She.*]
6 Set me as a seal, upon thy heart,
As a seal upon thine arm,
For <mighty as death> is love,
<Exacting as hades> is jealousy,—
‖The flames thereof‖ are flames of fire,
The flash of Yah![a]
7 ‖Many waters‖ cannot quench love,
Nor shall ‖floods‖ overwhelm it,—
<If a man would give all the substance of
his house, for love>
They would ‖utterly despise‖ him.

[* * * *]

[*They.*]
8 <A sister> have we, a little one,
And ‖breasts‖ hath she none,—
What shall we do for our sister,
In the day when she may be spoken for?
9 <If |a wall| she is> we will build upon[b] it a
battlement[c] of silver,—
<But if ‖a door‖ she is> we will close it up
with a plank of cedar.

[*She.*]
10 ‖I‖ was a wall, and ‖my breasts‖ like towers,—
‖Then‖ became I, in his eyes, one who did
indeed find good content.

11 <A vineyard> had Solomon, as the owner of
abundance,
He put out the vineyard to keepers,—
‖Every man‖ was to bring in, for the fruit
thereof, a thousand silverlings:

12 ‖Mine own vineyard‖ is before me,—
The thousand belong to thee, O Solomon,
And two hundred to the keepers of the fruit
thereof.

[*He.*]
13 O thou fair dweller in the gardens,
‖The companions‖ are giving heed to thy
voice,
Let me hear it.

[*She.*]
14 Come quickly, my beloved, and resemble thou
A gazelle, or a young stag,
Upon the mountains of balsam-trees.

[a] "The true reading"—G. Intro. p. 386. "That is, loving flames kindled in the human heart emanate from Jehovah. The anxiety, however, on the part of the Sopherim not to describe Jehovah as the source of human love, and especially not to exhibit him in parallelism with Hades, has caused the Western redactors of the text to obliterate the name of God in the only place where the Divine Name occurs in this book"—*Ibid.* Accordingly the received Heb. text [one word = "intense flame"] is found in Western copies and in Ben-asher, but "the true reading" [two words] has been preserved in Eastern copies and in Ben-naphtali (w. the Hillel copy and 5 ear. pr. edns.)—Cp. G.n.

[b] Or: "against," "near."

[c] So O.G. 377. "A fortress"—T.G.; "a castle"—Davies; "'a rustic village,' with all belonging to it"—Fuerst.

THE BOOK OF THE PROPHET

I S A I A H.

§1. *After a General Introduction, follows—a Solemn Indictment against Israel: sustained by Exhortation, Promise, and Threatening.*

1 The vision of Isaiah, son of Amoz, which he saw, concerning Judah and Jerusalem,—in the days of Uzziah, Jotham, Ahaz, Hezekiah,—kings of Judah.

2 Hear, O heavens,
And give ear, O earth, for
‖Yahweh‖ hath spoken:—
<Sons> have I brought up, and advanced,
And ‖they‖ have rebelled against me.

3 An ox' |knoweth| his owner',
And an ass' his master's crib',—
‖Israel‖ doth not know,
‖My people‖[a] doth not consider.

4 Alas! a nation—committing sin,
a people—burdened with iniquity,
a seed—practising wickedness,
sons—acting corruptly.
They have forsaken Yahweh,
despised the Holy One of Israel,—
Are estranged and gone back.

5 Why should ye be smitten any more?
Ye would again' turn aside!
The whole head is sick,
And the whole heart faint:

6 <From the sole of the foot, even unto the head> there is in it no soundness,
Bruise and stripe and newly-made wound,—
They have not been pressed out,
nor bound up,
nor soothed with oil.

7 Your country—is a desolation,
Your cities[b]—are consumed with fire,—
Your soil—<right before your eyes> |foreigners| are devouring it,
And it is a desolation, a very overthrow by foreigners;[c]

8 And left' is the Daughter of Zion,
Like a hut in a vineyard,—
Like a lodge in a gourd-plot,
Like a city besieged.

9 <If ‖Yahweh of hosts‖ had not left as a very small remnant>
<Like Sodom> had we become,
<Gomorrah>[d] had we resembled.

10 Hear the word of Yahweh, ye rulers of Sodom,—
Give ear to the instruction of our God, ye people of Gomorrah:—

11 ‖Of what use to me‖ is your multitude of sacrifices? Saith Yahweh:
I am sated with ascending-offerings of rams, and the fat of fed beasts,—
<In the blood of bulls and young rams and he-goats> have I no pleasure.

12 <When ye enter to see my face>[a]
Who hath required this at your hand,
trampling my courts?

13 Ye shall not again' bring in an empty' present,
‖Incense| <an abomination> is that' unto me!
New moon, and sabbath, calling an assembly—
I cannot endure ‖iniquity and sacred festival‖!

14 <Your new moons, and your appointed feasts> my soul |hateth|,—
They have become unto me a burden I am too weary to bear:

15 <Even when ye spread forth your open palms>
I hide mine eyes from you;
Yea <though ye multiply' prayers>
I am not hearkening,—
‖Your hands‖ <with deeds of blood> are filled.

16 Wash you, make you clean,
Put away the wickedness of your doings from before mine eyes,—
Cease to do evil.

17 Learn to do well—
Seek justice,
Correct the oppressor,[b]—
Vindicate the fatherless,
Plead the cause of the widow.

18 Come, I pray you, and let us settle the dispute,[c] Saith Yahweh,—
<Though your sins be found like scarlet>
<As snow> shall they be made white,
<Though[d] they appear red like crimson>
<As wool> shall they become.

[a] Some cod. (w. Sep., Syr., Vul.): "And my people" —G.n.
[b] Some cod. (w. Syr.): "And your c."—G.n.
[c] Or: "A veritable foreign' overthrow."
[d] Some cod. (w. 1 ear. pr. end., Aram., Syr., Vul.): "And G."—G.n.

[a] G. Intro. pp. 457–459.
[b] "Set right the ruthless" —O.G.
[c] "Mutually to arrange a dispute"—Fu. H. L. "We translate, with Mr. Cheyne, *Let us bring our reasoning to an end*"—G.A.S.
[d] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And (yea) though"—G.n., G. Intro. 484.

19 <If ye be willing—and hearken>
<Of the good of the land> shall ye eat;
20 But <if ye refuse and rebel>
<With the sword> shall ye be devoured,
For ‖the mouth of Yahweh‖ hath spoken it.

21 How' hath she become unchaste!—
The city that was Faithful,—
Full of justice, Righteousness lodged in her,
But ‖now‖ murderers!

22 ‖Thy silver‖ hath become dross,—
‖Thy wine‖[a] weakened with water;
23 ‖Thy rulers‖ are unruly,[b] and companions of thieves,
‖Every one of the people‖[c] loveth a bribe, and runneth after rewards,—
<The fatherless> they do not vindicate,
And ‖the plea of the widow‖ reacheth them not.

24 ‖Therefore‖
Declareth the Lord, Yahweh of hosts,
The Mighty One of Israel,—
Alas! I must appease me on mine adversaries,
I must avenge me on mine enemies;
25 That I may turn my hand against thee,
And smelt away, as with potash,[d] thy dross,
And remove all thine alloy;
26 That I may restore
thy Judges, as at the first, and
thy Counsellors, as at the beginning,—
<After that> shalt thou be called
Righteous' citadel,
Trusty' city,—
27 ‖Zion‖ |with justice| shall be redeemed,—
And ‖her returning ones‖ |with righteousness|;
28 And ‖the downfall of transgressors and sinners‖ shall be |together|,—
And ‖they who forsake Yahweh‖ shall be brought to an end;
29 For they shall turn pale on account of the oaks' which ye desired,—
And ye shall blush on account of the gardens' which ye had chosen;
30 For ye shall be as an oak with its leaf[e] faded,
And as a garden' that hath no' ‖water‖;
31 Then shall the strong' one become tow',
And his work' a spark',—
And they shall both blaze together,
And there be none' to quench the fire.

[a] Ml.: "drink," "liquor"—O.G.
[b] "A very characteristic play upon words"—Cheyne (P.B.).
[c] "The whole of it (the people)"—O.G. 482[a], *d*, *b*.
[d] "With the like of lye"—O.G. 445[a].
[e] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "leaves" (pl.)—G.n.

§ 2. *A complete Vision concerning Judah and Jerusalem, in which Sin and Punishment and ultimate Cleansing and Glory are vividly portrayed: the whole prefaced by an extract from the prophet Micah* (iv. 1-3).

1 That[a] which Isaiah, son of Amoz, saw in 2 vision,—concerning Judah and Jerusalem.

2 But it shall come to pass, |in the afterpart of the days|,
That the mountain of the house of Yahweh
Shall be |set up| as the head of the mountains,
And be exalted above the hills,—
And all the nations |shall stream[b] thereunto|;
3 And many peoples shall go, and say—
Come ye, and let us ascend
Unto the mountain of Yahweh,
Unto[c] the house of the God of Jacob,
That he may teach us of his ways,
And we may walk in his paths,—
For <out of Zion> shall go forth a law,
And the word of Yahweh out of Jerusalem;
4 And he will judge between the nations,
And be umpire to many peoples,—
And they will beat
their swords into ploughshares, and
their spears into pruning-hooks,
‖Nation[d]—against nation‖ shall not lift up sword,
Neither shall they learn any more to make war.

5 O house of Jacob! come ye, and let us walk in the light of Yahweh.

6 Therefore'[e] hast thou abandoned thy people, the house of Jacob,
Because' they have become full of the East,
And use hidden arts, like the Philistines,—
And <with the children of foreigners> strike hands;—
7 So that filled' is their land with silver and gold,
And there is no end to their treasures,—
And filled' is their land with horses,
And there is no end to their chariots;
8 And filled' is their land with idols,—
<To the work of their own hands> do they bow themselves down,
To that which they made with their own fingers.
9 *So the mean man boweth down,*
And the great man stoopeth low,[f]—
Therefore do not thou forgive them!

[a] Ml.: "The thing."
[b] Same word: Jer. xxxi. 12; Mi. iv. 1.
[c] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "And unto." Cp. Mi. iv. 2—G.n.
[d] Some cod. (w. 4 ear. pr. edns., Sep., Syr.): "And nation"—G.n.
[e] Or: "For"—O.G. 473[b], 3, *c*.
[f] Cp. vers. 11, 17; chap. v. 15. See Intro. Chap. I. 3, *a*.

10 Enter into the rock,
Or hide thee in the dust,—
Because of the terribleness of Yahweh,
And for his majestic' splendour.[a]

11 ‖*The lofty looks of mean men*‖ *shall be humbled,*
And |*the haughtiness of great men*| *shall be bowed down,—*
And Yahweh alone' shall be exalted' ‖*in that day*‖.[b]

12 For ‖a day of Yahweh of hosts‖ [shall be]—
Upon every one who is high and lofty,—
And upon every one who is lifted up,
And he shall be brought low;

13 And upon all cedars of Lebanon, that are high and lifted up,—
And upon all the oaks of Bashan;

14 And upon all the lofty mountains,—
And upon all the uplifted' hills;

15 And upon every high tower,—
And upon every fortress wall;

16 And upon all the ships of Tarshish,—
And upon all desirable' banners.

17 *And the haughtiness of mean men* |*shall be humbled*|.—
And the loftiness of great men |*shall be laid low*|,—
And Yahweh alone' shall be exalted' ‖*in that day*‖.[c]

18 And ‖the idols‖ shall wholly' pass away;

19 And they shall enter
into the holes of the rocks, and
into the caves of clay,[d]—
Because of the terribleness of Yahweh,
And for his majestic' splendour,[e]
When he ariseth to shake terribly the earth.

20 ‖In that day‖ shall the son of earth cast his idols of silver, and his idols of gold,—which had been made for him to worship, into the hole of the mice, and to the bats;

21 That he may enter
into the clefts of the rocks, and
into the fissures of the crags,—
Because of the terribleness of Yahweh,
And for his majestic' splendour,
When he ariseth to shake terribly the earth.[f]

22 Cease ye from the son of earth,
In whose nostrils is but a breath,—
For <wherein' to be reckoned' upon> is |he|?

3 1 For lo! ‖the Lord, Yahweh of hosts‖ removing from Jerusalem and from Judah,
The stay and staff,—
The whole stay of bread,
And the whole stay of water:

2 Man of might, and man of war,—
Judge and prophet,
And diviner and elder;

3 Captain of fifty, and favourite;[a]
And counsellor, and skilled artificer,[b]
And master of magical formulas;

4 And I will appoint |boys| to be their princes,—
And ‖petulant children‖[c] shall rule over them.

5 And the people |will tyrannise|
Every man over his fellow-man,
And every man over his friend,—
And they will rage
|The boy| against |the elder|,
And |the despised| against |the honourable|.

6 <When a man |shall lay hold| on his brother, of the house of his father, [saying]—
‖Clothing‖ hast thou',
Become thou our ‖ruler‖,—
‖This downfall‖ be under thy hand>

7 He will swear,[d] in that day, saying—
I will take no control,
When <in mine own house> is neither food nor clothing,—
Ye must not set me' for a ruler of people!

8 For stumbled' hath Jerusalem, and ‖Judah‖ hath fallen,—
Because ‖their tongue and their doings‖ are against Yahweh,
Provoking his glorious' presence.[e]

9 ‖The show of their face‖[f] hath answered[g] against them,
And <their sin—like Sodom> have they told, they have not concealed it.
Alas for their souls!
For they have requited to themselves |calamity'|.

10 Say ye to the righteous, It is well!
For <the fruit of their doings> shall they eat:

11 Alas! <for the lawless> it is ill,
For ‖what his own hand hath matured‖ shall be done to him.

12 My people! |children| are their tyrants,[h]
And ‖women‖ rule over them,—
My people! ‖they who should lead thee forward‖ are causing thee to stray,
<Thy pathways> have they destroyed.[i]

13 Yahweh |hath taken his station to plead|,—
And is standing to judge peoples:

14 ‖Yahweh‖ |into judgment| will enter,
With the elders of his people,
And their princes,[k]—
But ‖ye‖ have consumed the vineyard,
‖That which hath been robbed from the oppressed‖ is in your houses.

[a] Cp. vers. 19, 21.
[b] Cp. ver. 17.
[c] Cp. ver. 11.
[d] Ml.: "dust," as in ver. 10.
[e] Cp. vers. 10, 21.
[f] Cp. vers. 10, 19.

[a] Ml.: "lifted up of face."
[b] "Skilled in magic arts, or drugs"—O.G.
[c] "Caprice"—O.G.
[d] Lit.: "lift up" (supply his hand).
[e] Ml.: "the eyes of his glory" = "his glorious eyes" = "his gloriously manifested presence."
[f] Or: "a look at their face"; or, "the expression of their face"; less prob. "their regarding of persons"—O.G. 648.
[g] Or: "testified."
[h] "Its ruler is acting the child"—O.G.
[i] Ml.: "swallowed up."
[k] Or: "generals."

It shall be neither pruned nor hoed,
But there shall come up briars and thorns,—
And <upon the clouds> will I lay a charge,
That they rain thereon no rain.

7 Surely ‖the vineyard of Yahweh of hosts‖ is the house of Israel,
And ‖the men of Judah‖ are the plantation in which he dearly delighted,—
And he waited
For |equity| but lo! ‖murderous iniquity‖,
For the rule of right, but lo! ‖the cry of the wronged‖.[a]

8 *Alas!* for them who join house to house,
<Field to field> bring they near,—
Until there is no room,
But ye are left to dwell alone' in the midst of the land.

9 <In mine ears> [said] Yahweh of hosts,—
Verily ‖houses in abundance‖ shall become |a desolation|,
Large and fair, without inhabitant;

10 For ‖ten yokes of vineyard‖ shall yield |one bath|,[b]—
And ‖the seed of a homer‖[c] shall yield an ephah.[d]

11 *Alas!* for them who rise early in the morning that <strong drink> they may pursue,—
Who follow on in the evening cool, [until] |with wine| they are heated;

12 And it cometh to pass—that lyre and harp,[e] timbrel and flute, and wine, are in their banquets,—
But <the doing of Yahweh> they do not discern,
And <the work of his hands> have they not seen.

13 ‖Therefore‖ are my people taken away captive, before they know it,—
And ‖their honourable men‖ are famished with hunger,
And ‖their multitude‖ do gape for thirst.

14 ‖Therefore‖ hath hades enlarged' her desire,[f]
And opened her mouth to its widest,—
And their glory, and their multitude, and their pomp, and he that is uproarious, |shall descend| thereinto.

15 *And the mean man hath been bowed down,*
And the mighty man hath been humbled,—
Yea ‖the looks of the haughty‖ shall be humbled.[g]

16 But Yahweh of hosts |hath been exalted| in justice,—
And ‖the GOD that is holy‖ hath been hallowed in righteousness;

17 Then shall the young rams feed' where they please,—
And <the wastes of the wealthy> shall strangers' consume.

18 *Alas!* for them
Who draw on themselves punishment, with cords of falsehood,—
And <as with waggon-bands> |penalty|:

19 Who say—
Let his work quicken'—let it hasten',
That we may see,—
And let the purpose of Israel's Holy One |draw near and come|,
That we may know!

20 *Alas!* for them
Who call evil good, and good evil,—
Who put darkness for light, and light for darkness,
Who put bitter for sweet, and sweet for bitter.

21 *Alas!* for them
Who are wise in their own eyes,—
And <in their own sight> are prudent.

22 *Alas!* for them
Who are heroes, to drink wine,—
And men of valour, to mingle[a] strong drink,

23 Who justify the lawless, for a bribe,—
Whereas <the righteousness of the righteous> they take from him.[b]

24 ‖Therefore‖
<As a tongue of fire |eateth up straw|,
And a flame reduceth ‖dry grass‖ to powder>[c]
‖Their root‖ |like rottenness| shall become,
And ‖their blossom‖ |like dust| shall ascend,—
Because they refused the law[d] of Yahweh of hosts,
And <the utterance of the Holy One of Israel> they despised.

25 ‖For this cause‖ did the anger of Yahweh kindle' upon |his own people|,
And he stretched out his hand against them and smote them—
So that the mountains |trembled|,
And |their dead bodies| served |for fuel|[e] in the midst of the streets.

<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.[f]

26 Therefore will he lift up an ensign to the nations afar off,
And signal[g] for him from the end of the earth,—
And lo! <with hot haste> will he come:

[a] N.B.: the striking assonance—
"And he waited for *mishpât*, but lo *mispâh*;
for *tsedhâkâh*, but lo *tse'âkâh*."
[b] Bath = a measure for liquids, about 8½ gallons.
[c] Omer = 3½ quarts = a 10th of an ephah.
[d] Ephah = about 1½ bush. Eng.
[e] Or: "lute"—O.G.
[f] Ml.: "her soul."
[g] Cp. chap. ii. 9, 11, 17.

[a] "That is, make a choice drink by mixing with spices, etc. (mixing with water came later, cp. 2 Macc. xv. 39)"—O.G. 587b.
[b] As may be done by suppressing the evidence of it, or otherwise thwarting its due effect.
[c] "As flaming chaff sinketh down"—O.G.
[d] Or: "instruction."
[e] Or: "became heaps of dirt"; "And their carcases rot in the street"—Cheyne (P.B.).
[f] Cp. Intro. Chap. I. 3, *a*; chap. ix. 12, *post*.
[g] Ml.: "whistle."

15 What right have ye to crush[a] my people,
And <the faces of the oppressed> to grind?
Demandeth My Lord, Yahweh[b] of hosts—

16 And Yahweh saith—
<Because haughty' are the daughters of Zion,
And they walk with neck thrown back, and wanton eyes,—
Tripping along as they go,
And <with their feet> making a tinkling sound>[c]

17 Therefore will My Lord[d] |smite with leprosy| the crown of hair of the daughters of Zion,—
And ‖as for Yahweh‖ <their shame> will he lay bare!

18 <In that day> will My Lord[d] remove the finery—of the anklets, and the little suns, and the little moons; 19 the pendants, and the bracelets, and the veils; 20 the chaplets, and the armlets, and the girdles, and the scent-cases, and the amulets; 21 the rings, and the nose-jewels; 22 the robes, and the over-tunics, and the cloaks, and the purses;

23 and the mirrors, and the linen wraps, and the tiaras, and the cloaks.

24 And it shall come to pass—
That <instead of fragrance> |a putrid odour| shall be,
And <instead of a girdle> an encircling rope,
And <instead of braided hair> baldness,
And <instead of a festal robe> a girding of sackcloth,
Branding instead of beauty:

25 |Thy males‖ |by the sword shall fall|,—
And ‖thy mighty men‖[e] |by the war|;

26 And her gates shall mourn and lament,—
And <forsaken> <on the ground> shall she sit.

4 1 And seven women will take hold of one man, in that day, saying,
<Our own bread> will we eat,
And <our own apparel> will we wear,—
‖Only‖ let us be called by thy name, to take away our reproach.

2 <In that day>
Shall |the Bud of Yahweh| become beautiful and glorious,—
And |the Fruit of the Land| splendid and majestic,
To the escaped of Israel.

3 And it shall come to pass—
‖He that is left in Zion‖
And ‖he that remaineth in Jerusalem‖
Shall be called ‖holy‖,—
‖Everyone written unto life, in Jerusalem‖.

4 <When My Lord[a] shall have bathed away the filth of the daughters of Zion,
And <the blood-guiltiness[b] of Jerusalem> he shall wash away out of her midst,—
By the spirit of judgment, and
By the spirit of thorough cleansing>

5 Then will Yahweh |create|—
<Over all the home[c] of Mount Zion and
Over her assembly>[d]
A cloud by day, and a smoke,
And the shining of a fire-flame, by night,—
For <over all the glory> shall be a canopy;

6 And <a pavilion> shall there be
For a shade by day, from the heat,—and
For a refuge, and for a shelter, from storm and from rain.

§ 3. *The Parabolic Song of the Vineyard, Explained and Applied, with a six-fold Lament ("Alas!") and a Refrain; followed by a Prediction of Invasion.*

5 1 Let me sing, I pray you, for a well-beloved of mine,
The song of my beloved, concerning his vineyard:—

<A vineyard> had my well-beloved, on a very fruitful hill;

2 And he thoroughly digged it,
And gathered out the stones thereof,
And planted it with a precious vine,
And built a tower in the midst thereof,
|Moreover also| <a wine-press> hewed he therein,—
Then waited he, that it should bring forth grapes.
And it brought forth wild' grapes:[e]

3 ‖Now‖ therefore, O inhabitant of Jerusalem,
And men of Judah,—
Judge, I pray you, betwixt me, and my vineyard:—

4 What could have been done further' to my vineyard,
That I had not done in[f] it?
Why' then—
<When I had waited that it should bring forth grapes'>
Brought it forth wild' grapes?

5 ‖Now‖ therefore, I pray you, let me tell |you| what I' am about to do to my vineyard,—
To take away the fence thereof,
And it shall be eaten up,
To destroy the wall thereof,
And it shall be trodden down;

6 And I will make it a waste;—

[a] Or: "What aileth you [that] ye crush."
[b] Or: "Adonây, Yahweh."
[c] "With their feet they rattle their bangles"—O.G.
[d] Some cod. (w. 2 ear. pr. edns.) have: "Yahweh" instead of: "My Lord (Heb.: *'adhônây*)"—G.n.
[e] Ml.: "might" or valour." Some cod. (w. Aram., Sep., Syr., Vul.) have expressly: "mighty ones"—G.n.

[a] Some cod. (w. 2 ear. pr. edns.): "Yahweh" (instead of "My Lord," Heb.: *'adhônây*)—G.n.
[b] A sp. v.r. (*sevir*) simply: "blood" (sing.)—G.n.
[c] Or: "every home." "Appar. = *all the extent* of Mt. Zion"—O.G.
[d] Some cod. (w. 4 ear. pr. edns.): "assemblies" (pl.)—G.n.
[e] Or: "worthless things."
[f] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.): "to"—G.n.

27 None shall be weary, and none shall stumble
in his midst,
He shall neither slumber, nor sleep,—
Nor shall be loosened, the girdle of his loins,
Nor snapped, the thong of his sandals:
28 ||Whose arrows|| are sharpened, and ||all his
bows|| bent,—
||The hoofs of his horses|| <like flint> are
accounted,
And ||his wheels|| [are] like a storm-wind:
29 <A roar> hath he, like a lioness,—
He[a] will roar like wild lions—
And will growl, and lay hold on prey, and carry
into safety, and there be none' to deliver.
30 Yea he will growl at him, in that day, like
the growling of the sea,—
<Though he look hard for the land> lo!
the darkness of distress,
Yea ||the light|| hath grown dark in its
clouds![b]

§ 4. *By a Vision in the Temple, Isaiah is called and qualified for his Prophetic Mission; and prepared to wait long for good Success.*

6 1 <In the year that King Uzziah died> I saw
My Lord[c] sitting upon a throne, high and
lifted up, and ||his skirts|| did fill the temple.[d]
2 ||Seraphim|| were standing above him; <six
wings severally> had each one,—
<With twain> he covered his face',
And <with twain> he covered his feet',
And <with twain> he did fly.
3 And they continued crying out one to another,[e]
and said,
Holy—holy—holy, is Yahweh of hosts,—
||The fulness of the whole earth|| is his glory.
4 And the foundations of the porch[f] |were
moved| at the voice of him that cried,—and ||the
house|| was filled with smoke. 5 Then said I—
Woe to me!—for I am undone,
Because <a man of unclean lips> am |I|,
And <in the midst of a people of unclean
lips> do I' dwell,—
For <the King, Yahweh of hosts> have mine
eyes seen!
6 Then flew unto me, one of the seraphim,
And <in his hand> a live coal,[g]—
<With tongs> had he taken it from off the
altar.
7 Then touched he my mouth, and said—
Lo! this hath touched thy lips,—
Thus shall be taken away, thine iniquity,
And ||thy sin|| by propitiation be covered.
8 Then heard I the voice of My Lord,[c] saying,
Whom' shall I send?
And who' will go for us?
And I said—
Here am I'—send me'.
9 Then said he—
Go and say unto this people,—
Hear on, but do not discern,
See on, but do not perceive:
10 Stupefy thou the heart of this people,
And <their ears> make thou heavy,
And <their eyes> overspread,[a]—
Lest they see with their eyes,
And <with their ears> should hear,
And ||their[b] heart|| should discern and come
back,
And they be healed.
11 Then said I—
How long, My Lord?[c]
And he said—
Until the time that
Cities be wasted through having no inhabitant,
And houses—through having no men,
And ||the ground|| be laid waste unto
desolation;
12 And Yahweh have far removed' men,—
And great' be the abandonment in the
midst of the land.
13 Yet still' shall there be in it a tenth,
Though it again' be consumed,—
Like an oak and like a terebinth,
Which <when felled> have a stock in
them,[d]
||A holy seed|| shall be the stock thereof.

§ 5. *Isaiah's first Message to King Ahaz: "Courage!"*

7 1 And it came to pass <in the days of Ahaz son
of Jotham son of Uzziah, king of Judah> that
Rezin king of Syria, and Pekah son of Remaliah
king of Israel, |came up| to Jerusalem, to war
against it,—but could not prevail against it.
2 And it was told the house of David,[e] saying,
Syria hath settled down upon Ephraim.
Then shook his heart, and the heart of his
people, as the trees of a forest shake' before a
wind. 3 Then said Yahweh, unto Isaiah,
Go forth, I pray thee, to meet Ahaz, ||thou, and
Shear-jashub[f] thy son||,—unto the end of the
channel of the upper pool, unto the highway
of the fuller's field; 4 and say unto him—
Take heed and keep thyself calm—do
not fear, neither let ||thy heart|| be
faint, because of these two fag-ends of
smoking firebrands,—in spite of[g] the
glow of the anger of Rezin and Syria,
and the son of Remaliah.

[a] Some authorities have: "And he." Cp. G.n.
[b] A reading conjectured in O.G. p. 791[b]: "The light hath grown dark about its beauty."—Whether by accident or design, there is evident here a breaking off of this strain—to be resumed at chap. viii. 21.
[c] Or: "Adonây." Some cod.: "Yahweh" (instead)—G.n.
[d] Or: "palace."
[e] Cheyne: "And again and again they cried to one another"—P.B.
[f] Or: "entrance-hall."
[g] Or: "hot stone."

[a] Ml.: "besmear." Cp. chap. xliv. 18.
[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "And with their"—G.n.
[c] Or: "Adonây." Some cod.: "Yahweh" (instead of "Adonây")—G.n.
[d] Asp. v.r. (*sevir*): "hath . . in it." Some cod. (w. 1 ear. pr. edn.): "in it" (both *written* and *read*)—G.n.
[e] Note how A. described!
[f] = "A remnant shall return." Cp. chap. x. 21.
[g] Cp. O.G. 90 (III. 7); Eze. xvi. 6.

5 <Because Syria |hath taken counsel| against thee, for mischief, — [with] Ephraim and the son of Remaliah, saying,

6 Let us go up against Judah, and besiege it, and break it open, for ourselves,—and set up a king in the midst thereof, even the son of Tabeal>

7 ||Thus'| saith My Lord, Yahweh,[a]—
It shall not stand,
Neither shall it come to pass!

8 For <though the head of Syria' is Damascus,
And the head of Damascus is Rezin>
Yet <within threescore and five years more'> shall Ephraim be broken, that it shall not be a people;

9 ||Even though |the head of Ephraim| is Samaria,
And |the head of Samaria| is the son of Remaliah||.
<If ye trust not>
Surely ye cannot be trusted![b]

§ 6. *Isaiah's second Message to King Ahaz: "Ask a Sign!"*

10 And again' spake Yahweh unto Ahaz, saying—

11 Ask thee a sign, of Yahweh thy God,—
Go down deep for a request,
Or ascend on high![c]

12 But Ahaz said,—
I will not ask,
Nor will I put Yahweh to the proof.

13 Then said he—
Hear, I pray you, O house of David!
Is it ||too little|| for you to weary |men|, that ye must weary ||even my God||?

14 Wherefore' let[d] My Lord[e] Himself give' you a sign,—

Lo! ||a Virgin||[f] <being with child and giving birth to a son> thou[g] wilt call his name Immanuel.[h]

15 <Curds and honey> shall he eat, by the time that he knoweth to refuse the bad and choose the good; 16 for <before the boy knoweth to refuse the bad and choose the good> forsaken' shall be the land,[a] at which ||thou|| art alarmed, of the presence of both her kings.

17 Yahweh will bring' upon thee, and upon thy people, and upon the house of thy father, days which have not come, from the day when Ephraim departed from Judah,—|even the king of Assyria|.

18 And it shall come to pass |in that day| that Yahweh will give a signal—
To the fly that is in the uttermost part of the Nile-canals of Egypt,
And to the bee that is in the land of Assyria.

19 And they shall all of them |come and settle down|—
In the desolate torrent-valleys,
And in the rents of the crags,—
And on all the thorn-bushes,
And on all the pastures.[b]

20 <In that day> will My Lord[c] shave <with a hired' razor, even with them of the lands over the River ["Euphrates"], with the king of Assyria> the head, and the hair of the feet, —yea <even the beard>will it sweep off.

21 And it shall come to pass, <in that day> that a man shall keep alive a young cow, and two sheep. 22 Yea it shall come to pass <for the abundance of the yield of milk> that he shall eat curds, —for <curds and honey> shall every one eat, that is left in the midst of the land.

23 And it shall come to pass <in that day> that ||every place wherein there used to be a thousand vines at a thousand pieces of silver|| — yea <even for briars and thorns> shall it be. 24 <With arrows and with a bow> shall one come in thither,—for <briars and thorns> shall be all the land.

25 But <all the hills which |with the hoe| can be weeded>—there shall not come thither, the fear of briars and thorns,—but it shall be for the sending forth of oxen, and for the tread of lesser cattle.

§ 7. *Isaiah himself instructed to take action: If the Name of Promise is declined, a Name of Threatening shall be given and attested.*

8 1 And Yahweh said unto me:
Take thee a large tablet,—and write thereon, in plain characters,
To Maher-shalal-hash-baz.
["Speed-spoil-hurry-prey."][d]

2 That I may take in attestation, faithful witnesses,—even Uriah the priest, and Zechariah[e] son of Jeberechiah.[f]

3 Then approached I unto the prophetess, and she conceived, and bare a son,—and Yahweh said unto me,
Call his name Maher-shalal-hash-baz. 4 For

[a] Or transfer both names: "Adonây Yahweh."
[b] Should not the expositor bear this in mind, and carry it over with him into the next section? Cp. note [g] on ver. 14.
[c] Why this encouragement to ask for an extraordinary sign, if a merely trivial coincidence had been in the Divine mind?
[d] Taking *yittĕn* as a "jussive"—used "in the expression of command, wish and request"—Davies' Gesenius' Heb. Gram. p. 282.
[e] Some cod.: "Yahweh" (instead of "Adonây")—G.n.
[f] It is true that the Heb. word here is *'almah*, and not *bethulah*; but an examination of all the occurrences of the former shews that it is synonymous with the latter, and properly means "virgin."
[g] Some cod. (w. 3 ear. pr. edns. and Sep.) *read*: "thou wilt call"—G.n. [The translator deems the internal evidence strong enough to warrant the adoption of this reading in the text. Mark the result: "Thou—Ahaz—wilt call." And so he would, if he had accepted and received the sign. But *did* he trustfully respond to the gracious challenge, and thereby secure the immediate fulfilment of the promise? The answer, in the *negative*, is writ large in what follows (ver. 17). He would not "trust," and therefore could not "be trusted" (ver. 9).]
[h] In many MSS. (w. 6 ear. pr. edns.) given as two words; but in some (w. 2 ear. pr. edns.) as one word—G.n.

[a] Ml.: "ground," "soil." —G.n.
[b] Or perh.: "*watering-places*"—O.G. 625a.
[c] Some cod.: "Yahweh" (instead of "Adonây")
[d] So G.A.S.
[e] Heb.: *zekharyâhu*.
[f] Heb.: *yĕbherekhyâhu*.

<before the boy shall have knowledge to cry, My father! and My mother!> the riches of Damascus and the spoil of Samaria |shall be carried away| before the king of Assyria.

§ 8. *The Assyrian Invasion again Threatened—but Defied: The Prophet meantime must Dissent, Testify and Wait, with his Eye on a Dawning Day.*

5 And again' Yahweh spake unto me |yet further| saying:

6 <Because this people hath refused the waters of Shiloah which flow softly,—and are rejoicing with Rezin and the son of Remaliah> 7 ‖now therefore‖ lo! the Lord[a] is about to bring up against them, the waters, strong and many, of the River [= Euphrates], even the king of Assyria, and all his glory, —and he shall rise over all his channels, and flow over all his banks; 8 and roll on throughout Judah—overflow and pass along, till <unto the neck> he shall reach,—and it shall be, that ‖the stretching out of his wings‖ shall fill the breadth of thy land,
O Immanuel![b]

9 Rage, O ye peoples,—and be overthrown,
And give ear, all ye distant parts of the earth,—
Gird yourselves and be overthrown,
Gird yourselves, and be overthrown:[c]

10 Determine a plan,—and it shall be frustrated,—
Speak a word, and it shall not stand,
For With-us-is-God!

11 For ‖thus‖ spake Yahweh unto me, like[d] a firm grasp of the hand,—when he admonished me, not to walk in the way of this people, saying:

12 Ye shall not say—A confederacy! of everything of which this people |may say|, A confederacy!
And <their fear> shall ye not fear or regard as awful:

13 <Yahweh of hosts> ‖him‖ shall ye hallow,—
And let ‖him‖ be your fear, and let ‖him‖ inspire you with awe;

14 So shall he become a hallowed asylum,—
But a stone to strike against, and a rock to stumble over, unto both houses of Israel,
A trap and a snare to the dweller[e] in Jerusalem;

15 And many |shall stumble among them|,—and fall and be torn, and snared, and captured.

16 Bind thou up the testimony,—
Seal the instruction amongst my disciples.[a]

17 I will therefore long for Yahweh,
Who is hiding his face from the house of Jacob,—
And will wait |for him|.

18 Lo! ‖I' and the children whom Yahweh hath given' me‖ are for signs and for wonders, in Israel,—from Yahweh of hosts, who is making[b] his habitation in Mount Zion.

19 But <when they say unto you—
Seek ye unto the necromancers[c] and unto the wizards, who chirp, and who mutter>
Should not a people seek ‖unto its God‖?
<In behalf of the living> [should it seek] unto the dead?

20 To the law,[d] and to the testimony!
<If they speak not according to this word>
[It is] because they have no' dawning day.

§ 9. *A renewed Description of Deepening Gloom* (cp. v. 20—30), *which serves as a Background for an Outburst of Messianic Light.*

21 Therefore shall they pass through it, hard pressed and hungry,—
And it shall be <when they hunger> then will they rage and revile their king and their god, and turn their faces upwards;

22 And <unto the land> shall they look hard,
And lo! ‖distress and darkness, the gloom of anguish‖ driven away!

9 1 For there is no gloom to her who had been in anguish,
<In the former time> he brought into dishonour
The land of Zebulun and the land of Naphtali,
<In the latter time> hath he brought into honour
The Lake-way over the Jordan,
Galilee of the nations.

2 ‖The people who were walking in darkness‖
Have seen a great light,—
<The dwellers in a land death-shadowed>
‖A light‖ hath shined upon them.

3 Thou hast increased the exultation,
Thou hast made great the joy,[e]—
They joy before thee, according to the joy of harvest,
As men exult when they distribute spoil.

[a] Or: "Adonáy."
[b] No thanks to Ahaz, but this name of promise, once given, strikes root; cp. ver. 10. The Heir may not come yet, but his Inheritance must be reserved for him, in spite of every vicissitude.
[c] Cp. Intro., Chap. II., Synopsis, *B*, *c*.
[d] So in many cod. (w. 4 ear. pr. edns., Syr., Vul.); but in some cod. (w. 3 ear. pr. edns., Aram. and Sep.): "with"—G.n.
[e] Some cod. (w. Aram., Sep., Syr. and Vul.): "dwellers"—G.n.

[a] Or: "my instructed ones." Cp. chap. l. 4; liv. 13.
[b] Or: "is about to make."
[c] So O.G.; but others: "familiar spirits." Cp. Lev. xx. 27.
[d] Or: "instruction."
[e] So *Gt.* the letters shd be regrouped and the words accordingly emended; an opinion so strongly sustained in his Intro., p. 161, that the resultant reading is, in this translation, taken up into the text. It has the unlooked-for argument in its favour, that it calls for what Dr. R. Moulton terms the "envelope" arrangement of the lines, which fact does not seem to have occurred to Dr. Ginsburg himself—Tr. N.B.: *lo'*, "not," is retained in M.C.T.; but at the foot *lo'*, "to him," is given as the official *reading*; which in some cod. (w. Aram. and Syr.) is both *written* and *read*—G.n.

4 For <the yoke of their burden,
The cross-bar of their shoulder,[a]
The goad of their driver>
Hast thou broken, as in the day of Midian.
5 Surely ‖every boot of one tramping in tumult, and the war-cloak rolled in blood‖
Then shall serve for burning, food for fire;
6 For ‖A Child‖ hath been born to us,
‖A Son‖ hath been given to us,[b]
And the dominion is upon his shoulder,—
And his Name hath been called
Wonderful Counsellor,[c]
Mighty GOD,[d]
Father of Futurity,[e]
Prince of Prosperity.[f]
7 <Of the increase of dominion, and of prosperity>
There shall be no end—
Upon the throne of David, and
Upon his kingdom,
By establishing it, and
By sustaining it,
With justice, and
With righteousness,—
From henceforth,
Even unto times age-abiding:
‖The jealousy[g] of Yahweh of hosts| will perform this!

§ 10. *The Subject of Israel's Sin and Yahweh's consequent Displeasure resumed from Chapter* v. 25. *The same general Strain, and the same Refrains.*

8 <A word> hath My Lord[h] sent unto Jacob,—
And it shall alight on[i] Israel;
9 And the people shall all' of them know [it]—
Ephraim and the dweller in Samaria—
Who <in pride and insolence of heart> are saying:
10 ‖Bricks‖ have fallen down,
But <with hewn stone> will we build,—
‖Sycomores‖ have been felled,
But <with cedars> will we replace them.
11 Therefore will Yahweh strengthen the adversaries[k] of Rezin against him,—
And his enemies will he arouse:
12 Syrians before, and Philistines behind,
Thus have they devoured Israel with open mouth,—

<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.[a]

13 Yet |the people| have not turned unto him that smote them,—
And <Yahweh of hosts> have they not sought.
14 Therefore hath Yahweh cut off from Israel—
Head and tail,
Palm-top and rush,
In one day.
15 <The elder and favourite> |he| is the head,—
And <the prophet teaching falsehood> |he| is the tail;
16 And ‖they who should have led this people forward‖ have been causing them to stray,—
And ‖they who are led of them‖ are destroyed.[b]
17 |For this cause| <over their choice young men> will My Lord[c] not rejoice,
And <on their fatherless and their widows> will he not have compassion,
For ‖every one of them‖[d] is profane and an evildoer,
And ‖every mouth‖ is speaking baseness,—

<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.

18 For lawlessness |hath consumed like fire|,
<Briars and thorns> doth it devour,—
Yea it hath kindled upon the thickets of the forest,
And they have rolled up, as a column of smoke.
19 <Through the wrath of Yahweh of hosts> is the land consumed,—
And |the people| have come to be |as fuel for fire|,
|A man| <unto his own brother> sheweth not pity;
20 And he hath slain on the right, and yet is hungry,
And hath eaten on the left, yet are they not satisfied,—
|Every one| <the flesh of his own arm> will they eat:
21 Manasseh — Ephraim, and Ephraim—Manasseh,
‖They together‖—against Judah,—

<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.

1 *Alas!*[e] for them who ordain iniquitous decrees,— 10
And ‖busy writers‖ who make a business of writing |mischief|:

[a] Ml.: "The staff of his shoulder." *I.e.*: "The rod that strikes his shoulder, task-master's rod"—O.G. 641[b].
[b] As to altered rhythm, see Intro. p. 3, *ante*.
[c] "Wonder of a counsellor"—O.G.
[d] Heb.: *él gibbór*, as in chap. x. 21.
[e] Or: "Father of progress."
[f] Or: "peace."
[g] "That mixture of hot honour and affection to which 'jealousy' in its good sense comes near"—G.A.S.
[h] Some cod. (w. 3 ear. pr. edns.): "Yahweh" (instead of "Adonây").
[i] "Fall into Israel"—O.G. 657[b], 5.
[k] Some cod.: "Princes" or "generals." In others: "princes," *written*; "adversaries," *read*—G.n.

[a] N.B.: Refrain renewed from chap. v. 25. Cp. vers. 17, 21; chap. x. 4. Intro. Chap. I. 3, *a*.
[b] Ml.: "swallowed up."
[c] Or: "Adonây."
[d] Cp. O.G. 482[a], *d* (*b*).
[e] Cp. v. 8, 11, 18, 20, 21, 22; and Intro. Chap. I. 3, *a*.

2 Turning aside |from judgment| ‖the poor‖,
And robbing |of justice| ‖the oppressed of my people‖,—
So that |widows| become |their spoil|,
And <of the fatherless> they make prey.
3 What, then, will ye do for the day of visitation,
And for the devastation which <from afar> shall come?
<Unto whom> will ye flee for help?
And where' will ye leave your glory?[a]
4 <Without me> one hath bowed under a prisoner,
Yea <under the slain> do they fall!
<For all this> hath his anger |not turned back|,
But <still> is his hand outstretched.

§ 11. *The Punishment of Assyria foretold, on account of its Godless self-glorifying. Yahweh's People encouraged. The Invasion graphically portrayed. Assyria's Downfall, by bold Metaphor predicted.*

5 Alas! ‖for Assyria‖ the rod of mine anger,—
Yea <the very staff in their hand> is |my displeasure|:
6 <Against an irreligious[b] nation> will I send him,
Yea <against the people with whom I am wroth> will I command him,—
To capture spoil, And lay hold on prey,
And cause them to be trodden down as the mire of the lanes.

7 But <as for him> ‖not so‖ doth he deem,
And <in his heart> ‖not so‖ doth he think,—
For[c] ‖to destroy‖ is in his heart,
And to cut off nations, |not a few|;
8 For he saith:—
Are not ‖my generals‖ all alike'[d] ‖kings‖?
9 Is not |Calno| ‖like Carchemish‖?
Is not |Hamath| ‖like Arpad‖?
Is not |Samaria| ‖like Damascus‖?
10 <As my hand hath reached unto the kingdoms of idols,—whose images[e] did excel[f] them of Jerusalem and Samaria>
11 Shall I not, <as I have done to Samaria and her idols>, ‖so‖ do to Jerusalem and her images?

12 Wherefore it shall come to pass—<When My Lord shall finish his whole work upon Mount Zion, and upon Jerusalem>
I will bring punishment—
Upon the fruit of the greatness of heart of the king of Assyria,
And upon the vainglory of his uplifted eyes.

13 For he hath said—
<By the strength of mine own hand> have I effectually wrought,
‖And by my wisdom—for I have discernment‖,—
That I might remove the bounds of peoples,
Yea <their treasures> have I plundered,
That I might lay prostrate, as a mighty one, the inhabitants;
14 And my hand |hath found as a nest| the wealth of the peoples,
And <as the gathering of eggs that are forsaken> ‖all the earth‖ have ‖I‖ gathered,—
And there was none to flap a wing, or open a mouth, or chirp.

15 Shall the axe |boast itself| against him that heweth therewith?
Or the saw |magnify itself| against him that wieldeth it?
As if a rod |could wield| them who lift it up!
As if a staff |could raise| what is |not wood|![a]

16 |Therefore| shall the Lord,[b] Yahweh[c] of hosts,
Send |among his fat ones| ‖leanness‖,
And <under[d] his glory> shall he kindle |a kindling|, ‖like the kindling of fire‖;
17 So shall |the Light of Israel| become ‖a fire‖,
And |his Holy One| ‖a flame‖,
Which shall burn and consume his thorns and his briars, in one day;
18 And <the glory of his forest and of his garden land, both soul and body> shall it bring to an end.—
And it shall be like the wasting away of a consumptive.
19 And ‖the remnant of his forest-trees‖ |few in number| shall become,—yea ‖a child‖ might describe[e] them!

20 And it shall come to pass <in that day>
That the remnant of Israel,
And the escaped of the house of Jacob,
Shall |no more again| lean upon him that smote them,—
But shall lean upon Yahweh, the Holy One of Israel, |in truth|.
21 ‖A remnant‖ shall return,[f]
The remnant of Jacob,—unto the mighty GOD;[g]
22 For <though thy people, O Israel, shall be as the sand of the sea>
‖A [mere] remnant‖ shall return of them,—
‖A full end decreed‖ bringeth in |justice| like a flood;
23 For ‖a full end and that a decreed one‖[h] is My Lord, Yahweh of hosts, executing in the midst of all[i] the earth.[k]

[a] Or: "honour."
[b] Or: "profane," "godless."
[c] Or: "But"—O.G. 474[a], *e.*
[d] Cp. O.G. 403[b].
[e] Whether carved, graven, or even molten. Same word Deut. vii. 5.
[f] "Were more than"—O.G.

[a] "But the agent wielding it"—O.G. 519[b], **2, d.**
[b] Heb.: *hâ-âdhôn.*
[c] Some cod. (w. 2 ear. pr. edns.): "My Lord" (Adonây)—G.n.
[d] Or: "instead of."
[e] Or: "register"; ml.: "write."
[f] Heb.: *shear-jashub*; cp. chap. vii. 3.
[g] Heb.: *'êl gibbôr*, as in chap. ix. 6.
[h] "Annihilation, strictly decided"—O.G. 479[b].
[i] Some cod. (w. 5 ear. pr. edns.) omit: "all"—G.n.
[k] Or: "land."

24 |Therefore|, ‖thus‖ saith My Lord, Yahweh[a] of hosts,
Do not fear, O my people dwelling in Zion, because of Assyria,—
When <with his rod> he would smite thee,
And when <his staff> he would lift up against thee, in the manner of Egypt;
25 For <yet a very little while> and displeasure shall end,
Yea ‖mine anger‖ over[b] their destruction.
26 And Yahweh of hosts |will brandish over him| ‖a scourge‖—
Like the smiting of Midian, at the rock Oreb,—
And <his staff [being] over the sea>
He will lift it up in the manner of Egypt;
27 And it shall come to pass <in that day>
That his burden |shall remove| from off thy shoulder,
And his yoke from off thy neck,—
Yea, the yoke shall be broken, because of fatness.[c]

28 He hath come in unto Ayyâth,
Hath passed through Migron,—
<At Michmash> storeth his baggage:
29 They have passed over the pass,
Geba is his halting-place,—
|Terror-stricken| is Ramah,
‖Gibeah of Saul‖ hath fled!
30 Make shrill thy voice, O daughter of Gallim!
Hearken, O Laishah;
Answer, O Anathoth!
31 Madmenah |hath fled|,—
‖The inhabitants of Gebim‖ have gone into safety:
32 <While yet to-day, in Nob, he tarrieth>
He brandisheth his hand toward
The mount of the daughter[d] of Zion,
The hill of Jerusalem.

33 Behold! ‖the Lord, Yahweh of hosts‖ is about to lop off a tree-crown, with a crash,—
Then shall ‖they who are lifted on high‖ be hewn down,
And ‖the lofty‖ be laid low;
34 Then will he fell the thickets of the forest, with iron,—
And ‖Lebanon‖ |by a majestic one| shall fall.

§ 12. *An Ideal Son of Jesse, becoming Monarch of the World, Israel sings Hymns of Triumph.*

11 1 But there shall come forth a shoot from the stock of Jesse,—
And ‖a sprout,[e] from his roots‖ shall bear fruit;
2 And the spirit of Yahweh shall rest' upon him',—
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge, and reverence of Yahweh;
3 So will he find fragrance,[a] in the reverence of Yahweh,
And[b] not <by the sight of his eyes> will he judge,
Nor <by the hearing of his ears> will he decide;
4 But he will judge |with righteousness| them who are poor,
And decide |with equity| for the oppressed[c] of the land,[d]—
And he will smite the land[e] with the sceptre of his mouth,
And <with the breath of his lips> will he slay the lawless one;
5 And righteousness shall be the girdle of his loins,—
And faithfulness the girdle of his reins;
6 And the wolf shall dwell with the lamb,
And ‖the leopard‖ |with the kid| shall lie down,—
And the calf, and the young lion, and the fatling—together,
With ‖a little child‖ leading them;
7 And ‖the cow‖ |with the bear, shall find pasture,
‖Together‖ shall their young ones |lie down|,—
And ‖the lion‖ |like the ox| shall eat straw;
8 And the sucking child shall caress' over the hole of the asp,
Yea <over the viper's den> hath the weaned child stretched out his hand:
9 They shall not hurt—nor destroy, in all my holy' mountain,—
For filled' is the land with the knowledge of Yahweh,
As ‖the waters‖ |to the sea| form a covering.

10 And there shall come to be <in that day>
A root of Jesse, which shall be standing as an ensign of peoples,
<Unto him> shall nations seek,—
And |his resting-place| shall be |glorious.

11 And it shall come to pass <in that day>
That My Lord[f] will again' |a second time| set his hand, to possess himself of the remnant of his people,—who shall be left—from Assyria and from Egypt, and from Pathros and from Ethiopia, and from Elam and from Shinar, and from Hamath and from the Coastlands of the sea;
12 And he will lift up a standard to the nations,
And will gather the outcasts of Israel,—
And <the dispersed of Judah> will he collect,
From the four corners of the earth.

[a] Or: "Adonây, Yahweh."
[b] Some cod.: "as far as" = "at"—G.n.
[c] So prob.; cp. Deu. xxxii. 15; Hos. iv. 16; pos.: "anointing." Lit.: "oil." "Israel under the figure of an animal whose fat neck bursts the yoke"—A. B. Davidson, in "The Temple Bible."
[d] *Written*: "house" = "place"; *read*: "daughter." Some cod. (w. 4 ear. pr. edns., Sep., Syr. and Vul.): "daughter" (both *written* and *read*)—G.n.
[e] Or: "scion." (So Cheyne in P.B.).
[a] "Draw breath"—G.A.S.
[b] Some cod. (w. 2 ear. pr. edns., Arum., Sep., Vul.) omit this "and"—G.n.
[c] Or: "patient."
[d] Or: "earth."
[e] Or: "earth." "Perhaps for *land*—*'arts*—we ought, with Lagarde, to read *tyrant*—*'arits*"—G.A.S.
[f] Some cod. (w. 2 ear. pr. edns.): "Yahweh" instead of "Adonây"—G.n.

13 And the envy of Ephraim |shall be removed|,
And ||the vexatious doings of Judah|| shall be cut off:
||Ephraim|| shall not envy |Judah|,
And ||Judah|| shall not vex |Ephraim|;

14 But they shall fly on the wing of the Philistines, in the west,
<Together> shall they make prey of the sons of the east,—
<On Edom and Moab> putting forth their hand,
With ||the sons of Ammon|| hearkening unto them.

15 And Yahweh |will devote to destruction| the gulf[a] of the Egyptian sea,
And will brandish his hand against the River [=Euphrates], in the full force of his spirit,[b]—
And will smite it in the seven streams,
And cause a marching through in sandals;

16 So shall there be a highway for the remnant of his people who shall be left, out of Assyria,—
Like as it was to Israel, in the day that he came up out of the land of Egypt!

12 1 Thou shalt say, therefore, in that day,

I will praise thee, O Yahweh!
<Though thou hast been angry with me>
Thine anger turneth back,
And thou dost comfort me.

2 Lo ||GOD|| is my salvation!
I will trust, and not dread,—
For ||my might and melody||[c] is Yah, Yahweh,
And he hath become mine salvation.[d]

3 Therefore shall ye draw water, with rejoicing,—out of the fountains of salvation.
4 And ye shall say |in that day|,

Praise Yahweh,
Call upon his Name,
Make known among the peoples, his doings,—
Bring to remembrance, that |exalted| is his Name!

5 Praise in song Yahweh,
For <a splendid thing> hath he done,—
<Well known>[e] is this, in all the earth.

6 Make shrill thy voice and sing out, thou inhabitress of Zion,—
That <great in the midst of thee> is ||the Holy One of Israel||.

[a] Cp. Josh. xv. 5; xviii. 19. Ml.: "tongue."
[b] It is now generally admitted that . . . the text originally had: "in the full force ['ez-m] of his spirit (or 'blast')"—G. Intro. p. 294.
[c] Some cod. (w. Aram., Sep., Syr. and Vul.): "and my melody." Cp. Exo. xv. 2—G.n.
[d] Cp. Exo. xv. 2; Ps. cxviii. 14, 21; Intro. p. 6, *a*.
[e] So *written*; to be *read*: "To be made known"—G.n. "Let this be made known"—O.G.

§ 13. *The Fall of Babylon foretold: Israel's Taunt-Song over Babylon's fallen King—Hades in Commotion. An Appendix on Assyria.*

13 1 The oracle on Babylon,—of which Isaiah, son of Amoz, |had vision|:—
2 <Upon a bare mountain> lift ye up a standard,
Raise high the voice' to them,—
Wave the hand,
That they may enter the doors of nobles.
3 ||I myself|| have given charge to my hallowed ones,—
Yea I have called
My heroes in showing mine anger,
My proudly' exulting ones.[a]

4 The noise of a multitude in the mountains,
A resemblance of many people,—
The noise of a tumult of kingdoms,
Nations gathered together,
Yahweh of hosts, mustering a host for battle!
5 They are coming in
From a land far away,
From the utmost bound of the heavens,—
Yahweh—with his weapons of indignation,
To destroy the land.

6 Howl ye! for at hand' is the day of Yahweh,—
<As a veritable[b] destruction from the Almighty> shall it come.
7 ||For this cause||—
||All hands|| shall hang down,—and
||Every mortal heart|| melt.
8 And they shall be in distress—
||Writhings and pains|| shall lay hold,
<As a woman in childbirth> shall they be in pangs,—
||Every one|| |at his neighbour| shall look in amazement,
<Faces of flames> their faces!

9 Lo! ||the day of Yahweh|| coming in,
Fierce and overflowing, and burning with anger,—
To devote the earth to desolation,
<And her sinners> will he destroy out of it.
10 For ||the stars of the heavens, and their constellations|| shall not flash forth their light,—
Obscured' shall be |the sun| in his |going forth|,
And ||the moon|| shall not shed her light.
11 And I will visit |upon the inhabited earth ||calamity||,
And |upon the lawless| ||their punishment||,—
And will quiet the arrogance of the proud,
And <the loftiness of tyrants> will I lay low.
12 I will cause |a man|[c] to be more precious than |fine gold|,—
Even |a son of earth| than |the finest gold of Ophir|.

[a] So O.G. 144, *b*. [b] O.G. 454, 1, *d*. [c] Or: "a mortal."

13 |For this cause| <the heavens> will I disturb,
And |the earth| shall tremble' |out of her place|,—
In the wrath of Yahweh of hosts,
And in the day of the glow of his anger.
14 And it shall be—
Like a gazelle that is chased,
And like a sheep with none' to lift it up,—
||Each|| |to his own people| will they turn,
And ||each|| |to his own land| will they flee:
15 ||Every one found|| shall be thrust through,—
And ||every one taken|| shall fall by the sword;
16 And ||their infants|| shall be dashed to the ground before their eyes,—
Plundered' shall be |their houses|, and ||their wives ravished||.
17 Behold me! stirring up against them, |the Medes|,—
Who <of silver> shall take no account,
And <as for gold> they shall not delight in it;
18 And ||bows|| shall dash the young to pieces,—
And <on the fruit of the womb> will they have no pity,
<Over[a] children> will |their eye| throw no shield.
19 Thus shall Babylon—
The most lovely of kingdoms,
The majestic beauty of the Chaldees—
|Become| as in the divine overthrow of Sodom and Gomorrah.
20 It shall not be dwelt' in for ever,
Neither shall it be inhabited, from generation to generation,—
Neither shall encamp there |an Arab|,[b]
Nor ||shepherds|| fold their flocks there.
21 Then shall lie down' there, |wild beasts|,[c]
And filled' shall be their houses, with |owls|,—
Then shall inhabit there, the ostrich,
And ||shaggy creatures|| shall dance there.
22 And jackals |shall answer| in their citadels,
And |wild dogs| in their voluptuous palaces.—
And near to come' is |her time|,
And ||her days|| shall not be delayed.

14 1 For Yahweh |will have compassion| on Jacob,
And will yet' choose Israel,
And will give them rest upon their own soil,—
And the sojourner |shall join himself| unto them,
And they shall attach themselves unto the house of Jacob;
2 And peoples |shall take them|, and bring them into their own place,[d]
And the house of Israel shall possess themselves of them |upon the soil of Yahweh|
||for servants and for handmaids||,—
Thus shall they be taking captive their captors,
And shall tread down their oppressors.[a]
3 And it shall come to pass <in the day when Yahweh |shall give thee rest| from thy toil, and from thy disquiet,—and from the hard service which had been laid upon thee> 4 that thou shalt take up this taunt over the king of Babylon, and shalt say:—

How' hath ceased' the oppressor!
Ceased' the exactress![b]
5 Broke' hath Yahweh the staff of the lawless,—
The sceptre of despots;
6 Smiting peoples in passion,
With stroke unremitting,—
Trampling, in anger, on nations,
Persecution unhindered.
7 <Quiet, at rest> the whole earth,—
Men have burst into shouting!
8 ||Yea the pine-trees|| make mirth at thee,
||Cedars of Lebanon||!
<Since thou wast laid low>
No feller hath come up against us!
9 ||Hades, beneath|| is excited about thee
To meet thine arrival,—
Rousing up, for thee, Shades,[c]
All the he-goats[d] of earth!
Maketh rise from their thrones,
All the kings of the nations.
10 ||All of them|| answer, and say to thee,—
||Thou too|| made strengthless |as we|!
<Unto us> art thou like!
11 <Brought down to Hades> thy pride,
The hum of thy harps,[e]
<Beneath thee> is spread out corruption,[f]
And ||thy coverlet||[g]—worms!
12 How' hast thou fallen from heaven,
O Shining One—Son of the Dawn!
Hewn down to the earth,
O crusher of nations!
13 Yet ||thou|| didst say in thy heart—
<The heavens> will I ascend,
<Above the stars of GOD> will I lift up my throne,—
That I may sit in the Mount of Assembly[h]
In the Recesses of the North:
14 I will mount on the hills of the clouds,
I will match the Most High!

[a] Some cod. (w. 2 ear. pr. edns., Sep., Syr. and Vul.): "And over"—G.n.
[b] "Steppe-dweller"—O.G.
[c] "Juckals"—Davies' H.L.
[d] Cp. chap. xlix. 22; lx. 9; lxvi. 20.
[a] Cp. chap. lx. 14.
[b] Or by many (reading "r" for "d"): "Fury."
[c] Or: "shadowy beings."
[d] Or: "bell-wethers"—Cheyne (P.B.). Cp. Jer. li. 40; Zech. x. 3.
[e] Or: "lutes"—O.G.
[f] Ml.: "the worm."
[g] Lit.: "coverings" (pl.); but some cod. (w. 5 ear. pr. edns., Sep., Syr. and Vul.): "covering" (sing.)—G.n.
[h] "The dwelling-place of the gods, according to Babylonian conception"—O.G. 249b, 417b.

15 |Howbeit| <to Hades> shalt thou be brought down,—
To the Recesses of the Pit!

16 ||They who see thee|| <upon thee> will gaze,
<Upon thee> will thoughtfully muse,—
Is this' the man who startled the earth?
Who terrified kingdoms?

17 Who made the world like a desert?
And <its cities> brake down?
<Its prisoners> he loosed not,
Each one to his home?

18 ||All the kings of the nations—they all|| are lying in state,
Each one in his crypt;

19 But ||thou|| art flung out from thy grave,
Like a scion detested,[a]
Beshrouded with slain, the pierced of the sword,
Like a carcase trod underfoot:

20 <As for them who go down to[b] the stones of the Pit>[c]
Thou shalt not be united with them in burial;
For <thy land> thou didst ruin,
<Thy people> didst slay,—
<Unnamed to times age-abiding>
Be the seed of the wicked!

21 Prepare—for his sons—shambles,
For the iniquity of their fathers,—
They shall not rise, nor possess the earth,
Nor fill the face of the world with cities.

22 I will rise, then, against them,
Declareth Yahweh of hosts,—
And will cut off from Babylon,
Record and remnant,
And[d] scion and seed,
Declareth Yahweh.

23 And will make her a possession for the bittern,[e]
And marshes of water,—
And will sweep it with the besom of destruction,
Declareth Yahweh of hosts.

24 Yahweh of hosts |hath sworn|, saying,—
Surely <as I intended> ||so|| hath it come to pass,
And <as I purposed> ||the same|| shall stand:—

25 That I will break in pieces the Assyrian, in my land,
Yea <upon my mountains> will I tread him underfoot,—
So shall be removed from off them, his yoke,
And ||his burden|| |from off their shoulder| shall be removed.

[a] "Like a stick that is loathsome"—G.A.S.
[b] So one school of Massorites; another: "upon," "up to"—G.n.
[c] This line "should be transferred from ver. 19 to ver. 20"—G.A.S.
[d] Some cod. (w. 2 ear. pr. edns.) omit this "and"—G.n.
[e] Or: "hedgehog"—T.G., Davies' H.L.; "porcupine"—Hastings' Dict. Bible.

26 ||This|| is the purpose that is purposed upon all the earth,—
And ||this|| the hand outstretched over all the nations;

27 For ||Yahweh of hosts|| hath purposed,—
And who' shall frustrate?
And ||his|| is the hand outstretched,
And who' shall turn it back?

§ 14. *A Prophecy against Philistia.*—"*Yahweh hath founded Zion.*"

28 <In the year that King Ahaz died> came this oracle:—

29 Do not rejoice, Philistia |any of thee|,
In that the rod of him that smote thee |is broken|,—
For <out of the root of the serpent> shall come forth |a viper|,
And his fruit be a fiery dragon that flieth.

30 Then shall feed, the firstborn of the poor,
And ||the needy|| |in confidence| lie down,—
And I will kill with famine thy root,
And ||thy residue|| shall be slain.

31 Howl—O gate, Make outcry—O city,
Dispersed art thou, Philistia |all of thee|,—
For <out of the north> a smoke cometh in,
With no' straggler in his ranks.

32 What, then, shall one answer the messengers of a nation?
That ||Yahweh|| hath founded Zion,
And <in her> shall seek refuge, the oppressed[a] of his people.

§ 15. *A Prophecy against Moab.*

15 1 The oracle on Moab:
<Because <in a night> was laid waste Ar of Moab—destroyed!
Because <in a night> was laid waste Kir of Moab—destroyed>

2 He hath gone up to Bayith and Dibon, to the high places, to weep,—
<On Nebo and on Medeba> Moab is howling,
<On all their heads>[b] a baldness,
||Every[c] beard|| clipped.

3 <In their streets> have they girded them with sackcloth,—
<On their housetops, and in their broadways> every one[d] is howling—melting in tears;

4 And Heshbon |hath made outcry|, and Elealeh,
<Unto Jahaz> hath been heard their voice,—

[a] Or: "humbled," "patient."
[b] Some cod. (w. Sep.): "every head." Cp. Jer. xlviii. 37—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.): "and every"—G.n.
[d] Cp. O.G. 482[a], d (*b*).

|For this cause‖ do the armed men of Moab roar,
|Every man's soul|[a] quivereth to him.
5 ‖Mine own heart‖ for Moab continueth to make outcry,
|Her fugitive‖[b] |as far as Zoar| is like a heifer of three years;
For <the ascent of Luhith>[c] |with weeping| they ascend,
For <by the way of Horonaim—an outcry of destruction> they excite;
6 For ‖the waters of Nimrim‖ shall become |desolation|,—
For grass |hath dried up|,
Herbage |hath failed|,
‖Green thing‖ hath not sprung up!
7 |For this cause| <the savings they had made, and that which they had stored>
<Over the torrent-bed of the willows> shall they bear them.
8 For the outcry |hath gone round| the boundary of Moab,—
‖As far as Eglaim‖ the howling thereof,
And ‖to Beer-elim‖ the howling thereof.
9 For ‖the waters of Dimon‖ are full of blood,
For I will lay upon Dimon new troubles,[d]—
<To the escaped of Moab> ‖the lions‖,
Even to the survivors on the soil.

16 1 Send ye the lamb due to the ruler of the land,
From Sela towards the desert,—
Unto the mount of the daughter of Zion;
2 Yet shall it be that—
<Like wandering birds from a nest cast forth>
Shall be the daughters of Moab, at the fords of Arnon.
3 Bring thou[e] in counsel,
Execute thou[f] judgment,
Make |as the night| thy shadow in the midst of high noon,—
Hide thou the outcasts,
<The wanderer> do not thou reveal.

4 Let mine own outcasts[g] |sojourn with thee|,
O Moab, become thou a covert to them, from the face of the spoiler,—
For vanished' is the oppressor,
At an end' is extortion,
They who tread down have ceased' out of the land.

5 So[a] shall be established |in lovingkindness| |a throne‖,
And one shall sit thereon |in truth| ‖in the home[b] of David‖,—
Judging—and seeking justice, and speeding righteousness.

6 We have heard of the arrogance of Moab,
Proud exceedingly!
His haughtiness and his arrogance and his passion,
<Not true> are his boastings.[c]
7 Therefore shall |Moab| howl for |Moab|,
‖All that belong to her‖ shall wail,—
<For the ruins[d] of Kir-hareseth>[e] shall they moan out,
Utterly stricken!
8 For ‖the fields of Heshbon‖ are withered—
The vine of Sibmah,
‖The owners of nations‖ have broken off ruddy branches,[f]
<Unto Jazer> had they reached,
They had spread abroad to the desert,—
‖Her boughs‖ had stretched forth, had gone over to the sea.
9 ‖For this cause‖ will I bewail, in the wailing of Jazer,
The vine of Sibmah,
I will drench thee with my tears, O Heshbon, and Elealeh,—
For <upon thy fruit-harvest, and upon thy grain-harvest> |the battle-shout| hath fallen.
10 Now shall be withdrawn rejoicing and exultation, out of the garden-land,
And <in the vineyards> shall be neither singing nor shouting,—
<Wine in the winepress> the treader |shall not tread|,
<The vintage-shout> have I made to cease.
11 |For this cause| ‖mine inward parts—for Moab‖ |like a lyre| shall make a plaintive sound,—
Yea ‖what is within me‖ |for Kir-heres|.
12 And it shall be—
<When it is seen that Moab hath laboured in vain on[g] the high place>
He shall enter into his holy place to pray, and shall not prevail.

13 ‖This‖ is the word which Yahweh spake concerning[h] Moab in |time past|;
14 But ‖now‖ hath Yahweh spoken, saying,
<In three years[i]—as the years of a hireling> shall the glory of Moab be diminished, with all the great multitude,—even a very small remnant, |of no account|.

[a] Some cod.: "And every man's soul"—G.n.
[b] Some cod. (w. 4 ear. pr. edns.): "fugitives"—G.n.
[c] *Written*: "Luhoth" [and then! = "slabs" or "boards"]; but *read*: "Luhith"—G.n.
[d] Lit.: "additions."
[e] *Written*: "ye"; *read*: "thou." In some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) both *written* and *read*: "thou"—G.n.
[f] *Written*: "thou" (sing.); *read*: "ye" (pl.). In some cod. (w. 7 ear. pr. edns., Aram., Sep., Syr., Vul.) both *written* and *read*: "thou" (sing.)—G.n.
[g] In some cod. (w. Aram., Sep., Syr.): "Let the outcasts of Moab sojourn with thee, Be thou," etc.—G.n.

[a] Possibly this verse shd be connected with the foregoing.
[b] Ml.: "tent."
[c] Or: "The untruth of their boastings"—O.G. 467.
[d] Or: "raisin-cakes"; but *Gt.*: "For the men." Cp. Jer. xlviii. 31—G.n.
[e] Some cod.: "Kir-hareseth"—G.n.
[f] "Its choice branches smote down lords of nations"—O.G.
[g] Some cod. (w. 2 ear. pr. edns.): "unto" (or "for")—G.n.
[h] Or: "unto."
[i] Some cod. (w. 2 ear. pr. edns.): "about three years."

§ 16. *A Prophecy against Damascus.*

17 1 The oracle on Damascus,—
Lo! ‖Damascus‖ is to be removed from being a city,
And shall become a heap of ruins:
2 ‖Forsaken‖ are the desolate cities,—
¦For flocks‖ shall they serve,
Which shall lie down, and have none' to make them afraid.
Then shall the fortress cease from Ephraim,
And the kingdom from Damascus, and the remnant of Syria,—
4 <Like the glory of the sons of Israel> shall they be,—
Declareth Yahweh of hosts.
4 And it shall come to pass <in that day>
That the glory of Jacob ¦shall be diminished¦,
And ‖the fatness of his flesh‖ shall be wasted;
5 And it shall come to pass—
That <as the harvestman gathereth' standing corn,
And <with his arm—the ears> he reapeth>
Yea it shall come to pass—
That ‖so‖ shall he be who gleaneth ears, in the vale of Rephaim;
6 Yet shall there be left therein, a gleaning,
As in the beating of an olive-tree,—
Two—three berries, in the head of the tree-top,—
Four—five, among her fruitful boughs,
Declareth Yahweh,
God of Israel.
7 <In that day> shall the son of earth look to him that made him,—
And ‖his eyes‖ <unto the Holy One of Israel> be turned;
8 And he shall not look unto the altars, the work of his own hands,—
Nor <to what his own fingers have made> shall his eye be turned,
Whether Sacred Stems or Sun-pillars.
9 <In that day> shall his fortified cities become
Like a neglected bough and a topmost branch,
Which they neglected because of the sons of Israel,—
So shall there be desolation.
10 <Because thou didst forget the God of thy salvation,
And <thy Rock of refuge> thou didst not remember>
‖For this cause‖ shalt thou plant very pleasant plants,[a]
And <the slip of a stranger> shalt thou set:
11 <In the day when thou plantest> fence thou in,
And <in the morning> cause thou ‖thy slip‖ to blossom,—
A harvest will have waved in the day of destiny, and mortal pain.

[a] "Perh. = Adonis-plantations (gardens)"—O.G. 654.

12 Alas! the booming of many peoples,
<Like the booming of the seas> shall they boom,—
And ‖the rushing of nations‖!
<Like the rushing of mighty waters> shall they rush.
13 <Though nations ¦like the rushing of many waters¦ shall rush>
Yet shall one rebuke him,
And he shall flee far away,—
And be chased
As the chaff of the mountains before a wind,
And as whirling stubble' before a storm!
14 <At eventide> lo! terror,
<Before morning> he[a] is' not!
‖This‖ is the portion of them who plunder us,
And the lot of them who make of us a prey.

§ 17. *A Prophecy against a Land Far South.*

18 1 Ho! thou land of the buzzing of wings,[b]—
Which is beyond the rivers of Ethiopia:
2 That sendeth, by the sea,[c] ambassadors,
Even in vessels of paper-reed, upon the face of the waters,—
Go, ye swift messengers,
Unto a nation drawn out[d] and polished,
Unto a people terrible from their beginning and onwards,—
A nation most mighty and subduing,
Whose land rivers ¦have cut through¦.
3 All ye inhabitants of the world,
And ye, that dwell in the earth,—
<When there is lifted up an ensign on the mountains>
Ye shall look,
And <when there is blown a horn>
Ye shall hearken.
4 For ‖thus‖ said Yahweh unto me,—
I must be quiet,
I must look on in my fixed place of abode,—
Like a bright heat, on the light,
Like a cloud of dew, in the heat[e] of harvest.
5 For <before harvest, when the bud is perfect,
And ¦the blossom¦ becometh ‖a ripening grape‖>
Then will one cut down the twigs with pruning-hooks,
And <the tendrils> will he remove [and] cast down:
6 They shall be left together,
To the ‖ravenous birds‖ of the mountains,
And to the beast of the earth,—

[a] In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "and he"—G.n.
[b] So O.G., Davies, Cheyne. Or: "shadow falling both ways." So Fuerst.
[c] Or: "large river."
[d] Or: "tall"—O.G. and others [qy.: "postponed and polished (as by scouring)"?].
[e] Some cod. (w. Sep., Syr., Vul.): "day"—G.n.

Then shall the ravenous bird |summer upon them|,
And ‖every beast of the earth‖ |upon them| shall winter.[a]

7 <In that time> shall there be borne along,
As a present unto Yahweh of hosts,
A people drawn out[b] and polished,
Even from a people terrible from their beginning and onwards,—
A nation most mighty and subduing
Whose land rivers |have cut through|,
Unto the place of the Name of Yahweh of hosts,
Mount Zion.

§ 18. *A Prophecy against Egypt: "Yahweh will plague and heal!"*

19 1 The oracle on Egypt:
Lo! ‖Yahweh‖, riding upon a swift cloud,
and he will enter Egypt,
And the idols of Egypt |shall shake| at his presence,
And ‖the heart of Egypt‖ shall melt within him;
2 And I will stir up |Egyptians| against |Egyptians|,
And they shall fight—
Every one against his brother, and
Every one against his neighbour,—
City against city, and
Kingdom against kingdom.
3 And the spirit of Egypt |shall vanish| within them,
Yea <the sagacity thereof> will I swallow up,—
And they will seek
Unto the idols, and
Unto them that mutter, and
Unto them that have familiar spirits,[c] and
Unto the wizards;
4 And I will deliver the Egyptians into the hand of a cruel lord,—
And a fierce king shall rule over them,
Declareth the Lord,[d] Yahweh of hosts.
5 And the waters shall be dried up from the great stream,[e]—
And ‖the River‖ shall waste and be dry;
6 And rivers |shall stink|,
The canals of Egypt be shallow and waste,
‖Reed and rush‖ be withered;
7 The meadows by the Nile, by the mouth of the Nile,
And all that is sown in the Nile,
Shall be dry, driven away, and not be!
8 Then shall the fishers |lament|,
And all shall mourn, who cast in the Nile a hook,—
And ‖they who spread nets on the face of the waters‖ shall languish;
9 Then shall turn pale
The workers in combed flax,— and
The weavers of white linen;
10 Then shall her pillars be crushed,—
‖All who make wages‖ be bowed down in soul.
11 Surely ‖foolish‖ are the princes of Zoan,
‖The wisest counsellors of Pharaoh‖ |in counsel| are brutish,—
How can ye say unto Pharaoh,
<Son of the wise> am I',
‖Son of the kings of olden time‖?
12 Where then are' thy wise men?
Pray let them tell thee!
And let them know what Yahweh of hosts |hath purposed| on Egypt!
13 Doting' are the princes of Zoan,
Deceived' are the princes of Nôph:
They who are the corner-stone of her tribes' |have led[a] Egypt astray|.
14 ‖Yahweh‖ hath infused in her midst, a spirit of perverseness,—
And they have led Egypt astray into all his own doings,
As a drunken man staggereth' into his own vomit;
15 And Egypt shall have nothing which can be done,
Which head or tail, palm-top or rush, |can do|!
16 <In that day> shall Egypt be like unto women,—
And shall start and tremble because of the brandishing of the hand of Yahweh of hosts, which he' is about to brandish over it.
17 Then shall the soil of Judah become, |to Egypt| ‖a terror‖;[b]
‖Every one to whom it is mentioned‖ will tremble,—
Because of the purpose of Yahweh of hosts, which he' is purposing against it.
18 <In that day> shall there be five cities in the land of Egypt,
Speaking the language[c] of Canaan,
And swearing unto Yahweh of hosts,—
‖The city of destruction‖[d] shall be the name of one!
19 <In that day> shall there be
An altar unto Yahweh, in the midst of the land of Egypt,—
And a pillar[e] near the boundary thereof, unto Yahweh;[f]
20 And it shall become a sign and a witness, unto Yahweh of hosts, in the land of Egypt,—

[a] "Shall spend the harvest time upon it"—O.G. 358.
[b] Or: "tall"—O.G. and others [qy.: "postponed and polished (as by scouring")?].
[c] Or: "the enchanters."
[d] Heb.: *hâ-ădhôn*.
[e] Cp. O.G. 411. Ml.: "sea."
[a] Some cod. (w. 7 ear. pr. edns., Aram. and Vul.): "Therefore will they . . lead"—G.n.
[b] Ml.: "a reeling."
[c] Lit.: "lip."
[d] So O.G. 249. Some cod. (w. 2 ear. pr. edns. and *Sep.*): "The city of the sun"—G.n. "The Sep. solves the difficulty inasmuch as it clearly shows that the Hebrew recension from which it was made read, City of righteousness"—G. Intro. 406.
[e] Or: "obelisk." Heb.: *mazzeyah*.
[f] Some cod. (w. Syr.) · "Y. of hosts"—G.n.

For they will make outcry unto Yahweh, because of oppressors,
That he would send them a saviour—and a great one,
Then will he deliver them.

21 Then will |Yahweh| make himself known' |to the Egyptians|,
So shall |the Egyptians| know' |Yahweh|, in that day,—
And they will offer a sacrifice and a present,[a]
And will vow a vow unto Yahweh, and will perform.

22 And Yahweh |will plague| Egypt, ||plague and heal||,—
And they will turn unto Yahweh,
And he will be entreated of them, and will heal them.

23 <In that day> shall there be a highway, from Egypt to Assyria,
And |the Assyrians| shall come' into |Egypt|,
And |the Egyptians| into |Assyria|;
And |the Egyptians| shall serve'[b] |with the Assyrians|.

24 <In that day> shall |Israel| be |a third| with Egypt and with Assyria,—
A blessing in the midst of the earth:
Whom Yahweh of hosts hath blessed, saying,—
||Blessed|| be
My people—the Egyptians,
And the work of my hands — the Assyrians,
And mine own inheritance—Israel.

§ 19. *A Warning not to trust in Egypt—symbolically enforced by Isaiah.*

20 1 <In the year that Tartan entered Ashdod, when Sargon king of Assyria |sent him|,—and he fought against Ashdod and captured it>,—
2 ||at that time|| spake Yahweh, through[c] Isaiah son of Amoz, saying,
Go, and loose the sackcloth from off thy loins,
And <thy sandal> draw thou off from thy foot,—
And he did so, walking disrobed and barefoot.
3 Then said Yahweh,—
<As my servant Isaiah |hath walked| disrobed and barefoot, three years, as a sign and a wonder, against Egypt and against Ethiopia>
4 ||So|| shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, young and old, disrobed and barefoot,—with their persons behind uncovered' ||the shame of Egypt||.
5 Thus shall they be confounded, and turn pale,—
For Ethiopia, their expectation, and
For Egypt, their boast;[d]
6 And the inhabitant of this shore |shall exclaim|, in that day,
Lo! ||such|| is our expectation, whereunto we fled for help, that we might be delivered from the presence of the king of Assyria!
How then shall ||we|| |escape|?

§ 20. *A Prophecy against the Desert of the Sea.*

1 The oracle on the desert of the sea:[a]— **21**
<As storm-winds in the South which |with a rush from the desert| do come from a terrible land>
2 [So] hath ||a grievous vision|| been told me:—
||The deceiver|| is deceiving,
And ||the spoiler|| is spoiling,
Go up, O Elam,
Besiege, O Media,
<All the sighing she hath caused> have I made to cease.
3 ||For this cause|| are my loins filled' with anguish,
||Pangs|| have seized me, as the pangs of her that is giving birth,—
I writhe, so that I cannot hear,
I tremble, so that I cannot see:
4 My heart fluttereth',
||A horror|| terrifieth me,—
<My twilight of pleasure>[b] hath he turned for me into a time of tremhling.
5 [Ye thought] to prepare the table—spread the mat—eat—drink! . . .
Arise, ye chieftains, anoint the shield![c]
6 For ||thus|| hath My Lord said' unto me,—
Go, set the watchman,
<What he seeth> let him tell!
7 <When he seeth
A train of horsemen in double rank,
A train of asses,
A train of camels>
Then shall he hearken attentively, with diligent heed.
8 Then cried he,
A lion!
<On the watch> O My Lord, had I' been standing continually, by day,
And <at my post> had I' been stationed whole nights;—
9 When lo! here was a train of men coming,
With horsemen in double rank,—
And one began and said,
Fallen! fallen! is Babylon,
And ||all the images[d] of her gods|| are smashed to the ground!
10 O thou My threshing![e]
And the grain of my corn-floor![f]
<That which I have heard from Yahweh of hosts, the God of Israel>
Have I declared |unto you|.

[a] Or: "meal-offering."
[b] Or: "offer," "worship."
[c] Ml.: "by the hand of."
[d] Or: "glorying."
[a] "Perhaps better, of Persian Gulf"—O.G. 411.
[b] "The twilight of my pleasure"—O.G. 366.
[c] "To make it slippery"—O.G.
[d] Carved, graven, or even molten—Deut. vii. 5.
[e] = "My oppressed people."
[f] Ml.: "'And son of my threshing-floor'; *i.e.*, my poor people crushed as corn in the threshing"—Davies' H.L.

§ 21. *A Prophecy against Dumah (Edom).*

11 The oracle on Dumah:[a]
<Unto me> is one crying—out of Seir,
Watchman! how far gone is the night?
Watchman! how far gone is the night?[b]
12 Said the watchman,
There cometh a morning,
But also' a night,—
<If ye will enquire> enquire ye[c]—
Come |again|!

§ 22. *A Prophecy against Arabia.*

13 The oracle on Arabia,—
<Among the shrubs in Arabia>[d] must ye lodge,
Ye caravans of Dedanites.
14 <To meet the thirsty> bring ye water,—
Ye dwellers in the land of Tema;
<With bread for him> get in advance of him that is in flight!
15 For <before swords> have they fled:
Before a sword that is drawn,
Before a bow that is bent,
And before the stress of war.
16 For ‖thus‖ hath My Lord said unto me,—
<Within a year, according to the years of a hireling> shall fail all the glory of Kedar;
17 And ‖The remnant of the record of bowmen,
The heroes of the sons of Kedar‖
Shall become few;
For ‖Yahweh, God of Israel‖ hath spoken.

§ 23. *A Prophecy against the Valley of Vision.*

22 1 The oracle on the valley of vision,—
What aileth thee, then,
That thou art wholly gone up to the house-tops?
2 <With tumults> art thou filled, thou citadel in commotion! city exultant!
‖Thy slain‖ are Not the slain of |the sword|,
Nor the dead in battle.
‖All thy rulers‖ having fled |together|, <by the bow> are taken captive:
All found in thee have been taken captive |together|,
<Far away> have they fled.
4 ‖For this cause‖ I said—
Look away from me,
|Bitterly| will I weep,—
Do not press to comfort me,
For the ruin of the daughter of my people.
5 For <a day of confusion and downtreading and perplexity> pertaineth to My Lord Yahweh of hosts, in the valley of vision,—
an undermining of walls, and a crying for help to the mountain.
6 Yea ‖Elam‖ beareth the quiver,
With trains[a] of men, [and][b] horsemen,—
And ‖Kir‖ hath uncovered the shield.
7 And it hath come to pass that |the choice of thy vales| are full of chariots;
Yea ‖the horsemen‖ have set themselves |in array| at the gate.
8 Then removed he the veil of Judah,—
Yea thou didst peer, on that day, into the armoury of the forest-house;
9 And <the breaches in the city of David> ye beheld, for they were many,—
So ye gathered together the waters of the lower pool;
10 And <the houses of Jerusalem> ye counted,—
And brake down the houses, to fortify the wall;
11 And <a reservoir> ye made, between the two walls, for the waters of the ancient pool,—
And had no regard unto him that made it,
Nor <unto him that formed it long ago> had ye respect.
12 And <when My Lord Yahweh of hosts called, in that day,—for weeping, and for lamentation, and for shaving bare, and for girding with sackcloth>
13 Then lo! joy and rejoicing, killing oxen, and slaughtering sheep, eating flesh, and drinking wine,—
Let us eat and drink,
For <to-morrow> we may die!
14 Therefore did Yahweh reveal himself in mine ears,
Surely there shall be no propitiatory-covering put over this iniquity for you, until ye die,
Saith My Lord, Yahweh[c] of hosts.

§ 24. *Shebna removed from his office as Steward, and Eliakim installed in his stead.*

15 ‖Thus‖ said My Lord Yahweh[c] of hosts,'
Come, go in unto this steward,
Unto Shebna, who is over the house:[d]
16 What doest thou here?
And whom hast thou here?
That thou hast hewn for thyself here a sepulchre,—
As one hewing on high' his sepulchre,
Cutting out in the cliff' a habitation for himself?
17 Lo! ‖Yahweh‖ is about to hurl thee, with a hurl, O mighty man,—
And roll thee with a roll;

[a] "The *oracle of silence, i.e.*, of concealment, hidden meaning." Or else: "name of Edom with mystic meaning; *Duma* = *silence* of death, desolation." For both, see O.G. 189[a].
[b] So A. B. Davidson, "Temple Bible." "How much of the night is passed? Literally, 'What from off the night?'"—G.A.S. "How late is the hour of night?"—Cheyne [P.B.].
[c] Or: "If ye will keep on asking, keep on asking."
[d] Instead of "in Arabia," Cheyne reads and renders: "at eventide"—P.B.

[a] Cp. chap. xxi. 7.
[b] Some cod. (w. 3 ear. pr. edns., Vul.) have this "and"—G.n.
[c] Or: "Adonáy, Yahweh."
[d] Some cod. (w. Aram., Sep., Syr., Vul.) add: "and thou shalt say unto him"—G.n.

18 He will ‖toss‖ thee, with a toss, like a ball,
into a country wide on both hands,—
‖There‖ shalt thou die,
And ‖there‖ shall thy glorious' chariots be
the contempt of the house of thy lord.
19 Thus will I thrust thee out from thine
office,—
And <from thy station> shall one tear
thee down.
20 And it shall come to pass, <in that day>
That I will call for my servant, for
Eliakim, son of Hilkiah,
21 And will clothe him with thy tunic,
And <with thy girdle> will I gird him,
And <thine authority> will I deliver into
his hand,—
So shall he become a father
To the inhabitant[a] of Jerusalem and
To the house of Judah.
22 And I will lay the key of the house of
David, upon his shoulder,—
And he shall open, and none' shall shut,
And shut, and none' shall open;
23 And I will fasten him as a peg in a sure
place,—
And he shall become a throne of glory, to
the house of his father;
24 And they shall hang upon him, all the
weight of his father's house—
The offshoots, and the side-twigs—
All the small vessels,
Both the cups and all the jugs[b]
25 <In that day>—
Declareth Yahweh of hosts
Shall the peg |give way|, that was fastened
in a sure place,—
Yea it shall be cut off and fall,
And the burden that was upon it shall perish,
For ‖Yahweh‖ hath spoken!

§ 25. *A Prophecy against Tyre: when restored to her Traffic, she will render Tribute to the Temple of Yahweh.*

23 1 The oracle on Tyre,—
Howl! ye ships of Tarshish,
For it is laid too waste to be a haven to enter,
<From the land of Cyprus> hath it been
unveiled to them.
2 Be dumb, ye inhabitants of the Coast,—
Whom ‖the merchants of Zidon‖ <passing
over the sea> once replenished;
3 Yea <on mighty waters> was the grain of
Shihor,
‖The harvest of the Nile‖ was her increase,—
And so she became a mart of nations.
4 Turn thou pale, O Zidon,
For spoken' hath the sea, the fortress of the
sea, saying,—
I have neither been in pangs nor given birth,
I have neither brought up young men, nor
promoted virgins.
5 <Like the report of Egypt>
They shall be in pangs at the like report
of Tyre.[a]
6 Pass ye over to Tarshish,—
Howl, ye inhabitants of the Coast:
7 Is this, to you, an exultation?
<Though |from ancient days| is her anti-
quity>,
Yet shall her own feet' carry her away, far
off to dwell.[b]
8 Who' hath purposed this, against Tyre,
The bestower of crowns,—
Whose merchants are princes,
Her traders, the honourable of the earth?
9 ‖Yahweh of hosts‖ hath purposed it,—
To humble the pride of all beauty,
To make of little esteem all the honourable
of the earth.
10 Pass through thy land, as the Nile,—
O daughter of Tarshish, there is no' restraint[c]
any longer!
11 <His hand> hath he stretched out over the
sea,
He hath shaken kingdoms,—
‖Yahweh‖ hath given command against the
Phœnician coast,[d]
To destroy her fortresses.
12 Therefore hath he said,—
‖No more, again‖ do thou exult,
Thou violated virgin daughter of Zidon,—
<To Cyprus> arise and pass over,
<Even there> shall one find thee no rest.
13 Lo! <the land of the Chaldeans>
|This| is the people, that was not,
‖Assyria‖ founded it for the inhabitants of
the desert,—
They set up its siege-towers,
They demolished its palaces,
Made it a ruin!
14 Howl, ye ships of Tarshish,—
For laid waste' is your fortress.
15 So shall it be <in that day>
That Tyre shall be forgotten seventy years,
According to the days of a certain king:
<At the end of seventy years> shall it befall
Tyre according to the song of the
harlot:
16 Take thou a lyre, Go round the city,
O harlot forgotten,—
Sweetly touch the strings, Lengthen out the
song,
That thou mayest be called to mind.
17 So shall it be <at the end of seventy
years>
That Yahweh will visit' Tyre,
And she will return to her hire,—
Yea she will play the harlot—with all the
kingdoms of the earth, upon[e] the face of
the ground.

[a] In some cod. (w. Aram., Sep., Syr., Vul.): "inhabitants"—G.n.
[b] "Jars, pitchers"—O.G.
[a] Cp. O.G. p. 453, *b*.
[b] Or: "sojourn."
[c] But see O.G. 561[a].
[d] See O.G. 488[b].
[e] Some cod.: "which are upon"—G.n.

18 But |her merchandise and her hire| shall be
hallowed unto Yahweh,
It shall not be stored up, nor hoarded,—
For <to them who dwell before Yahweh>
shall her merchandise belong,
That they may eat to satisfaction,
And have stately apparel.

§ 26. *A world-wide Devastation gives place to a Manifestation of Yahweh as King in Jerusalem; in connection with which, supra-mundane and mundane hostile Powers are Imprisoned, Death is Defeated, the Veil over the Nations is Removed, Israel fills the World with Fruit, and Songs are sung both in the Uttermost Parts of the Earth and in the Land of Judah.*

24 1 Lo! Yahweh emptying the earth, and laying
it waste,—
And he will overturn the face thereof,
And scatter them who dwell therein,
2 And it shall be—
<As the people> ||so|| the priest,
<As the servant> ||so|| his lord,
<As the maid> ||so|| her mistress,—
<As the buyer> ||so|| the seller,
<As the lender> ||so|| the borrower,
<As the debtor> ||so|| his creditor.
3 Emptied—emptied—shall be the earth, yea
pillaged—pillaged,—
For ||Yahweh|| hath spoken this word.
4 Mourneth, fadeth, the earth
Languisheth, fadeth, the world,—
Languished' have the lofty of the people of
the earth.
5 Yea ||the earth itself|| is profaned under them
who dwell therein,—
For they have
Set aside laws,
Gone beyond statute,
Broken an age-abiding covenant.
6 ||For this cause| |a curse| hath devoured the
earth,[a]
And punished are the dwellers therein,—
||For this cause|| are burned the inhabitants
of the earth,
And the men left remaining—are |few|.
7 Mourneth' the new wine,
Withereth' the vine,—
Sighing' are all the merryhearted:
8 Ceased' hath the mirth of timbrels,
Ended' is the noise of the uproarious,—
Ceased' hath the mirth of the lyre:
9 <With a song> they drink not wine,—
Bitter' is strong drink[b] to them who drink it:
10 Broken down' is the city of desolation,[c]—
Shut up' every house, that it cannot be
entered.
11 There is an outcry concerning wine' in the
streets,—
Darkened' is all joy,
Departed' the gladness of the earth.
12 There is left in the city, desolation,—
And <to ruins> have been broken the gate.
13 <When ||thus|| it shall be
in the earth,
in the midst of the peoples>
[There shall be]
like the shaking of an olive-tree,
like the going round to pick, when
closed' is the harvest.
14 ||They|| shall lift up their voice—
shall raise a tremulous note,—
<On account of the splendour of Yahweh>
have they made a shrill cry, on the West;
15 ||For this cause||
<In the Regions of Light> give ye glory
to Yahweh,—
<In the Coastlands of the Sea> [unto] the
Name of Yahweh, God of Israel.
16 ||From the uttermost part of the earth||
<melodies> have we heard—
||Beauty|| to the righteous one![a]
But I had said—
Ruin to me! Ruin to me! Woe to me!
||Traitors|| have betrayed,
Yea ||traitorously|| have traitors betrayed!
17 Terror and pit, and snare,[b]—are upon
thee, O inhabitant of the earth!
18 So shall it be—
||He that fleeth from the sound of the
terror| shall fall into the pit,
And ||he that getteth up out of the midst of
the pit|| shall be captured in the snare,—
For ||the windows on high| have opened,
And shaken' are the foundations of earth.
19 The earth breaketh, breaketh,—
The earth crasheth, crasheth,
The earth tottereth, tottereth;
20 The earth staggereth—staggereth, like a
drunken man,
And rocketh to and fro like a night-hut,—
So shall be heavy upon her, her transgres-
sion,
And she shall fall, and |not again' rise|.[c]
21 And it shall be <in that day>
That Yahweh will bring punishment
Upon the host of the height, in the
height,—
And upon the kings of the ground, on the
ground.
22 And they shall be swept together in a
crowd, fettered for a pit,
And shall be lowered into a dungeon,—
And <after many days> shall they be
punished.
23 Then shall blush, the silvery moon,
Then turn pale, the glowing sun,—
Because Yahweh of hosts |hath become king|
In Mount Zion,
And in Jerusalem,
And before his Elders, in glory.[d]

[a] Some cod. (w. 4 ear. pr. edns., Syr.): "Because of a curse the earth mourneth"—G.n.
[b] "Mead"—Cheyne (P.B.).
[c] Heb.: *tohu*. Cp. Gen. i. 2.
[a] Or: "the vindicated one." Cp. Zech. ix. 9.
[b] N.B.: the striking assonance: *paḥadh wa-paḥaih wa-paḥ*.
[c] So "I had said," ver. 16.
[d] Or: "And before his elders [shall be] glory."

25 1 O Yahweh! <my God> thou art',
I will exalt thee,
I will praise thy Name,
For thou hast done a wonderful thing,—
Purposes of long ago,
Faithfulness in truth.
2 For thou hast made,
of a citadel, a mound,
of a defenced city, a ruin,—
palaces for foreigners, to be no city,
<To times age-abiding> shall it not be built.
3 ‖For this cause‖ shall glorify thee—a strong people,
‖The city of tyrannous nations‖ shall revere thee;
4 For thou didst become
A refuge to the weak,
A refuge to the needy, when distress was upon him,—
A shelter from the storm,
A shade from the heat,
When the blast of tyrants was like a storm against a wall.
5 <As heat in a desert> ‖the pomp of foreigners‖ wilt thou subdue,—
Heat—with the shade of a cloud,
‖The song of tyrants‖ become low.[a]
6 Then will Yahweh of hosts prepare' for all the peoples <in this mountain>
A banquet of fat things,[b]
A banquet of old wines,—
Of fat things[b] full of marrow,[c]
Of old wines well refined;[d]
7 And he will swallow up <in this mountain>
The mask of the veil, the veil that is upon all the peoples,[e]—
And the web that is woven over all the nations.
8 <Having swallowed up death itself victoriously>
My Lord, Yahweh,[f] |will wipe away| tears from off all faces,—
And <the reproach of his own people> will he remove from off all the earth,
For ‖Yahweh‖ hath spoken.
9 So shall it be said <in that day>
Lo! <our God> is this!
We waited for him,[g] that he might save us,—
‖This‖ is Yahweh!
We waited for him,
Let us exult and rejoice, in his salvation.
10 For the hand of Yahweh will settle down in this mountain,—
Then shall Moab be trodden down in its place,
Like the treading down of a strawheap in the water of a dunghill;
11 <Should he spread forth his hands in the midst thereof,
As a swimmer spreadeth forth to swim>
Then would be laid low his pride, together with the devices of his hands.
12 Yea <the lofty stronghold of thy walls>
Hath he brought down—
Laid low—
Levelled to the ground, even unto the dust.

26 1 <In that day> shall be sung this song, in the land of Judah,—
<A strong city> have we!
‖Salvation‖ will he set for walls and rampart.
2 Open ye the gates,—
That there may enter in—a righteous nation preserving fidelity.
3 <A purpose sustained> thou wilt guard,
[saying]
Prosper! Prosper!
Because <in thee> hath he been led to trust.
4 Trust ye in Yahweh, unto futurity,—
For <in Yah, Yahweh> is a rock of ages.
5 For he hath brought down
the inhabitants of the height,
the city exalted,—
He layeth it low.
Layeth it low, even to the ground,
Levelleth it, even to the dust:
6 The foot trampleth' it,—
The feet of the lowly,[a]
The steps of the weak.
7 ‖The path of a righteous man‖ is ‖even‖,—
O Upright One! <the track of a righteous man> thou makest level.[b]
8 Surely <in the path of thy regulations> O Yahweh, we waited for thee,—
<Unto thy Name and unto thy Memorial>[c] was there a longing of soul:
9 <With my soul> longed I for thee in the night,
Yea <with my spirit within me> I kept on searching for thee,[d]—
For <when thy regulations [extend] to the earth>
The inhabitants of the world will have learned ‖righteousness‖.
10 <Let favour be shewed to the lawless> he hath not learned righteousness,
<In a land of honest dealings> he acteth perversely,—
And seeth not the splendour of Yahweh.
11 O Yahweh <though thy hand be lifted up> yet do they not see,
Would they might see—and turn pale at a people's zeal,—
Surely ‖the fire of thine enemies‖ must consume them!

[a] Or: "be put down."
[b] Or: "fat pieces."
[c] "Bemarrowed"—G.A.S.
[d] "Well strained"—Cheyne (P.B.).
[e] So G.A.S. "The surface of covering which covereth over"—O.G.
[f] Or transfer both names: "Adonây Yahweh."
[g] Or: "Lo! our God for whom we waited"—O.G. 261, 5.

[a] Or: "oppressed," "humbled."
[b] Or: "firm," "sure." Cp. Fuerst.
[c] Cp. Exo. iii. 15; Ps. cxxx. 13.
[d] "I seek thee with dawn"—G.A.S.

12 O Yahweh, thou wilt ensure prosperity for us,—
For <even all our works> hast thou wrought for us.

13 O Yahweh, our God!
Lords other than thee, have owned' us,—
<By thyself alone> will we call upon[a] thy Name.

14 ‖The dead‖ come not to life again,
‖The shades‖ do not arise,[b]—
|Therefore| thou hast visited and destroyed them,
And caused to perish every memorial of them.

15 Thou hast increased the nation, O Yahweh,
Thou hast increased the nation, |thou hast gotten thyself glory|,[c]—
Thou hast extended far, all the ends of the land.

16 O Yahweh! <in distress> they sought thee,—
They poured out a whispered prayer,[d] when thy chastening was upon them.

17 <Like as a woman with child—
Draweth near to giving birth,
Is in pain,
Crieth out in her pangs>
;So‖ were we before thee, O Yahweh;—

18 We were with child—
We were in pain,
As it were we brought forth wind,—
<Salvation> we could not accomplish for the earth,
Neither were born'[e] the inhabitants of the world.

19 Thy dead |shall come to life again|,
<My dead body> they shall arise,—
Awake and shout for joy, ye that dwell in the dust,
For <a dew of light>[f] is thy dew,
And ‖earth‖ |to the shades| shall give birth.[g]

20 Come, my people, enter into thy chambers,[h]
And shut thy doors[i] behind thee,—
Hide thee, as it were, a little moment,[k]
Till the indignation pass over.

21 For lo! ‖Yahweh‖ is coming forth out of his place,
To visit the iniquity of earth's inhabitant upon him,—
Therefore shall the earth unveil her shed-blood,
And throw a covering, no longer, over her slain.

27 1 <In that day> will Yahweh
<With his sword—the hard and the great and the strong>
|Bring punishment|
Upon Leviathan, the fleeing[a] serpent,
And upon Leviathan, the crooked[b] serpent,—
And will slay the monster which is in the sea.

2 <In that day> A Wine-Vineyard![c] sing ye unto her:

3 ‖I—Yahweh‖ am watching over her,
<Every moment> will I water her,—
<Lest anyone injure her>
<Night and day> will I watch over her.

4 <Fury> have I none,—
Oh that there were delivered to me, briars and thorns, in battle!
I would march in among them,
I would set fire to them |one and all|.

5 Else, let one lay hold of my protection,[d]
Let him make peace with me,—
<Peace> let him make with me.

6 <In coming times> shall Jacob |strike root',
Israel |shall blossom and bud|,—
Then shall they fill the face of the world with fruit.

7 Was it <with the smiting of his smiter> that he smote him?
Or <as with the slaying of his slayer> was he slain?

8 <By driving her away—by dismissing her> wouldest thou contend with her?
He removed her by his[e] rough wind, in a day of east wind.

9 |Therefore| <hereby> shall a propitiatory-covering be put over the iniquity of Jacob.
And all ‖this‖ is the fruit of taking away his sin,—
<When he maketh all the stones of an altar like chalk-stones that soon crumble>
Sacred Stems and Sun Images |shall not arise|.

10 For |the fortified city‖ is solitary,
The dwelling forsaken, and left as a wilderness,—

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[a] Cp. O.G. 270[b]. Ml.: "made mention of."
[b] This is the natural and obvious rendering; and so, in effect, G.A.S. translates. Even so, however, the next couplet would appear to limit the statement to the "other lords" just alluded to in ver. 13. As much as to say: When our enemies die, we have done with them for ever; even though, for a time, they had been our "lords."
[c] "Thou hast covered thyself with glory"—G.A.S.
[d] "A prayer in a hushed or whispered tone"—Davies' H.L.
[e] "Neither are the inhabitants of the world born"—G.A.S. "Bring to life (prob. *drop* young)"—O.G. 658[a].
[f] Ml.: "lights" (pl.). "Intensitive, *light* of life (light that quickens dead bodies as dew the plants) . . . but [some] translate *herbs*"—O.G. "If the Oriental sees dew in the morning, it is equal liquid and lustre; it seems to distil from the beams of the sun—*the sun which riseth with healing under his wings*. The dew is thus doubly 'dew of light'"—G.A.S.
[g] "'The earth shall bring forth the dead.' The first clear statement of a resurrection"—A. B. Davidson (Temple Bible). Heb.: *rephā'im*. "Technical Hebrew word for the inhabitants of the underworld"—G.A.S.
[h] Cp. Ps. xxvii. 5.
[i] *Written*: "doors" (pl.); *read*: "door" (sing.). In some cod. (w. 2 ear. pr. edns., Sep.): "door" (sing.) is both *written* and *read*—G.n.
[k] Ml.: "like the shortness of a wink."

[a] So O.G., and Cheyne (P.B.). "Serpent Elusive"—G.A.S.
[b] So O.G. "Coiled"—Cheyne (P.B.). "Serpent Tortuous"—G.A.S.
[c] Some cod. (w. 1 ear. pr. edn., Arum., Sep.): "pleasant vineyard." Cp. Amos v. 11—G.n.
[d] Ml.: "of my refuge me as refuge)"—O.G. 732[a].
[e] In the Babylonian Codex "his" is omitted—G.n. and G. Intro. 439 [following which, render: "by a rough wind"]. For other views, see O.G. 212.

‖There‖ shall the calf feed,
And ‖there‖ lie down,
And shall consume the branches thereof:
11 <When the cut-off boughs thereof are dry>
they shall be broken to pieces,
‖Women‖ coming, are kindling it!
For it is ‖not a people of understanding‖,
<For this cause>
Will he that made him ⌈not have compassion upon him⌉
And ‖he that formed him‖ will shew him no favour.

12 And it shall come to pass ⌈in that day⌉
That Yahweh will beat off his fruit from the stream of the River [=Euphrates], unto the torrent-valley of Egypt,—
And ‖ye‖ shall be picked up, one by one, O sons of Israel.
13 And it shall come to pass ⌈in that day⌉
That there shall be a blowing with a great horn,
Then shall come in
Such as have wandered in the land of Assyria,
And such as have been outcasts in the land of Egypt,—
And they shall bow themselves down unto Yahweh,
In the holy mountain,
In Jerusalem.

§ 27. *Samaria's Overthrow foretold, the Babble of Ephraim's Drunkards being mimicked in Derision and in Wrath: Jerusalem's Scoffing Rulers denounced; and to them is threatened the founding of a Testing Stone in Zion.*

28 1 Alas! for the proud crown of the drunkards of Ephraim,
And for his fading wreath of majestic beauty,—
Which is on the head of the fertile valley, of them who are overcome[a] with wine.
2 Lo! My Lord[b] hath one who is ‖strong and bold‖,
<Like a storm of hail, a destroying tempest,[c]
Like a storm of mighty waters o'erflowing>
Hath he thrust it down to the earth with force:
3 <With the feet' shall be trodden down> the proud crown of the drunkards of Ephraim!
4 So shall his fading wreath of majestic beauty,
Which is on the head of the fertile valley, become'—
Like the first-ripe fig before fruit-harvest,
Which <when he that looketh upon it seeth, while it is yet in his hand> he swalloweth it up.

5 <In that day> will Yahweh of hosts become
A crown of beauty, and
A diadem of majesty,—
Unto the remnant of his people:
6 Even a spirit of justice—to him that presideth over justice,
And strength to them who would turn back the battle at the gate.

7 But <as for these>
<With wine> do they reel, and
<With strong drink> do they stagger,—
‖Priest and prophet‖ reel with strong drink
They are swallowed up through wine,
They stagger through strong drink,
They reel in prophetic vision,
They totter in pronouncing judgment.
8 For ‖all tables‖ are full of filthy vomit,—
There is no place!

9 ‖Whom‖ would he teach knowledge?
And ‖whom‖ would he cause to understand the message?
Them who are weaned from the milk?
taken from the breasts?
10 For it is—
Precept upon precept, precept upon precept,
Line upon line, line upon line,—
A little here, a little there.[a]

11 For <with a jabbering lip, and with an alien tongue> must he speak unto this people!
12 To whom he said—
‖This‖ is the rest—give ye rest to the weary, and
‖This‖ is the quietness,—
But they were unwilling to hear.
13 So the word of Yahweh must be' to them—
Precept upon precept, precept upon precept,
Line upon line, line upon line,
A little here, a little there,[b]—
That they may go, and fall backward, and be torn, and snared, and captured.

14 ⌈Wherefore⌉, hear ye the word of Yahweh,
Ye men who scoff,—
Ye rulers of this people that is in Jerusalem.
15 <Because ye have said—
We have solemnised a covenant with death,
And <with hades> have we effected a vision,[c]—

[a] Ml.: "smitten down."
[b] Some cod. (w. 2 ear. pr. edns.): "Lo! Yahweh"—G.n.
[c] Some cod. (w. 4 ear. pr. edns.): "a gate of destruction"—G.n.

[a] Heb.: *Ki—*
Ẓaw lâẓâw ẓaw lâẓâw,
Ḳaw lâḳâw ḳaw lâḳâw,—
Zᵉʿêr shâm, zᵉʿêr shâm.
"The repetition and assonance of the short words are intended to set forth mimetically the drunken babble of the scoffers"—Davies' H.L.
[b] Heb.:—
Wᵉhâyâh' lâhem' dĕvar-yahweh',
Ẓaw lâẓâw, ẓaw lâẓâw,
Ḳaw lâḳâw ḳaw lâḳâw,
Zᵉʿêr shâm, zᵉʿêr shâm.
Giving back to the scoffers their own words—now as a stern threatening.
[c] Cp. O.G. 302[b].

‖The overflowing scourge, when it sweepeth by‖ shall not reach unto us,
For we have made lying' our refuge,
And <in falsehood> have we hid ourselves>

16 |Therefore|
‖Thus‖ saith My Lord, Yahweh,[a]
Behold me! founding in Zion, a stone,
A stone of testing,[b]
The costly[c] corner of a well-laid foundation,
‖He that trusteth‖ shall not make haste![d]

17 But I will make—
Justice' the line, and
Righteousness' the plummet,—
And the hail shall |sweep away|' your refuge of lying,
And <your hiding-place> the waters shall overflow;

18 So shall be wiped out your covenant with death,
And ‖your vision[e] with hades‖ not stand,—
<When ‖the overflowing scourge‖ sweepeth past> then shall ye be thereby beaten down:

19 <As often as it sweepeth past> it shall take you' away,
For <morning by morning> shall it pass along,
By day and by night,—
And it shall be nothing less than a terror, to make out the message;

20 For too short' is the couch to stretch oneself out,—
And ‖the coverlet‖ too narrow, when one draweth up his feet.[f]

21 For <as in Mount Perazim>[g] will Yahweh arise,
<As in the vale of Gibeon>[h] will he be stirred,—
To do his work—foreign' is his work,
And to perform his task—strange' is his task.

22 ‖Now‖ therefore, do not show yourselves scoffers,
Lest your fetters |be bound fast|,—
For <of a full end, and that a decreed one> have I heard from My Lord Yahweh of hosts, upon all the land.[i]

§ 28. *Practical Wisdom traced to its true Source* [*added by some to the foregoing section*].

23 Give ear, and hear ye my voice,—
Hearken, and hear ye my speech:—

24 <All day long> doth the plowman plow for sowing?
Doth he continue laying open and harrowing his soil?

25 Doth he not <when he hath levelled the face thereof>
Cast abroad the fennel?
And <the cummin> doth he not scatter?
And plant wheat in rows,
And barley in a lot,
And spelt in the border thereof?

26 Yea, One hath trained him to good judgment,
‖His God‖ directeth him.

27 For <not with a sledge> must |black coriander| be threshed,
Nor must ‖the wheel of a cart‖ <on cummin> be turned,
But <with a staff> must |fennel| be beaten,
And |cummin| ‖with a rod‖:

28 ‖Bread-corn‖ must be crushed,—
Yet would he not be evermore' ‖threshing‖ it,
So he hasteneth over it the wheel of his cart, with his horsemen,
He crusheth it not!

29 ‖Even this‖ <from Yahweh of hosts> cometh forth,—
Who hath bestowed distinction upon counsel,
And magnified sound wisdom.[a]

§ 29. *Alas for Ariel, the Hearth of God* ("*Mount Zion*"); *yet shall besieging nations not obtain their Desire.*

29 1 Alas for Ariel, Ariel,[b]
The city against[c] which |David| encamped,—
Add ye a year to a year,
Let ‖the festivals‖ come round;

2 Yet will I bring Ariel into straits,—
And she shall become a bewailing and wailing,
Yea she shall become to me a veritable Hearth of God.[d]

3 And I will encamp round about against thee,—
And lay siege against thee with a fort,
And raise against thee siege-works;

4 And thou shalt be brought low—
<Out of the earth> shalt thou speak,
And <out of the dust> shalt thou lower thine utterance,—
And <as one that hath a familiar spirit>
<Out of the earth> shall come thy voice,
And <out of the dust> thy speech shall chirp;

5 Then shall be |as fine dust| the multitude of thy foreigners,—
And <as chaff that passeth away> the multitude of tyrants;
And it shall come to pass, in a twinkling, suddenly.

[a] Or transfer both names: "Adonây, Yahweh."
[b] So, exactly. Cp. O.G. 103b. That is, a stone, tested itself, and testing others. Cp. ver. 17 and Zech. iii. 9.
[c] Or: "weighty."
[d] "Hasten away," or "hasten about" (distractedly)—O.G.
[e] Cp. ver. 15.
[f] So O.G.
[g] Cp. 2 S. v. 20; 1 Ch. xiv. 11.
[h] Josh. x. 10; 2 S. v. 25; 1 Ch. xiv. 16.
[i] Or: "earth."

[a] Or: "abiding success"—Cp. O.G. 444. "That sort of wisdom *which causes things to succeed—which carries things through*"—G.A.S.
[b] *I.e.*: "hearth of God"—O.G. "*Ari-El* may mean either *The Lion of God* (2 S. xxiii. 20), or *The Hearth of God* (Eze. xliii. 15, 16)—G.A.S.
[c] So Cheyne (P.B.). "In" ("In which David fixed his camp")—O.G. 333.
[d] Heb.: *Ariel*, as above.

<From Yahweh of hosts> shalt thou be visited,
With thunder, and with earthquake, and a great noise,—hurricane and storm, and a flame of fire devouring;
7 And it shall be like the dream of a night vision,
With the multitude of all the nations who have been making war against Ariel,—
Even with all who have been making war against her, and her stronghold, and who have been laying siege to her;
8 Yea it shall be
<As when the hungry man dreameth', and lo! he is eating,
But he awaketh, and his soul |is empty|,
Or as when the thirsty man dreameth', and lo! he is drinking,
But he awaketh, and lo! he is faint, and |his soul| is craving>
||So|| shall it be with the multitude of all the nations, that have come forth to war against Mount Zion.

§ 30. *Yahweh further complains of his own People for Want of Discernment, for Formality, and unbelieving Perversity; but foretells Better things.*

9 Stand ye stock still, and stare,
Besmear your eyes, and be blind,—

They are drunken, but not with wine,
They reel, but not with strong drink;

10 For Yahweh |hath poured out upon you| a spirit of deep sleep,
Yea hath tightly shut your eyes—the prophets,—
And <your heads—the seers> hath he covered,[a]
11 And so all' vision hath become unto you, as the words of a writing that is sealed,
Which is delivered unto one acquainted with writing, saying,
Pray thee, read this,
And he saith,
I cannot, for it' is |sealed|;
And then the writing is delivered to one unacquainted with writing, saying,
Pray thee, read this,
And he saith,
I am not acquainted with writing.
13 Wherefore My Lord[b] hath said,—
<Because this people |hath drawn near| with their mouth,
And <with their lips> have honoured me,
But <their heart> have they moved far from me,
And so their reverence of me hath become
A commandment of men' in which they have been schooled>[c]

14 ||Therefore|| behold me! again' dealing wonderfully with this people, doing wonderfully a wonderful thing,—
So |shall perish| the wisdom of their wise men,
And ||the intelligence of their intelligent men|| shall vanish!
15 Alas! for them who would fain have been too deep for Yahweh, by giving secret counsel,—and therefore <in the dark> have been their doings, and they have said,
Who' can see us? and—
Who' can understand us?
16 Your perverseness!
As if <like clay> ||the potter|| could be reckoned;
For shall |the thing made| say' |of him that made it|
He made me not?
Or hath ||the thing fashioned|| ever said |of him that fashioned it|
He hath no understanding?

17 Is it not yet' a very little while,
And |Lebanon| shall be turned |into garden land|,—
And ||garden land|| |for a forest| be reckoned?
18 Therefore, in that day, shall the deaf hear' the words of a book,[a]—
And <out of gloom and darkness> |the eyes of the blind| shall see;
19 And again' shall the humbled,[b] <in Yahweh> have joy,—
And ||the needy of mankind|| <in the Holy One of Israel> exult;
20 For the tyrant[c] |hath vanished|,
And the scoffer |is no more|,
Yea cut off' are all who watch for iniquity:—
21 Who bring a man into condemnation with a rumour,
And <for him that decideth[d] in the gate> lay a snare,—
And have driven away, for a thing of nought, one who was righteous.

22 |Therefore|
||Thus|| saith Yahweh, concerning the house of Jacob, [even he saith it] who redeemed Abraham,—
||Not now|| shall |Jacob| turn pale,
And ||not now|| shall their faces whiten;
23 For[e] <when he seeth his children, the work of my hands, in his midst>
They will hallow my Name,—
Yea they will hallow the Holy One of Jacob,
And <the God of Israel> will they regard with awe.
24 Then will they who erred in spirit, comprehend,[f]
And ||the murmurers|| accept instruction.

[a] Or: "eyes,—The prophets and your heads the seers hath he covered." Some cod. (w. 3 ear. pr. edns., Sep., Syr.): "And the prophets," etc.—G.n.
[b] Some cod. (w. 4 ear. pr. edns.): "Yahweh" (instead of "Adonây"—G.n.
[c] Or: "taught by rote."

[a] Or: "scroll."
[b] Or: "oppressed."
[c] "Ruthless man"—O.G.
[d] Or: "rebuketh." Cp. Amos v. 10.
[e] Or: "But"—O.G. 474[a], *e*.
[f] Ml.: "take note of understanding."

§ 31. *Reliance on Egypt denounced. Yahweh Israel's true Protection against both Egypt and Assyria.*

30 1 Alas! for sons who are rebellious,
Declareth Yahweh.
Executing a purpose, but not from me,
And pouring out a libation,[a] but not from my spirit,—
That they may add sin to sin:
2 Who are setting out to go down to Egypt,
But <at my mouth> have not asked,—
Betaking them to the protection of Pharaoh,
And seeking refuge under the shadow of Egypt.
3 Therefore shall |the protection of Pharaoh| |become to you| a shame,
And |the refuge in the shadow of Egypt| an insult;
4 For |their princes| have been |in Zoan|,—
And ‖their messengers‖ |unto Hanes| would draw near.
5 ‖Every one‖ hath felt ashamed of a people that could not serve them,—
Neither with help, nor with service,
But they are a shame, yea even a reproach.

6 The Oracle on the Beasts of the South,—
<Through a land of distress and oppression—
Lioness and lion coming therefrom,
Viper and fiery flying serpent>
They would carry, on the shoulders of young asses, their wealth,
And, on the humps of camels, their treasures,
Unto a people that cannot serve them.
7 But ‖the Egyptians‖ <with vanity and emptiness> would help,—
Therefore' have I proclaimed concerning this,
‖Insolent‖! ‖they‖ sit still![b]
8 ‖Now‖[c] enter—
Write it upon a tablet before them,
And <upon a scroll> inscribe it,—
That it may serve for a later day,
For futurity, unto times age-abiding:—
9 That it is ‖a rebellious people‖
Sons, apt at deceiving,—
Sons, unwilling to hear the law[d] of Yahweh:
10 Who have said to |the seers|,
Ye must not |see|!
To the prophets,
Ye must not prophesy to us reproofs!
Speak to us smooth things,
Prophesy delusions:
11 Depart ye from the way,
Turn aside from the path,—
Desist, from setting before us ‖the, Holy One of Israel‖.
12 |Therefore|—
‖Thus‖ saith the Holy One of Israel,
<Because ye have rejected this word,—
And have trusted in oppression and perverseness,
And have relied thereon>
13 ‖Therefore‖ shall this iniquity become to you
As a breach ready to fall,
A bulging in a high wall,—
Whose breaking down cometh ‖suddenly in a twinkling‖.
14 Yea he will break it—as the breaking of the pitcher of a potter, ‖crushed‖ |he will not spare|;
So that there shall not be found, <when it is smashed>
A sherd' wherewith to snatch fire from a hearth,[a]
Or to skim off water out of a cistern.
15 For ‖thus‖ said my Lord Yahweh,[b] the Holy One of Israel—
<By returning and resting> shall ye be saved,
<In keeping quiet and trusting> shall be your strength,—
Howbeit ye would not!
16 But ye said,—
Nay! but <on horses> will we flee,
‖For this cause‖ shall ye indeed flee,—
And <on the swift> will we ride,
‖For this cause‖ ‖swift‖ shall be your pursuers:
17 ‖One' thousand‖ <before the war-cry[c] of one—before the war-cry of five> shall ye flee,—
Until ye have been left,
As a pole on the top of a mountain,
And as an ensign upon a hill.
18 And |therefore| will Yahweh wait,
That he may grant you favour,
And |therefore| will he lift himself up,
That he may show you compassion,—
For <A God of justice>[d] is |Yahweh|,
How happy all they who are waiting for him
19 For ‖a people‖ |In Zion| shall dwell,
‖In Jerusalem‖,—
<As for weeping> thou shalt not weep!
<As for favour> he will grant thee favour,
at the sound of thine outcry,—
<As soon as he heareth> he hath answered thee!
20 <Though My Lord[e] |should give you|
bread in short measure, and
water in scant allowance>
Yet will thy Teacher[f] |not hide himself any more|,
But thine eyes shall ever be looking on thy Teacher.[f]

[a] And so entering into a league. Or: "perhaps weave a web"—O.G. 651[a].
[b] "Braggart-that-sitteth-still," "Stormy-speech stay-at-home," "Blustering and inactivity"—G.A.S.
[c] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "Now therefore"—G.n.
[d] Or: "instruction."
[a] Ml.: "that which is kindled"—O.G.
[b] Or transfer both names: "Adonây, Yahweh."
[c] So Cheyne (P.B.); u. "rebuke."
[d] "God has his own law and time for everything"—G.A.S.
[e] Some cod. (w. 3 ear. pr. edns.): "Yahweh" (instead of "Adonây"—G.n.
[f] "Revealer"—G.A.S.

21 So shall ‖thine own ears‖ hear a word from
behind thee saying,—
‖This‖ is the way, walk ye therein,
‖When ye would turn to the right hand,
Or when ye would turn to the left‖.

22 Then will ye defile—
The overlaying of thy graven images[a] of
silver,
And the coating of thy molten image[b] of
gold,—
Thou wilt cast them away, as a woman the
token of her sickness,
Begone! shalt thou say thereto.

23 Then will he give—
Rain' for thy seed—wherewith thou shalt
sow thy ground, and
Bread' as the increase of thy ground, which
shall be fertile and fat,—
Thy cattle, in that day, shall feed' in broad
pasture:

24 And ‖the oxen and the young asses that till the
ground‖ <salted provender> shall eat, which
hath been winnowed with shovel or fan.

25 Then shall there be,
On every lofty mountain, and
On every lifted hill,
Channels, Conduits of water,—
In the great day of slaughter,
When the towers fall.

26 Then shall |the light of the moon| be |as the
light of the sun|,
And ‖the light of the sun‖ shall be |sevenfold| ‖as the light of seven days‖,—
‖In the day—
When Yahweh |bindeth up| the laceration
of his people, and
When <the severe wound caused by smiting
them> he healeth‖.

27 Lo! ‖the Name of Yahweh‖ coming in from afar,
His anger kindling, A heavy storm,—
‖His lips‖ are full of indignation,
And ‖his tongue‖ is like a fire that devoureth;

28 And ‖his breath'[c] like an overflowing torrent‖
<even unto the neck> doth reach,
To sift nations' with a sieve of calamity,—
‖A bridle leading to ruin‖ being upon the
jaws of the peoples.

29 <A song> shall ye have,
As in the night of hallowing a festival,—
And gladness of heart,
As when one goeth with the flute to enter
Into the mountain of Yahweh,
Unto the Rock of Israel.

30 Then will Yahweh |cause to be heard|—the
resounding[d] of his voice,
And ‖the bringing down of his arm‖ shall be seen,
In a rage of anger,
And with the flame of a devouring fire,—
A burst[e] and a downpour, and a hailstone!

31 For <at the voice of Yahweh> shall Assyria
|be crushed|,—
<With his rod> will he smite.

32 And it shall come to pass,—that ‖every stroke
of the staff of doom, which Yahweh shall
lay upon him‖ shall be with timbrels and with
lyres,— when <with battles of brandished
weapons> he hath fought against them.[a]

33 For there hath been set in order, beforehand,[b]
a Topheth,
Yea ‖the same‖ <for the king>[c] hath been
prepared,
He hath made it deep—made it large,—
The circumference thereof is for fire and
wood in abundance,
‖The breath of Yahweh‖ <like a torrent of
brimstone> is ready to kindle it.

31

1 Alas! for them who are going down to Egypt
for help,
<On horses> would rely,—
And have trusted—
In chariots—because they are many, and
In horsemen, because they are very bold,
But have not looked unto the Holy One of
Israel,
And <unto Yahweh> have not sought.

2 But ‖he also‖ is wise, and hath brought in
calamity,
And <his own words> hath he not set
aside,—
Therefore will he rise up
Against the house of evil-doers, and
Against the help of the workers of iniquity.

3 Now ‖the Egyptians‖ are |men| and not
|God|,
And ‖their horses‖ |flesh| and not |spirit|;
<When ‖Yahweh‖ shall stretch out his
hand>
Then |he that is giving help| shall stumble',
And |he that is receiving help| shall fall',
And ‖together‖ shall |all of them|
vanish!

4 For ‖Thus‖ hath Yahweh said unto me—
<Like as a lion or a young lion growleth'
over his prey,
Who—though there be called out against
him a multitude of shepherds—
Will'not |at their voice| be dismayed,
Nor |at their noise| be daunted>
‖So‖ will Yahweh of hosts come down, to
make war over Mount Zion, and over the
hill thereof.

5 <As little mother-birds hovering> ‖so‖ will
Yahweh of hosts throw a covering over
Jerusalem,—
‖Covering‖ so will he rescue,
‖Passing over‖ so will he deliver!

[a] Same word as in Deut. vii. 5.
[b] Heb.: *massēkah'*.
[c] Or: "spirit."
[d] "Crash"—Cheyne (P.B.); "peal"—G.A.S.
[e] Or: "driving storm" (lit.: "bursting of clouds")—O.G. 65b.

[a] *Written*: "against her"; *read*: "against them." In some cod. (w. 3 ear. pr. edns., Aram. and Vul.) both *written* and *read*: "them"; Syr. and Sep. *read*: "him"—G.n.
[b] Or: "already," "ere this."
[c] Delitzsch, Cheyne, and Payne-Smith consider *molech* the right vocalisation here, and not *melech*, "king"—Cp. G. Intro. 460.

6 Return ye unto him, against whom the sons
of Israel have deeply' revolted,
7 For <in that day> will every man reject his
idols of silver, and his idols of gold,—
Which your hands had made for you |as a
sin|!
8 Then shall the Assyrian fall, by the sword,
not of a great man,
And ‖the sword, not of a mean man‖ shall
devour him,—
Howbeit he shall take his flight from[a]
the face of a sword,
And ‖his young men‖ shall come |under
tribute|;
9 And <his own Cliff>[b] ‖through terror‖ shall
he pass by,
And his princes' shall be dismayed at an
ensign,—

Declareth Yahweh,
Who hath a flame in Zion,
And hath a furnace in Jerusalem.

§ 32. *An Ideal Reign of Righteousness, with its blessed Results in quickened Intelligence, improved Speech, and rectified moral Judgments; which Reign, however, has not yet come, and the Careless Women may lament over impending Calamity: but, with the Outpouring of the Spirit, it will come, and its gracious Fruits abound. Also, the great Anti-city will be sunk. Happy! all diligent Sowers of the Prophetic Word.*

32 1 Lo! <in righteousness> shall reign |a
king|
Yea ‖even princes‖ <with equity> shall bear
rule.
2 So shall each one become'
As a hiding-place from the wind
And a covert from the storm,—
As channels of water in a dry place,
As the shadow of a massive cliff in a weary
land.
And the eyes of them who are ready to see,
|shall not be closed|,—
And ‖the ears of them who are ready to hear‖
shall hearken;
4 And ‖the heart of the hurried‖ shall take
note of knowledge,
And ‖the tongue of stammerers‖ shall make
haste to speak plainly.
5 |A[c] base man| shall no longer be called
‖noble‖,—
Nor ‖a knave‖ be named |liberal‖;
6 For ‖a base man‖ <with baseness> will
speak,
And ‖his heart‖ will practise iniquity,—
Practising profanity,
And speaking, against Yahweh that which
misleadeth,
Emptying the soul of the hungry,
And <the drink of the thirsty> he causeth
to fail;
7 Yea <a knave> |his weapons| are wicked,—
‖He‖ <base schemes> hath devised
To ruin the oppressed with speeches of
falsehood,
Even when the needy pleadeth for
justice.
8 But ‖a noble man‖ <noble things>[a] hath
devised,—
And ‖he‖ <upon noble things> will
stand.[b]

9 Ye women in comfort! arise, hear my voice,
Ye daughters so confident, give ear to my
speech:—
10 <Some days beyond a year> ye shall be
troubled, ye confident ones,—
For failed' hath the vintage,
No ‖gathering‖ cometh in.

11 Tremble, ye women in comfort,
Be troubled, ye daughters so confident,—
Strip! and bare yourselves, and gird some-
what on your loins:
12 <Upon your breasts>[c] continue smiting:
For desirable fields,[d]
For fruitful vine.
13 <Over the soil of my people> |thorns and
briars| shall grow,—
Yea, over all houses of joy, thou city exult-
ant!.
14 For ‖the palace‖ is abandoned,
‖The tumult of the city‖ hath ceased,—
‖Hill and watch-tower‖[e] serve as caves, unto
times age-abiding,
The joy of wild-asses,
The pasture of flocks:—
15 Until there be poured out upon us the spirit,
from on high,—
Then shall |the wilderness| become |garden-
land|,
And |the garden-land|[f] <for a forest> be
reckoned;
16 Then shall |justice| inhabit |the wilder-
ness|,
And ‖righteousness‖ <in the garden-land>
shall abide;
17 And |the yield of righteousness| shall be
|peace|,—
And |the tillage[g] of righteousness| |quietness
and confidence| to times age-abiding;
18 And my people |shall dwell|
In a home of peace,—and
In habitations of security, and
In resting-places of comfort.

[a] Some authorities (including Sep. and Vul.): "not from." (See G.n.)
[b] Prob. name of Assyrian god; Cp. Deu. xxxii. 31, 37—O.G. 701[a].
[c] Some cod. w. 2 ear. pr. edns., Sep. and Syr.); "And (? = therefore) a" —G.n.
[a] Or: "princely man princely things."
[b] Or: "in noble things will he persist" — Cheyne (P.B.).
[c] Read prob. *sadhim* [for *shadhim*]; "*over the fields wailing, over the delightful fields*"—O.G. 704.
[d] Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "field"—G.n.
[e] Or: "Ophel and the Watch-tower."
[f] *Written*: "garden-land"; *read*: "the garden-land." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "the garden-land"—G.n.
[g] "Service"—G.A.S.

19 But it shall hail during the felling of the forest,
And <in a sunken place> shall |the city| sink.

20 How happy are ye who sow beside all waters,—
Who send forth the foot of the ox and the ass.

§ 33. *A Series of Encouragements (probably given to King Hezekiah in view of the Impending Assyrian Invasion), with Glimpses of a King in Beauty, a City in Security, and Inhabitants freed from Sickness.*

33 1 Alas! thou plunderer, when ‖thou‖ hadst not been plundered,
And thou traitor, when[a] they had not betrayed thee:[b]
<When thou hast ceased plundering> thou shalt be plundered,
When thou hast left off betraying, they shall betray thee.

2 O Yahweh! shĕw us favour,—
<For thee> have we waited,—
Be thou their arm every morning,
Yea our salvation in the time of distress.

3 <At the noise of a tumult> the peoples retreated,—
<When thou didst lift thyself up> nations were scattered.

4 Then shall your spoil |be gathered| as the gathering of the caterpillar,[c]—
<As the swift running of locusts> is he about to run upon them.

5 Exalted' is Yahweh, for he inhabiteth a height,—
He hath filled Zion' with justice and righteousness.

6 So shall a wealth of deliverances,[d] wisdom and knowledge, |become the stability of thy times|,—
‖The reverence of Yahweh‖ |the same| is his treasure.

7 Lo! ‖their heroes‖[e] have cried out openly,—
‖The messengers of peace‖ <in bitterness> continue weeping [they say]:

8 The highways |are deserted|,
The passer-by on the path |hath ceased|,—

He hath broken covenant,
He hath despised cities,
He hath made no account of men.

9 The land mourneth', languisheth',
Lebanon |displayeth shame|, is withered,—
|Sharon| hath become |as the waste plain|,
And Bashan and Carmel |are shaking off their leaves|.

10 ‖Now‖ will I arise, Saith Yahweh,
‖Now‖ will I lift myself up,
‖Now‖ will I be exalted!

11 Ye shall conceive chaff,
Ye shall bring forth stubble,—
‖Your own breath‖ <like fire> shall devour you.

12 So shall |peoples| become |as the burnings of lime|,—
<As thorns lopped off> <with fire> shall they be burned.

13 Hear—ye that are far off, what I have done,
And know—ye that are near, my might:

14 |Terror-stricken in Zion|—are sinners,
Shuddering hath seized' the impious,—
Who' among us can sojourn with a fire that devoureth?
Who' among us can sojourn with burnings age-abiding?[a]

15 <He that walketh righteously,
And speaketh uprightly,—
He that refuseth the gain of exactions,
That shaketh his hands free from holding a bribe,
That stoppeth his ear from hearkening to deeds of blood,
And shutteth his eyes from giving countenance to wrong>

16 ‖He‖ <the heights> shall inhabit,
‖A stronghold of crags‖ shall be his refuge,—
‖His bread‖ hath been delivered,
‖His waters‖ have been made sure.

17 <Of a king, in his beauty> shall thine eyes |have vision|:
They shall see a land that stretcheth afar.[b]

18 ‖Thy heart‖ may murmur in terror,—
Where is the scribe?
Where—the receiver?
Where — he that maketh a list of the towers?

19 <The fierce people> shalt thou not see,—
The people
of too deep a lip[c] to be understood,
of too barbarous a tongue for thee to comprehend.

20 Look thou on Zion, the city of our appointed feast,[d]—
‖Thine own eyes‖ shall see Jerusalem—
A home of comfort,
A tent which shall not be packed up—
Whose pins |shall not be pulled out| for ever,
And none of ‖whose cords‖ shall be broken.

[a] Some cod. (w. 2 ear. pr. edns.) omit: "when" —G.n.
[b] Some cod. (w. 5 ear. pr. edns.): "him" — G.n. In which case the line might be rendered: "And the traitor (when) they had not betrayed him."
[c] A species of locusts—1 K. viii. 37. Cp. Joel i. 4.
[d] Or: "salvation."
[e] O.G. 72ª: "wholly uncertain."

[a] Cp. Jer. xvii. 4.
[b] Or: "a land far away." "They shall behold the land spreading very far forth"—G.A.S.
[c] Cp. Zeph. iii. 9.
[d] Some cod. (w. 6 ear. pr. edns., Syr.): "feasts" (pl.)—G.n.

21 But ‖there‖ shall Yahweh be our majestic' one,
A place[a] of rivers—streams[b] broad on both hands,
Wherein shall go no galley with oars,
Neither shall majestic ship traverse it;
22 For ‖Yahweh‖ is our judge,
‖Yahweh‖ is our lawgiver,—
‖Yahweh‖ is our king,
‖He‖ will save' us!

23 Loosed' are thy ropes,—
They cannot strengthen the socket of their mast,
They have not unfurled a sail,[c]
‖Now‖ can be apportioned spoil, in abundance,
|The lame‖ have captured prey!

24 Neither shall the inhabitant say,
I am sick,—
‖The people who dwell therein‖ have been forgiven iniquity.

§ 34. *The Divine Anger against All Nations falls on Edom: The Ransomed of Yahweh return to Zion.*

34 1 Come near, ye nations, to hear,
And, ye races, attend,—
Let the earth hear, and the fulness thereof,
The world, and all things produced therefrom:
2 That Yahweh
hath wrath against all the nations,
and indignation against all their host,—
He hath devoted them to destruction,
He hath delivered them to slaughter;
3 And ‖their slain‖ shall be cast out,
And <their carcases> |the stench of them| shall ascend,—
And |the mountains| shall melt away ‖with their blood‖.

4 Then shall be dissolved' all the host of the heavens,
And the heavens' |shall roll up as a scroll|,—
Yea ‖all their host‖ shall fade—
Like the fading and falling of a leaf from a vine, and
Like what fadeth and falleth from a fig-tree.

5 For my sword| hath been sated in the heavens!,—
Lo! <upon Edom>[d] shall it descend,
Even on the people whom I have devoted to justice.

6 <A sword> hath Yahweh—
Glutted with blood, Sated with fat,—
With the blood of well-fed lambs,[e] and he-goats,
With the fat of the kidneys of rams,—
For <a sacrifice> hath Yahweh, in Bozrah,
Yea a great slaughter, in the land of Edom;
7 Then shall buffaloes come down with them,
And bullocks with bulls,—
So shall their land be soaked with blood,
And ‖their dust‖ <with fat> shall be enriched.

8 For <a day of avenging> hath Yahweh,—
A year of requitals, for the quarrel of Zion.

9 Then shall |the torrents thereof| be turned |into pitch|,
And |the dust thereof| |into brimstone|,—
So shall her land become burning pitch:
10 Neither <night nor day> shall it be quenched,
<To times age-abiding> shall ascend the smoke thereof,—
<From generation to generation> shall it lie waste,
<Never, never>[a] shall any pass through it:
11 That the vomiting pelican and the bittern |may possess it|:
And ‖the great owl[b] and the raven‖ dwell therein;
Then will he stretch out over it,
The line of desolation,[c] and
The plummet of emptiness.[d]
12 ‖Her nobles‖ (but none are |there|!) <unto royalty> will call,—
All ‖all her princes‖ shall become nought.
13 Then shall come up, in her palaces, |thorns|,
Nettles and thistles, in her fortresses,—
And she shall become
A home for wild dogs,
An enclosure for ostriches;
14 Then shall criers meet with howlers,
And ‖the shaggy creature‖ <unto his fellow> shall call,—
Only ‖there‖ shall |the night-spectre|
Make her settlement,
And find for herself a place of rest:
15 ‖There‖ shall |the arrow-snake|
Make her nest and lay,
And hatch, and gather under her shadow,—
Only ‖there‖ shall be gathered the falcons,[e] every one with her mate.

16 Seek ye out of the scroll of Yahweh, and read,
Not ‖one from among them‖ is lacking,
‖None‖ hath missed |her mate|,—
For ‖a mouth‖[f] hath |itself| commanded,
And ‖his spirit‖ hath |itself| gathered them:
17 Yea ‖he himself‖ hath cast for them a lot,
And ‖his own hand‖ hath given to them a portion |by line|,—
<Unto times age-abiding> shall they possess it,
<To generation after generation> shall they dwell therein.

[a] "In place"—O.G.; "instead of"—Fu.
[b] Perh. = "Euphratean rivers—Nilean streams."
[c] "Since sails were the only ensign"—O.G. 652[a].
Ml.: ensign.
[d] Cp. chap. lxiii. 1-6.
[e] Some cod.: "bullocks" (instead of "well-fed lambs")—G.n.

[a] Ml.: "To perpetuity of perpetuities . . . . shall none," etc.
[b] Or: "eagle-owl"—Cheyne (P.B.).
[c] Heb.: *tôhu*. (See next note.)
[d] Heb.: *tôhu*. Cp.: *tôhu* and *bôhu* ("waste and wild")—Gen. i. 2.
[e] Possibly: "kite"—O.G.
[f] Or: "bidding," "mandate."

35 1 Wilderness and parched land |shall be glad for them|,—
And the waste plain |shall exult| and blossom as the lily:[a]
It shall ‖blossom abundantly‖, and exult,
Yea' with exultation and shouts of triumph,
‖The glory of Lebanon‖ hath been given to it,
The splendour of Carmel, and Sharon,—
‖They‖ shall see the glory of Yahweh,
the splendour of our God.
3 Strengthen ye the weak hands,—
<The trembling knees> make ye firm:
4 Say to the hurried in heart,
Be strong, Do not fear,—
Lo! ‖your God‖ <with avenging> doth come,
‖With the recompence of God‖,
‖He‖ doth come to save you.
5 ‖Then‖ |shall be opened| the eyes of the blind,—
And ‖the ears of the deaf‖ be unstopped:
6 ‖Then‖ |shall leap as a hart| the lame,
Then |shall shout| the tongue of the dumb,
For |there have broken forth|—
|In the desert|—‖waters‖,
And ‖streams‖, in |the waste plain|:
7 Then shall |the glowing sand|, become |a lake|,
And |thirsty ground|—|springs of water|,—
<In the home of the wild dog—its lair>
Shall be an enclosure for cane and paper-reed.
8 And there shall be ‖there‖ a raised way—even |a high road|,[b]
And <the Highroad of Holiness> shall it be called,
There shall not pass over it one who is unclean;
But ‖He Himself‖ shall be one of them, travelling the road,[c]
And ‖the perverse‖[d] shall not stray [thereinto].
9 There[e] shall be ‖there‖ no lion,
Nor shall ‖ravenous beast‖[f] go up thereon,
It shall not be found ‖there‖,—
Thus |shall travel| the redeemed;
10 And ‖the ransomed of Yahweh‖ shall return,
And shall enter Zion with shouting,[g]
With gladness age-abiding, upon their head,
‖Joy and gladness‖ shall overtake [them],
And sorrow' and sighing' |shall flee away|.

§ 35. *The Invasion of Sennacherib King of Assyria.*

36 1 Now it came to pass, <in the fourteenth year of King Hezekiah> that Sennacherib king of Assyria came up, against all the fortified cities of Judah, and took them. 2 Then did the king of Assyria send Rabshakeh from Lachish to Jerusalem, unto King Hezekiah, with a heavy force,—and he took his stand by the upper channel of the pool, in the highway of the fuller's field. 3 And there went out to him—Eliakim son of Hilkiah, who was over the household,—and Shebna, the scribe, and Joah son of Asaph, the recorder. 4 And Rabshakeh said unto them,
Pray you say unto Hezekiah,—
‖Thus‖ saith the great king, the king of Assyria,
What is this trust, wherewith thou dost trust?
5 I have said[a] [sayest thou]—they are only words of the lips—
Counsel and might [have I] for the war,—
‖Now‖ upon whom' dost thou trust, that thou hast rebelled against me?
6 Lo! thou dost trust on the support of this bruised cane, on Egypt, whereon, if a man lean, it will enter his hand, and lay it open,—
‖So‖ is Pharaoh, king of Egypt, to all who trust upon him.
7 But <if thou[b] shouldst say unto me,
<In Yahweh our God> do we trust>
Then is that' not he' |whose high places and whose altars| Hezekiah hath removed, and said unto Judah and unto Jerusalem,
<Before this altar> shall ye bow yourselves down?
8 ‖Now‖ therefore, pledge thyself, I pray thee, with my lord, the king of Assyria,—
That I supply thee with two thousand horses,
If thou, on thy part, be able to set riders upon them;
9 |How then| wilt thou turn away the face of one pasha of the least of my lord's servants?
Or hast thou, on thy part, trusted upon Egypt, for chariots and for horsemen?
10 But ‖now‖ is it ‖without Yahweh‖ that I have come up against this land, to destroy it? ‖Yahweh himself‖ said unto me,
Go thou up against this land, and destroy it!
11 Then said Eliakim, and Shebna, and Joah, unto Rabshakeh—
Speak, we pray thee, unto thy servants in the Syrian language, for ‖we‖ can |understand| it,—and do not speak unto us in the Jews' language, in the ears of the people who are upon the wall.
12 But Rabshakeh said—
Is it <unto thy lord and unto thee> that my lord hath sent me, to speak these things? Is it not concerning the men who are tarrying upon the wall, that they may eat

[a] "Meadow-saffron or crocus"—O.G.; "narcissus"—Cheyne (P.B.).
[b] Some cod. (w. Sep., Syr.) omit: "even a high-road"—G.n.
[c] Cp. chap. lii. 12.
[d] Or: "foolish"—Hos. ix. 7; "always morally bad"—O.G. 17[a].
[e] Some cod. (w. Sep., Syr., Vul.): "And there"—G.n.
[f] "Destroyer among beasts"—O.G. 312.
[g] Cp. chap. li. 11.

[a] Some cod.: "thou hast said." Cp. 2 K. xviii. 20.
[b] Some cod.: "ye." Cp. 2 K. xviii. 22—G.n.

and drink what cometh from them,[a] |with you||?

13 So then Rabshakeh took his stand, and cried out with a loud voice, |in the Jews' language|, and said,

Hear ye the words of the great king, the king of Assyria:

14 ||Thus|| saith the king,

Let not Hezekiah deceive' you,—for he shall not be able to deliver you.

15 Neither let Hezekiah cause you to trust in Yahweh, saying,

Yahweh |will certainly deliver| us,—this[b] city |shall not be given over| into the hand of the king of Assyria.

16 Do not hearken unto Hezekiah,—for ||thus|| saith the king of Assyria,

Deal with me thankfully, and come out unto me,

Then shall ye eat,

Every one of his own vine, and

Every one of his own fig-tree,

And drink, every one the waters of his own cistern:

17 Until I come and take you, into

A land like your own land,—

A land of corn, and new wine,

A land of bread, and vineyards:—

18 Lest Hezekiah |persuade you|, saying,

||Yahweh|| will deliver us!

Have the gods of the nations |delivered|—any one of them—his country, out of the hand of the king of Assyria?

19 Where'[c] are the gods of Hamath, and Arpad?

Where' are the gods of Sepharvaim?

||If indeed they had only delivered Samaria, out of my hand||!

20 Who' are they, among all the gods of these countries, that have delivered their country out of my hand?

That ||Yahweh|| should deliver |Jerusalem| out of my hand!

21 But they held their peace, and answered him not a word,—for <the command of the king> it was, saying,—

Ye must not answer him.

22 Then came in—Eliakim son of Hilkiah, who was over the household, and Shebna the scribe, and Joah son of Asaph, the recorder, unto Hezekiah, with rent clothes,—and they told him the words of Rabshakeh.

37 1 And it came to pass, <when King Hezekiah heard it> that he rent his clothes,—and covered himself with sackcloth, and entered the house of Yahweh; 2 and sent Eliakim who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth,—unto Isaiah the prophet, son of Amoz; 3 and they said unto him,

||Thus|| saith Hezekiah,

<A day of distress and rebuke and reviling> is this day,—

For children are come to the birth,[a] and ||strength|| is there none' to bring forth.

4 |It may be| that Yahweh thy God will hear' the words of Rabshakeh, whom the king of Assyria, his lord, hath sent' to reproach a Living God, and will rebuke the words' which Yahweh thy God hath heard,—

Wherefore lift thou up a prayer, for the remnant that remaineth.

5 So the servants of King Hezekiah came unto Isaiah. 6 And Isaiah said unto them,

||Thus|| shall ye ||surely say| unto your lord,—

||Thus|| saith Yahweh—

Be not thou afraid because of the words which thou hast heard, wherewith the servants of the king of Assyria have reviled |Me|.

7 Behold me! about to let go against him a blast of alarm,[b] and <when he heareth the report> then will he return to his own country,—and I will cause him to fall by the sword, in his own land.

8 So Rabshakeh returned, and found the king of Assyria, warring against Libnah,—for he had heard, that he had broken up from Lachish.

9 And he heard it reported concerning Tirhakah king of Ethiopia, saying,

He hath come forth to fight with thee,—

so <when he heard it> he sent messengers unto Hezekiah, saying:

10 ||Thus|| shall ye surely speak unto Hezekiah king of Judah, saying,

Let not thy God, in whom ||thou| art trusting, beguile' thee, saying,—

Jerusalem |shall not be given over| into the hand of the king of Assyria.

11 Lo! ||thou thyself|| hast heard what the kings of Assyria have done' to all the lands, in devoting them to destruction,—and shalt ||thou|| be delivered?

12 Did the gods of the nations |deliver them| whom my fathers destroyed,—Gozan, and Haran,—and Rezeph, and the sons of Eden, who were in Telassar?

13 Where' are the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim,—of Hena, and Ivvah?

14 And <when Hezekiah had received the letter at the hand of the messengers, and had read it> then went he up to the house of Yahweh, and Hezekiah |spread it out| before Yahweh. 15 And Hezekiah prayed' unto Yahweh, saying:

16 O Yahweh of hosts, God of Israel'—inhabiting the cherubim,[c]

||Thou thyself|| art GOD,[d] even thou alone, for all the kingdoms of the earth:

||Thou|| didst make' the heavens and the earth.

[a] Ml.: "eat their excrement and drink their urine."
[b] Some cod. (w. 2 ear. pr. edns., Sep. and Syr.): "and (=therefore) this"—G.n.
[c] Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "Where then"—G.n.

[a] Ml.: "as far as the rupture."
[b] Ml.: "a spirit"; or simply: "blast."
[c] Or: "enthroned upon the cherubim."
[d] Heb.: = "*ha-elohim*" = "the Elohim."

17 Bow down, O Yahweh, thine ear—and hear,
Open, O Yahweh, thine eyes[a]—and see,—
Yea hear thou all the words of Sennacherib,
who hath sent—to reproach a Living God.
18 <Of a truth> O Yahweh, — the kings of
Assyria have devoted to destruction all the
countries,[b] and their land; 19 and have put
their gods in the fire,—for ‖no-gods‖ were
|they|, but the work of the hands of men—
wood' and stone, and so they destroyed them.
20 ‖Now‖ therefore, O Yahweh our God, save
us[c] out of his hand,—
That all the kingdoms of the earth |may
know|,
That ‖thou‖ art Yahweh, |thou alone|.

21 Then Isaiah son of Amoz sent unto Hezekiah,
saying,—
Thus ‖ saith Yahweh, God of Israel,
<In that thou hast prayed unto me con-
cerning Sennacherib king of Assyria>
22 ‖this‖ is the word which Yahweh hath
spoken concerning him,—
The virgin daughter of Zion |laugheth thee
to scorn—mocketh thee|,
The daughter of Jerusalem ‖after thee‖
|doth wag her head|!
23 Whom ‖ hast thou reproached, and insulted?
And ‖against whom‖ hast thou lifted high
thy voice?
Yea thou hast proudly raised thine eyes
‖against the Holy One of Israel‖.
24 <Through thy servants> thou hast re-
proached My Lord, and hast said,—
<With my multitude of chariots> have
I' ascended
The height of the mountains,
The recesses of Lebanon,
That I may cut down
Its tallest cedars,
Its choicest firs,
That I may enter
Its highest summit,
Its thick garden forest:
25 ‖I‖ have digged, and drunk waters,—
That I may dry up, with the soles of my
feet, all the Nile-streams of Egypt.

26 Hast thou not heard—
That <long ago> ‖that‖ is what I
appointed,
And <from days of old> devised?
‖Now‖ have I brought it to pass,
That thou mightest serve to lay waste |in
desolate ruins| ‖fortified cities‖;
27 And ‖their inhabitants, being powerless‖
were overthrown, and put to shame,—
They became'—
Grass of the field, and
Young herbage,
Grass on housetops, and
Seed parched before it came up.

28 Howbeit <thine abode, and thy coming
out and thy going in> I know,—and
thy raging |against me|.
29 <Because ‖thy raging against me, and thy
contempt‖ have come up into mine
ears>
Therefore will I put
My ring in thy nose, and
My bit in thy lips,
And will turn thee back, by the way by
which thou camest.

30 And ‖this' unto thee‖ is the sign,
Eating <this year> the growth of scattered
seeds,
And <in the second year> that which
shooteth up of itself,[a]—
Then <in the third year>
Sow ye'—and reap, and
Plant ye vineyards, and eat the fruit
thereof.
31 Then shall the escaped of the house of Judah
that remain, |again|
Take root downward,—
And bear fruit upward.
32 For <out of Jerusalem> shall come forth a
remnant,
And that which hath escaped, |out of Mount
Zion|,—
‖The jealousy[b] of Yahweh of hosts‖ will
perform ‖this‖.

33 |Therefore|, ‖thus‖ saith Yahweh, concern-
ing the king of Assyria,
He shall not enter this city,
Nor shoot there an arrow,—
Nor attack it with shield,
Nor cast up against it a mound:
34 <By the way that he came in>
‖By the same‖ shall he return,—
And <into this city> shall he not
enter,
Declareth Yahweh.
35 Thus will I throw a covering over this city,
to save it,—
For mine own sake,
And for the sake of David my ser-
vant.

36 Then went forth the messenger of Yahweh,
and smote—in the camp of the Assyrians—
a hundred and eighty-five thousand,— and
<when men arose early in the morning> lo!
‖they were all‖ dead bodies! 37 So
Sennacherib the king of Assyria, brake up,
and went his way, and returned,—and re-
mained in Nineveh. 38 And it came to
pass, <as he' was bowing down in the house
of Nisroch his god> that ‖Adrammelech and
Sharezer his sons‖ smote him with the sword,
howbeit ‖they‖ escaped into the land of
Ararat, — and |Esarhaddon his son| reigned
|in his stead|.

[a] M.C.T.: "eye." Somecod. (w. 5 ear, pr. edns., Sep., Syr., Vul.): "eyes"—G.n.
[b] Some cod.: "the nations." Cp. 2 K. xix. 17.
[c] Some cod. add: "I (or we) pray thee." Cp. 2 K. xix. 19—G.n.

[a] So O.G. "Springs from the roots"—Cheyne (P.B.).
[b] Cp. chap. ix. 7 n.

§ 36. *Hezekiah's Sickness—Recovery—and Writing.*

38 1 <In those days> was Hezekiah sick unto death,—and Isaiah the prophet son of Amoz |came in unto him|, and said unto him—
‖Thus‖ saith Yahweh,
Set in order thy house,[a] for ‖about to die‖ thou art, and shalt not recover.
2 Then Hezekiah turned his face unto the wall,—and prayed unto Yahweh; 3 and said,—
I beseech thee, O Yahweh, remember, I pray thee, how I have walked before thee, in faithfulness and with an undivided heart, and <that which is good in thine eyes> have I done.
And Hezekiah wept' aloud. 4 Then came the word of Yahweh unto Isaiah, saying:
5 Go, and say unto Hezekiah—
‖Thus‖ saith Yahweh, the God of David thy father:
I have heard thy prayer,
I have seen thy tears,—
Behold me! about to add unto thy days', |fifteen years|;
6 And <out of the hand of the king of Assyria> will I deliver thee, and this city;
And I will throw a covering over this city.
7 And ‖this‖ |to thee| shall be the sign from Yahweh,—that Yahweh will do' this thing which he hath spoken:—
8 Behold me! causing the shadow on the steps[b] of Ahaz with the sun, to return' |backwards| ‖ten steps‖.
So the sun returned ten steps, by the steps which it had come down.

9 The writing of Hezekiah king of Judah, when he had been sick, and then recovered from his sickness:—
10 I‖ said—
<In the noontide of my days> I must enter the gates of hades,—
I am deprived of the residue of my years!
11 I said—
I shall not see Yah, Yah, in the land of the living,
I shall discern the son of earth no longer, with the dwellers in the quiet land.[c]
12 ‖My dwelling‖ hath been broken up,
And is stripped from me, like a shepherd's tent,—
I have rolled up—as a weaver—my life,
<From the loom> doth he cut me off,
<From day until night> [I said]—
Thou wilt finish me.
13 I cried out,[a] until morning, like a lion,
Thus‖ will he break all my bones!
From day until night,
Thou wilt finish me!
14 <As a twittering[b] swallow>[c] |so| do I chatter,[d]
I coo as a dove,—
Mine eyes languish' through looking on high,
O My Lord![e] distress is upon me—my Surety!
15 What can I say?
<Since he hath promised for me>
Himself‖ will perform.
I will go softly,[f] all my years,
Because of the bitterness of my soul.
16 O My Lord! <on those things do men live,—
And <altogether in them> is the life of my spirit,
When thou hast strengthened me, and made me live.
17 Lo! <for well-being> I had bitterness—bitterness,[g]—
But ‖thou‖ <cleaving unto my soul> hast raised me from the pit of corruption,[h]
For thou hast cast, behind thy back, all my sins.
18 For ‖hades‖ cannot praise thee,
Nor |death‖ celebrate thee,—
They[i] who go down to the pit cannot wait for thy faithfulness.
19 <The living, the living> ‖he‖ can praise thee,
As I' do this day,—
‖A father' |<to his children> can make known thy faithfulness.
20 ‖Yahweh' [was willing] to save me,—
Therefore <on my stringed instruments> will we play—
All the days of our life,
By the house of Yahweh.
21 And Isaiah had said,
Let them take a cake of figs, and let them press it over the boil,[k] that he may recover.
22 And Hezekiah had said—
What is the sign—that I shall go up unto the house of Yahweh?

§ 37. *Messengers from Babylon—how treated by the King—Denunciation by the Prophet.*

39 1 <At that time> Merodach-baladan son of Baladan, king of Babylon, sent letters and a present unto Hezekiah,—for he had heard that Hezekiah had been sick, and had recovered.
2 And Hezekiah |rejoiced over them|, and showed them his house of precious things—the silver

[a] Ml.: "give command unto thy h."
[b] Or: "dial." "Step-clock"—Cheyne (P.B.).
[c] In some cod.: "passing world" (*hld*), *written*; "quiet land" (*hdl*) *read*. In others: "passing world" both *written* and *read*—G.n.
[a] So it shd be (w. Aram.)—G.n. [M. C. T.: "I composed myself."]
[b] Or: "circling."
[c] Or: "swift."
[d] "Like a swift, so do I scream"—Cheyne (P.B.).
[e] In the famous Hillel copy (c. A.D. 600): "Yahweh"; and so the Eastern school of Massorites—G.n.
[f] Lit.: "*with dignity or caution, as in a procession*"—G.A.S.
[g] See Intro. Chap. II., Synopsis *B, c.* For other views of the meaning, cp. O.G. 600ᵃ.
[h] "Thou didst hug my soul from the pit of ruin"—Davies' H.L. Cp., however, O.G. 366.
[i] Some cod.: "And they"—G.n.
[k] "Rub it upon the eruption"—O.G. 598.

and the gold and the spices and the precious ointment, and all his armoury—and all that was found among his treasures,—there was nothing which Hezekiah |did not show them|—in his house, or in all his dominion. 3 Then came Isaiah the prophet, unto King Hezekiah,—and said unto him—

What said these men? and whence came they unto thee?

And Hezekiah said,

<From a land far away> came they unto me, from Babylon!

4 And he said,

What have they seen in thy house?

Then said Hezekiah,—

<All that is in my house> have they seen, there is nothing which I shewed them not, among my treasures.

5 Then said Isaiah unto Hezekiah,—

Hear thou the word of Yahweh of hosts:

6 Lo! days are coming, when all that is in thy house, and that which thy fathers have treasured up until this day, shall be carried' away unto Babylon,—|nothing| shall be left,

Saith Yahweh.

7 And <of thy sons who shall issue from thee, whom thou shalt beget> shall they take away,—and they shall become eunuchs, in the palace of the king of Babylon.

8 And Hezekiah said unto Isaiah,

Good' is the word of Yahweh, which thou hast spoken.

And he said,

Surely there shall be peace and stability in my days.

§ 38. *A Charge to console Jerusalem by the Announcement of a Fact; for the Realisation of which, however, effectual Preparation must be made. In spite of Human Weakness, the Divine Word will be fulfilled, and the Rule of the Shepherd King be triumphantly inaugurated.*

40 1 Comfort ye—comfort ye, my people,[a]—

Saith your God.

2 Speak ye unto the heart of[b] Jerusalem,

And cry unto her,—

That accomplished' is her warfare,[c]

That accepted' is her punishment,—

That she hath received, at the hand of Yahweh,

According to the full measure[d] of all her sins.

3 A voice of one crying!—

<In the desert> prepare ye the way of Yahweh,—

Make smooth |in the waste plain| a highway for our God:

4 Let ‖every valley‖ be exalted,

And ‖every mountain and hill‖ be made low,—

And |the steep ground| become |level|,

And |the chain of hills|—|a plain|:

5 Then shall be revealed' the glory of Yahweh,—

And all flesh shall see' it together,[a]

For ‖the mouth of Yahweh‖ hath spoken!

6 A voice saying Cry!

And one said—

What' should I cry?

‖All flesh‖ is grass,

And ‖all the grace[b] thereof‖ like the flower of the field:

7 *The grass |hath withered|* *The flower |hath faded|*,

Because ‖the breath of Yahweh‖ hath blown upon it!

Surely the people |is grass|!

8 *The grass |hath withered|* *The flower |hath faded|*,—

But ‖the word of our God‖ shall stand unto times age-abiding!

9 <To a high mountain> get ye up, O herald-band[c] of Zion,

Lift high' with strength' your voice, O herald-band[c] of Jerusalem,—

Lift it high, do not fear,

Say to the cities of Judah—

Lo! your God!

10 Lo! ‖My Lord, Yahweh‖[d] <as a mighty one> doth come,

And ‖his own arm‖ is about to rule for him,—

Lo! ‖his reward‖ is with him,

And ‖his recompense‖ before him;

11 ‖Like a shepherd‖ <his flock> will he tend,

<In his own arm> will he take up[e] the lambs,

And <in his own bosom> will he carry [them],—

<Them which are with young> will he lead to a place of rest.

§ 39. *Yahweh's Power, Wisdom, and Exhaustless Resources set forth as a Stay for Israel's Faith when Sorely Tried by Long Delay.*

12 Who' hath measured, |with the hollow of his hand| ‖the waters‖,

Or <the heavens with a span> hath meted out,

Or hath comprehended |in a measure|[f] ‖the dust of the earth‖,

Or weighed |in scales| ‖the mountains‖,

Or ‖the hills‖ in a balance?

[a] Cp. chap. xlix. 13; li. 3.
[b] *Lit.*: "affectionately to." Cp. Gen. l. 21; Jdg. xix. 3.
[c] Or: "hard service."
[d] Ml.: "the double" or "duplicate." Cp. chap. lxi. 7; Jer. xvi. 18.

[a] Or: "all alike"—O.G. 403b.
[b] "Loveliness"—O.G.
[c] "Heraldess"—G.A.S.
[d] Or transfer both names: "Lo! Adonây Yahweh."
[e] Cp. Ps. xxvii. 10.
[f] Ml.: "a shalish-measure" = "prob. the third of an ephah, or about a third of a bushel."

13 Who' hath proved the spirit of Yahweh?
Or, being his counsellor', hath been giving him knowledge?
14 With whom' hath he taken counsel—
And he hath given him intelligence,
And instructed him in the path of justice,—
And taught him knowledge,
And <in the way of intelligence> hath been giving him understanding?
15 Lo! ‖nations‖
Are as a drop on[a] a bucket,
And <as fine dust on a balance> are accounted,—
Lo! ‖islands‖ <like an atom> can he hoist;
16 And ‖Lebanon‖ is not sufficient to burn,—
Nor ‖the beasts thereof‖ sufficient for an ascending-sacrifice!
17 ‖All nations‖ are as nothing before him,—
<A thing of nought or a waste>[b] are they accounted unto him?
18 Unto whom', then, can ye liken GOD?
Or |what likeness| can ye compare unto him?
19 ‖The image‖[c] hath been cast by an artificer,
And a goldsmith |with gold| overlayeth it,—
And <chains of silver> he worketh.
20 ‖The needy offerer‖ <of a tree that will not rot> maketh choice,—
<A skilled artificer> seeketh he out for himself, to construct an image[d] that shall not totter!

21 Have ye never taken note?
Have ye never heard?
Hath it not, from the beginning, been told you?
Have ye not been led to discern, from the foundations of the earth?

22 It is he who sitteth upon the circle[e] of the earth,
While |the inhabitants thereof| are |as grasshoppers|,—
Who stretcheth forth <as a curtain> ‖the heavens‖,
And spreadeth them out as a tent to dwell in;
23 Who delivereth dignitaries to nothingness,—
‖Judges of earth‖ <like a desolation>[b] hath he made:
24 <Scarcely have they been planted,
Scarcely have they been sown,
Scarcely hath their stock |begun to take root in the earth|>
When he hath just blown upon them, and they have withered,
And ‖a whirlwind‖ <as though they had been chaff> carrieth them away.
25 Unto whom' then, can ye liken me, or can I be equal? Saith the Holy One.

26 Lift on high, your eyes—and see, who' hath created these,
That bringeth forth |by number| their host,—
<To all of them, by name> doth call,
<Because of the abundance of vigour and alertness of strength> ‖not one‖ is missing!

27 |Wherefore| shouldest thou say, O Jacob, or
speak, O Israel,—
Hidden' is my path from Yahweh,
And <from my God> ‖my vindication‖ will pass?
28 Hast thou not known,
Hast thou not heard, That
The God of age-past time—
Yahweh,
The Creator of the ends of the earth,
Fainteth not, neither groweth weary,—
There[a] is no' searching of his understanding:
29 Giving |to him that fainteth| ‖strength‖,
And <to him that hath no' vigour> he causeth ‖power‖ to abound?
30 Youths' |both faint and grow weary|,
And ‖young warriors‖—they fall, they fall;[b]
31 But ‖they who wait for Yahweh‖ shall renew their strength,
They shall mount on strong pinion, like eagles,—
They shall run' and not grow weary,
They shall walk' and not faint.

§ 40. *The Coastlands in particular and the Races of Men in general are summoned by Yahweh to defend their Idolatries. An Avenger is called from the North and East, as Yahweh's Servant, who, though in himself a mere Worm, yet by the help of his God becomes a Threshing Instrument, and scatters Opposers as Chaff. True Worshippers are mightily Consoled, and Idolatry is put to Shame.*

41 1 Be silent [and hearken] unto me,[c] O ye Coastlands,
And let the Races of Men renew their strength,—
Let them approach, ‖then‖ let them speak,
‖Together‖ <for controversy> let us draw near:—
2 Who' roused up one from the East,
‖In righteousness‖ called him to his feet,—
Set before him, nations,
And <over kings> caused him to rule,
His sword |made [them] like dust|,
His bow |like driven chaff|:
3 He pursued them, passed along safely,—
<Upon the path of his own feet> entered he not?

[a] As if depending from.
[b] Heb.: *to'hu*. Cp. Gen. i. 2.
[c] Here, clearly, molten. Heb.: *pésel*. Cp. Exo. xx. 4, n.
[d] Here, as clearly, carved. Heb.; *pésel*. Cp. Exo. xx. 4, n.
[e] Or: "compass"; or "vault."

[a] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And (so) there"—G.n.
[b] Cp. Intro., Chap. II., Synopsis *B*, *c*.
[c] "= Come silently unto me"—O.G.

4 Who' hath wrought and performed,
Calling the generations, in advance?
‖I, Yahweh, [who am] First‖,
And <with them who are last>[a] ‖I‖ am the Same![b]

5 Coastlands |have seen|, so they fear,
‖The ends of the earth‖ are in dread,—
They have drawn near, and have come:
6 ‖Every man‖ <to his neighbour> giveth help,—
And <to his brother> saith, Take courage!
7 So |the carver| hath encouraged |the goldsmith|,
|He that maketh smooth with the hammer|, |him that smiteth the anvil|,—
Saying of the welding, It is ‖good‖!
Then hath he fastened it with nails—it must not totter!

8 But <‖thou‖, Israel, my Servant,
Jacob, whom I have chosen,—
The seed of Abraham, my loving one;[c]
9 Thou whom I have taken hold of from the ends of the earth,
And <from the extremities thereof> have called thee,—
And said to thee <My Servant> thou!
I have chosen thee, and not cast thee off>
10 Do not fear, for <with thee> I am!
Look not[d] around, for ‖I‖ am thy God,—
I have emboldened thee,
Yea I have helped thee,
Yea I have upheld thee, with my righteous' right-hand.
11 Lo! they shall turn pale and be ashamed—
All they who have been incensed against thee,—
They shall become as nothing and perish—
The men who have been thine accusers:
12 Thou shalt seek them, but shalt not find them—
The men who have contended with thee,
They shall become as nothing, and as a thing of nought—
The men who have warred against thee;
13 For ‖I, Yahweh, thy God‖ am firmly grasping thy right-hand,—
Who am saying unto thee
Do not fear!
‖I‖ have become thy helper!
14 *Do not fear!* Thou worm Jacob,
Ye men of Israel,—
‖I‖ have become thy helper,
Declareth Yahweh,
And thy redeemer, The Holy One of Israel.

15 Lo! I have made of thee a new pointed threshing sledge, |owning teeth|,—
Thou shalt thresh mountains, and crush them,
And <hills—like chaff> shalt thou make:

16 Thou shalt fan them, and ‖a wind‖ shall carry them away,
And ‖a whirlwind‖ scatter |them|,—
But ‖thou‖ shalt exult in Yahweh,
And <in the Holy One of Israel> shalt thou boast thyself.[a]

17 <As for the oppressed and the needy,
Seeking water, when there is' none,
‖Their tongue‖ |with thirst| being parched>
‖I—Yahweh‖ will answer them,
<The God of Israel> I will not forsake them:
18 I will open
|On bare hills| ‖rivers‖, and
|In the midst of plains| ‖fountains‖,—
I will make
|The desert| ‖a lake of water‖, and
|Parched land| ‖springs of water‖;
19 I will set |in the desert|
‖Cedar, acacia, and myrtle, and oil-tree‖,—
I will place |in the waste plain|
‖Cypress, holm-oak and sherbin-cedar, together‖
20 That men may see and observe, and consider and understand |at once|,
That ‖the hand of Yahweh‖ hath done this,
That ‖the Holy One of Israel‖ hath created it.

21 Bring near your contention,
Saith Yahweh,—
Advance your defences,
Saith the King of Jacob:
22 Let them advance them, and tell us, What shall happen,—
<Things known in advance — what they were> tell ye,
That we may lay them to our heart, and mark the after-story of them,
Or <things yet to come> let us hear:
23 Tell ye the events which shall be hereafter,
That we may perceive that <gods> ye are',—
Surely ye must do something—good or bad,
That we may be amazed, and behold it |at once|.

24 Lo! ‖ye‖ are |of nought|,
And ‖your work‖ is |a puff of breath|,—
<An abomination> he that chooseth you!

25 I have roused up one from the North, and he hath come,
<From the rising of the sun> calleth he on my Name,—
And he hath come |on deputies| ‖as though they were mortar‖,
And |as a potter| treadeth |clay|.

[a] "With those who come after"—Cheyne (P.B.).
[b] Or: "I am he who is"; ‖I‖ am He," "‖I‖ am'."
[c] Or: "who loved me."
[d] Some cod. (w. Syr.): "And do not look"—G.n.
[a] Or: "win applause," "win for thyself praise."

26 Who' hath told in advance, that we might know,
And beforetime, that we might say Right!
Nay, there is none' who can tell,
Nay, there is none' who can let us hear,
Nay, there is none' who can understand what ye utter.

27 ‖He who is First‖[a] [can say]
To Zion,
Lo! there they are!
And to Jerusalem,
<A herald of good-tidings> do I give.

28 So I look, And there is not a Man!
‖Even among these‖
And there is none' to advise,—
That <when I ask them> can answer a word.

Lo! <as to all of them>
<Vanity—nothingness> are their works,
<Wind and emptiness> their molten images!

§ 41. *The Mission of Jacob as Collective Servant of Yahweh having been declared, from behind him steps forth an Individual Servant—known to be such by His becoming a Covenant for His own People—who enters into His people's Calling and carries it forward to fulfilment.*

42 1 Lo! <my Servant> I will uphold him,
<My chosen> well-pleased' is my soul,—
I have put[b] my spirit upon him.
<Justice—to the nations> will he bring forth:
2 He will not cry out, nor will he speak loud,—
Nor cause to be heard |in the street| his voice:
<Cane that is crushed> will he not break,
<And wick that is fading> will he not quench,—
<Faithfully> will he bring forth justice:
4 He will not fade, nor will he be crushed,
Until he establish |in the earth| ‖justice‖,
And <for his instruction>[c] |Coastlands| wait.[d]

5 ‖Thus‖ saith GOD himself—[e]
Yahweh,—
<Creator of the heavens, that stretched them forth,
Out-spreader of earth, and the products thereof,—
Giver of breath to the people thereon,
And of spirit to them who walk therein>
6 ‖I—Yahweh‖ have called thee in righteousness,
And will firmly grasp thy hand,—
And will keep thee,
And give thee—
As the covenant of a people,
As the light of nations:

7 To open eyes that are blind,—
To bring forth
Out of the dungeon, the captive,[a]
Out of the prison, the dwellers in darkness.

§ 42. *The Mission of Jacob, broadly viewed as Yahweh's Witnesses, resumed: with numerous diverging and converging Details — Divine Predictions calling for Song, Divine Inactivity boldly reversed, Divine Irony on Idolaters, Divine Foresight pointedly claimed, Divine Favour richly bestowed; Jacob's Experiences recorded, his Blindness, Sins, Sorrows, Shame, Captivities, Deliverances. The name "Cyrus" suddenly announced.*

8 ‖I‖ am Yahweh, ‖that‖ is my Name,—
And ‖my glory‖ <to another> will I not give,
Nor |my praise| ‖to images‖.[b]
9 <Things told in advance> lo! they have come to pass,—
And <new things> am I' telling,
<Ere yet they spring forth> I let |you| hear them.

10 Sing to Yahweh, a song that is new,
|His praise| from the end of the earth,—
Ye that go down to the sea, and the fulness thereof,
The Coastlands, and ye who dwell therein.
11 Let the wilderness |shout|, and the cities thereof,
The villages, wherein dwelleth Kedar,—
Let the inhabitants of the crag,[c] raise shouts of triumph,
<From the top of the mountains> let them cry aloud:
12 Let them render |unto Yahweh| ‖glory‖,—
And ‖his praise‖ |in the Coastlands| let them tell.

13 ‖Yahweh‖ |as a hero| goeth forth,
<As a man of war> he stirreth up jealousy,—
He giveth a cry, yea he raiseth a war-cry,
<Over his foes> he showeth his strength.

14 I have held my peace from age-past times,
I kept still,
I restrained myself,—
<As a travailing woman> I pant,
I breathe hard and gasp, |all at once|!

15 I will lay waste mountains, and hills,
And <all their vegetation> will I wither,—
And I will make |rivers| to be |shores|,
And <lakes> will I dry up:
16 Thus will I lead the blind, by a way they know not,
<In[d] paths they know not> will I guide them,—

[a] Or: "in advance."
[b] Or: "given," "bestowed."
[c] "His instruction or revelation"—A. B. Davidson (Temple Bible).
[d] Cp. chap. li. 5; lx. 9.
[e] Heb.: *hā-'ēl*.

[a] Cp. chap. xlix. 9; lxi. 1.
[b] Whether carved, graven, or even molten. Cp. Exo. xx. 4, n.; Deut. vii. 5.
[c] Or: "Sela."
[d] Some cod. w. Sep., Syr., Vul.): "And in"—G.n

I will make |the place that was dark before them| to be ‖light‖,
And |crooked| ways, to be ‖straight‖,
<These things> have I done[a] unto them,
And have not forsaken them.

17 They have drawn back
They turn very pale
Who have been trusting in a graven image,[b]—
Who have been saying to a molten image,[c]
‖Ye‖[d] are |our gods|!

18 Ye deaf, hear!
And ye blind, look around that ye may see!
19 Who' is blind, if not my Servant?
Or deaf, like |my messenger whom I send|?
Who' is |blind|, like an intimate friend?
Or blind, like the Servant of Yahweh?

20 <Seeing many things> yet thou heedest not,
Opening the ears, yet he[e] heareth not.

21 • ‖Yahweh‖ is well-pleased for his own righteousness' sake,
He magnifieth instruction[f] and maketh it majestic.[g]

22 But ‖that‖ is a people preyed upon and plundered,
Snared in holes, |all of them|,
And |in houses of restraint| ‖concealed‖,—
They have become a prey, and there is none' to deliver,—
A booty, and there is none to say— Restore!

23 |Who' among you| will give ear to this,—
Let him hearken and hear |for an aftertime|?
24 Who' gave |as a booty| ‖Jacob‖,
And ‖Israel‖ to them who were ready to take prey?
Was it not |Yahweh|?
‖He against whom we have sinned‖,
And they were not willing |in his ways| ‖to walk‖,
Neither hearkened they to his instruction?[h]
25 So he hath poured out |upon him|
‖The glow of his anger‖, and
‖The strength of battle‖;
And it hath set him aflame round about, yet he knoweth it not,
And it hath kindled upon him, yet he layeth it not to heart.

43 1 ‖Now‖ therefore,
‖Thus‖ saith Yahweh—
Creating thee, O Jacob, and
Fashioning thee, O Israel,—
Do not fear,
For I have redeemed thee,
I have called thee by thy name,
‖Mine‖ thou art'!

2 <When thou passest through the waters>
|with thee| I am',
Or <through the rivers> they shall not overflow thee,—
<When thou walkest through fire> thou shalt not be scorched,
And ‖a flame‖ shall not kindle upon[a] thee;
3 For ‖I—Yahweh‖ am
Thy God,
The Holy One of Israel,
Ready to save thee,—
I have given |as thy ransom| ‖Egypt‖,
‖Ethiopia and Seba‖ in thy stead.
4 <Because thou art precious in mine eyes,
art honoured,
And ‖I‖ love thee,—
And will give |mankind| ‖in thy stead‖
Yea |peoples| ‖for thy life‖>
5 Do not fear, for |with thee| I am',—
<From the East> will I bring in thy seed,
And <from the West> will I gather thee;
6 I will say to the North,
Give up!
And to the South,[b]
Do not withhold!
Bring in My sons from far, and
My daughters, from the end of the earth;
7 Every one who is called by my Name,
Whom <for mine own glory> I have created—|formed|—yea ‖made‖!

8 Bring forth
A blind people, that have' ‖eyes‖, and
A deaf, that have ‖ears‖.

9 ‖All the nations‖ are gathered together,
Yea there is an assembling' of peoples,
‖Who' among them‖[c] can tell this,
And <things in advance> can let us hear?
Let them set forth their witnesses, that they may get their right,
Or let them hear, and say Truth!

10 ‖Ye‖ are my witnesses,
Declareth Yahweh,
And my Servant, whom I have chosen,—
That ye may take note—and believe me,
And perceive that ‖I‖ am He,[d]
<Before me> was not formed a GOD,
Nor <after me> shall one come into being:
11 ‖I—I‖ am Yahweh,—
And there is none, besides me, |ready to save|:
12 ‖I‖ have told—and will save, and make known,
That there is, among you, no strange one;
And ‖ye‖ are my witnesses,
Declareth Yahweh,
That ‖I‖ am GOD.
13 <Even from To-day> ‖I‖ am He,[d]
And none <out of my hand> can deliver,—
I work, and who' reverseth?

[a] N.B. the tense—"the perfect of certainty."
[b] Or: "a carved image." Heb.: *pe'sel*. Cp. Exo. xx. 4, n.
[c] Heb.: *massékah'*.
[d] Perh. plural of pretended majesty.
[e] Some cod. (w. Syr.): "thou"; others: "ye"—G.n.
[f] "Teaching"—O.G. 343; "Revelation"—G.A.S.
[g] Cp. Exo. xv. 11; Ps. viii. 1.
[h] Cp. ver. 21, n.

[a] Some cod.: "shall not pass over thee"—G.n.
[b] "East—West—North—South"; a wider deliverance, surely, than and that from Babylon.
[c] Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "among you"—G.n.
[d] Or: "am He who Is": or, "the Same."

14 ‖Thus‖ saith Yahweh,
Your Redeemer, The Holy One of Israel,—
<For your sakes> have I sent into Babylon,
And will bring down |as fugitives| ‖all of them‖,—
‖Even the Chaldeans, in the ships which cause them loud outcry‖.[a]
15 ‖I—Yahweh‖ am Your Holy One,—
The Creator of Israel,
Your King.

16 ‖Thus‖ saith Yahweh,—
<Who setteth' |in the sea| ‖a way‖,—
And |in the mighty waters| ‖a path‖;
17 Who bringeth forth Chariot and horse,
Force and strength>
‖Together‖[b] shall they lie down,
They shall not arise,
They are extinguished,
<Like a wick> are they quenched!
18 Do not keep in mind, former things,—
And <things of old> do not consider:
19 Behold me! doing |a new thing|,
‖Now‖ shall it spring forth,
Will ye not take note thereof?
Surely I will set
|In the desert| ‖a way‖,
|In a desolate land| ‖rivers‖:
20 The wild beast of the field shall honour' me,
Jackals, and ostriches,
Because I have given—
|In the desert| ‖waters‖,
|Rivers| ‖in a desolate land‖,
To give drink unto my people, my chosen:
21 ‖A people which I have fashioned for myself‖,
<My praise> shall they record.

22 Yet <not upon me> hast thou called, O Jacob.—
For thou hast been wearied of me, O Israel:
23 Thou hast not brought in to me small cattle as thine ascending-offerings,
Nor <with thy sacrifices> hast thou honoured me,—
I have not oppressed thee with meal-offerings,
Nor have I wearied thee with frankincense;
24 Thou hast not bought for me, |with silver|, ‖fragrant calamus‖,
Nor <with the fat of thy sacrifices> hast thou sated me,—
Thou hast done nothing but oppress me |with thy sins|,
Thou hast wearied me |with thine iniquities|.
25 ‖I—I‖ am he that is ready
To wipe out thy transgressions, for mine own sake,—
And <thy sins> not remember.
26 Put me in mind,
Let us enter into judgment, |at once|,—
Recount ‖thou‖ that thou mayest be justified:

27 ‖Thy chief father‖ hath sinned,—
And ‖thine interpreters‖ have transgressed against me;
28 So then I must needs profane the rulers of the holy place,—
And deliver
|Jacob| to be devoted to destruction, and
|Israel| ‖unto reviling‖!

1 ‖Now‖ then—hear, **44**
O Jacob my Servant,—and
Israel, whom I have chosen:
2 ‖Thus‖ saith Yahweh—
Who made thee and formed thee from birth,[a]
Who helpeth thee:
Do not fear, O my Servant Jacob, and
Jeshurun,[b] whom I have chosen;
3 For I will pour
Water upon the thirsty soil, and
Floods upon the dry ground,—
I will pour
My spirit upon thy seed, and
My blessing upon thine offspring;
4 So will they spring up among[c] the grass,
As willows by the water-courses:
5 ‖This one‖ will say <Yahweh's> am I', and
‖That one‖ will call himself by the name of Jacob, and
‖Yonder one‖ will write on his hand—
Yahweh's,
<And after the name of Israel> will one entitle himself.

6 ‖Thus‖ saith Yahweh—King of Israel,
Even his Redeemer Yahweh of hosts,—
‖I‖ am |First|, and ‖I‖ |Last|,
And <besides me> there is' no' God.
7 Who, then, <like me> can call, and declare it, and order it, for me,
Seeing that I appointed an age-abiding people,—
Or <things yet to be, and[d] that shall come to pass>
Let them declare, on their' part.
8 Do not ye dread, nor yet be alarmed,
Have I not <from olden time> told thee and declared?
So that ‖ye‖ are my witnesses,—
Whether there is' a God besides me?
Or is no' Rock—
I know of none!
9 ‖The fashioners of an image[e]—all of them| are emptiness,[f]
And ‖the things they delight in‖ cannot profit,—
And <their witnesses>[g] ‖they‖ neither see nor know,
That they may be ashamed.
10 Who' hath fashioned a GOD,
Or <an image>[e] hath molten?
It cannot profit!

[a] Cp. Lam. ii. 19; also Num. xxiv. 24. Or: "their ships of rejoicing"—"pleasure ships" —A. B. Davidson (Temple Bible).
[b] Or: "At once."
[a] Ml.: "the womb."
[b] Cp. Deu. xxxii. 15, n. Some cod, (w. Aram., Sep. and Syr.): "Israel" —G.n.
[c] Some cod. (w. 1 ear. pr. edn., Sep.): "as among" —G.n.
[d] Some cod. (w. Syr.) omit: "and"—G.n.
[e] Heb.: *peṣel*. Cp. Exo. xx. 4, n.
[f] Heb.: *tohu*. Cp. the *tôhu wā-vôhu* of Gen. i. 2.
[g] So the correct reading—G.n. Ginsburg, indeed,

11 Lo! ‖all his partners‖ turn pale,
Even ‖the artificers themselves‖ are of the sons of earth,—

Let them gather themselves together—|all of them|,
Let them take their stand,
Let them dread, and turn pale |together|![a]

12 <As for the smith, [with his] cutting-tool>—
<When he hath wrought in the live coals,
And ‖with hammers‖ hath fashioned it,—
And hath wrought it with his strong' arm>
Anon' he is hungry, and hath no' strength,
He hath drunk no water, and so hath become faint!

13 <As for the carpenter>—
He hath stretched out a line, hath drawn it with a pencil,
Hath made it with carving tools,
<With compasses> hath rounded it,—
And so hath made it after the figure of a great man,
After the beauty of a son of earth, |that it may remain in a house|!

14 <When one was cutting him down cedars>
Then took he a holm-tree, and an oak,
And secured them for himself, among the trees of the forest,—
He planted a fir-tree,[b] and the pouring rain made it grow;

15 So it serveth for a man to burn,
And he hath taken of [the branches][c] and warmed himself,
Also' he kindleth a fire, and baketh bread,—
Also' he maketh a GOD, and hath bowed himself down,
Hath made of it a carved image,[d] and adored it:

16 <The half thereof> hath he burned in the fire,
<Over[e] half thereof> he eateth |flesh|,
He roasteth roast, that he may be satisfied,—
Also' he warmeth himself, and saith,
Aha! I am warm, I have seen a blaze;

17 And <the residue thereof>
|Into a GOD| he maketh,
Into his carved image,[d]—
Adoreth it, and boweth down, and prayeth unto it,
And saith,
Deliver me, for ‖my GOD‖ thou art'!

18 They have not taken note, neither can they perceive,—
He hath besmeared—past seeing—their eyes,
Past understanding, their hearts;

19 And no one reflecteth[a]—
There is neither knowledge nor discernment —to say,
<Half thereof> have I burned up in the fire,
Moreover also' I have baked |on the coals thereof| ‖bread‖,
I roasted flesh, and have been eating,—
And <of the remainder thereof> |an abomination| shall I make?
And <to a log of wood> shall I pay adoration?

20 He is feeding on ashes,
‖A deluded heart‖ hath turned him aside,—
And he cannot deliver his own soul, nor say,
Is there not a falsehood in my right hand?

21 Remember these things, O Jacob,
And |Israel|,—for ‖my Servant‖ thou art',—
I have fashioned thee, ‖a Servant of mine‖ thou art'.

22 O Israel,[b] thou shalt not be forgotten of me.
I have wiped out,
As with a thick cloud, ‖thy transgressions‖,
And as with a broad cloud ‖thy sins‖,—
Return unto me, for I have redeemed thee.

23 Shout in triumph, ye heavens, for Yahweh |hath effectually wrought|,
Shout, O ye underparts of the earth,
Ring out,
Ye mountains, into cries of triumph,
Thou forest, and every tree therein,—
For |Yahweh| hath redeemed' |Jacob|,
And <in Israel> will he get himself glory.

24 ‖Thus‖ saith Yahweh,
Who hath redeemed thee,
Who hath fashioned thee from birth,[c]—
‖I—Yahweh‖ am the maker of all things,
Stretching out the heavens, |alone|,
Spreading forth the earth, |of myself|;[d]

25 Frustrating the signs of praters,
And <diviners> he confoundeth,—
Turning wise men backwards,
And <their knowledge> he maketh folly;

26 Establishing the word of his Servant,
And <the counsel of his Messengers> he maketh good,—
Who saith of Jerusalem—
She shall be inhabited!
And of the cities of Judah—
They shall be built!
And <the ruins thereof> will I set up!

27 Who saith to the deep—
Be dry! and
<Thy rivers> will I drain!

28 Who saith of Cyrus—
My Shepherd![e] and
<All my pleasure> shall he make good!

conjectures the letter *heth* shd be inserted, turning "witnesses" into "worshippers"—G. Intro. 332. [But ver. 8 suggests that worshippers shd bear witness to their God; and so the addition seems needless.]

[a] Or: "at once."
[b] *Written*; "cedar"; *read*: "fir (or cedar)"—G.n.
[c] Lit.: "of them."
[d] Heb.: *pe'sel*. Cp. Exo. xx. 4, n.
[e] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And over"—G.n.

[a] Ml.: "And none bringeth back unto his heart."
[b] Some cod. (w. 1 ear. pr. edn.—Rabbinical, 1517): "And Israel"—G.n.
[c] Ml.: "the womb."
[d] So *read* [cp. John v. 30]; *written*: "Who was with me!"—G.n.
[e] Or: "friend."

Even saying of Jerusalem—
She shall be built!
And of the temple—
Be her foundation laid!

§ 43. *The Divine Commission of Cyrus more fully declared.*

45 1 ‖Thus‖ saith Yahweh, to his Anointed, to Cyrus—
Whose right hand I have firmly grasped,
To subdue, before him, |nations|,
And <the loins of kings> will I ungird,—
To open, before him, |the two-leaved doors|,
And ‖the gates‖ shall not be shut:
2 I <before thee> will go,
And <the hills> will I level,[a]—
<The doors of bronze> will I break in pieces,[b]
And <the bars of iron> will I cut asunder;[c]
3 Then will I give thee
The treasures of darkness,
Even the hoards of hidden places,—
That thou mayest get to know
That ‖I—Yahweh, who am calling thee by thy name‖ am the God of Israel.
4 <For the sake of my servant Jacob,
Even Israel my chosen>
Therefore have I called unto thee by thy name,
I give thee a title though thou hast not known me,—
5 ‖I‖ am Yahweh, and there is none else,
<Besides me> there is no God,—
I gird thee, though thou hast not known me:
6 That men may get to know,
From the rising of the sun,
And from the west,
That there is none besides me,—
‖I‖ am Yahweh, and there is none else:
7 Forming light, and creating darkness,
Making prosperity, and creating misfortune,—
‖I—Yahweh‖ who doeth all these.

§ 44. *The Unfolding of the Divine Plans quickens the Desire for the Victory of Righteousness and Salvation. Men may not dictate to the Most High. He who created the World, called Cyrus, and decreed the Destiny of Israel—not in vain. He may seem to hide himself; yet shall Idolatry be silenced, Israel be saved, Salvation be tendered to Earth's Ends, and every Knee bow to him.*

8 Let the drops fall, ye heavens, from above,
Yea, let ‖the skies‖ pour down righteousness,—
Let the earth open, and let them bear as their fruit—deliverance,
And let ‖justice‖ spring forth therewith,
‖I—Yahweh‖ have created it.

[a] Or: "And crooked places will I make straight."
[b] Or: "shiver."
[c] Or: "smash."

9 Alas for him who contendeth with his Fashioner,—
‖A potsherd‖ [should contend] with the potsherds of the ground!
Shall it be said by ‖the clay‖ unto him that is fashioning it,
What wouldst thou make?
Or thy work [say of thee],
He hath no hands?
10 Alas for one who saith to a father,
What begettest thou?
Or to a woman,
What dost thou bring forth?
11 ‖Thus‖ saith Yahweh
The Holy One of Israel And his Fashioner,
<As to things to come> they have asked me,
<Concerning my sons and concerning the work of my hands> they would command me!
12 ‖I‖ made the earth,
And <man upon it> I created,—
‖I—mine own hands‖ stretched out the heavens,
And <all their host> I commanded:
13 ‖I‖ have roused him up in righteousness,
And <all his roads> will I level,—
‖He‖ shall build my city,
And <my captives>[a] shall he let go,
‖Not for price, nor for bribe‖
Saith Yahweh of hosts.
14 ‖Thus‖ saith Yahweh—
‖The produce of Egypt and the gain of Ethiopia, and the Sabeans, men of great stature‖
<Unto thee> shall come over,[b]
And <thine> shall they become,
<After thee> shall they journey,
<In chains> shall they come over,—
And <unto thee> shall they bow down,
<Unto thee>[c] shall they pray [saying],—
Surely <in thee> is a God,
And there is none else—no God!
15 |Surely| ‖thou‖ art a God utterly hiding thyself,—
O God of Israel, able to save!
16 They have turned pale and |even been put to shame| ‖all of them‖,—
‖Together‖ have they gone into disgrace, have the makers of images:
17 ‖Israel‖ hath been delivered by Yahweh, with an age-abiding deliverance,—
Ye shall neither turn pale nor be put to shame, ‖unto the ages of futurity‖.
18 For ‖Thus‖ saith Yahweh,
Who created the heavens,
‖God himself‖
Who fashioned the earth—
And made it,
‖Himself‖ established it, . . .

[a] Ml.: "captivity."
[b] Or: "By thee shall they pass."
[c] Some cod. (w. 5 ear. pr. edns. [1 *Rabb.* 1517], Sep., Syr. and Vul.): "And unto"—G.n.

<Not a waste>[a] created he it,
<To be dwelt in> he fashioned it, ...
‖I‖ am Yahweh, and there is none else:
19 <Not in secret> have I spoken In a place
of the earth that is dark, —
I have not said unto the seed of Jacob,
<In a waste>[b] seek ye me,—
‖I‖ am Yahweh,
Speaking the thing that is right,
Declaring the things that are just.[c]

20 Assemble yourselves and come,
Draw near |together|, ye escaped of the nations,—
They know not
Who carry the wood of their carved image,[d]
And pray unto a GOD who cannot save.
21 Tell ye—and bring near,
Yea let them take counsel |together|,—
Who' let this be known aforetime,
<In time past> declared it?
Was it not ‖I—Yahweh‖?
And there is none else that is God, besides me,
A GOD, righteous and ready to save,
There is none, besides |me|!
22 Turn unto me—and be ye saved, all ye ends of the earth,—
For ‖I‖ am GOD, and there is none else.
23 <By myself> have I sworn,
|Gone forth out of my mouth| is righteousness as a decree,
And shall not turn back,—
That <unto myself>
Shall bow' every knee,
Shall swear' every tongue:
24 <Only in Yahweh—for me>
Hath one said,
Is there righteousness and strength.
<Unto him> shall come[e] and turn pale—
All who have been incensed against him:
25 <In Yahweh> shall be justified and shall boast themselves—
All the seed of Israel.

§ 45. *Idolatrous Babylon ridiculed: Tried Israel consoled.*

46 1 Bel[f] |hath crouched|,
Nebo |is cowering|,
‖Their images‖ are [delivered up] to beast, and to cattle,—
‖The things ye carried about‖[g] are become a load.
‖A burden‖ to the weary!

2 They have cowered, they have crouched |at once|,
And they[a] cannot rescue the burden,—
But ‖their own soul‖ <into captivity> hath departed.

3 Hearken unto me, O house of Jacob,
Even all the remnant of the house of Israel, —
Who have been borne from birth,[b]
Who[c] have been carried from nativity:[d]
4 Even <unto old age> ‖I‖ am |the same|,
And <unto grey hairs> ‖I‖ will bear the burden,—
‖I‖ have made, and ‖I‖ will carry,
Yea[e] ‖I‖ will bear the burden and will deliver.

5 To whom' can ye liken me, or make me equal?
Or compare me, and we be like?
6 ‖They who pour gold out of a purse,
And who weigh silver' in a balance',—
[Who] hire a goldsmith, that he may make it into a GOD‖,
They adore, yea they bow down;
7 They carry him about on the shoulder,
They bear the burden of him—and set him in his place, that he may stand,—
<Out of his place> will he not move,—
<Though one even make outcry unto him> he will not answer,
<Out of one's trouble> he will not save him.

8 Remember ye this, and shew yourselves men,[f]—
Bring it back,[g] ye transgressors, to your minds;
9 Remember ye the things named in advance, from age-past times,—
For ‖I‖ am
The Mighty One,[h] and there is |none else|,
The Adorable,[i] and there is none |like me|!
10 Declaring <from the beginning> the latter end,
And <from olden time> that which had never been done,—
Saying My purpose shall stand, and
<All my pleasure> will I perform;
11 Calling
From the East, a Bird of Prey,
From a far country, the Man I intended,[k,l]—
Yea I have spoken, I will also bring it to pass,
I have planned, I will also do it.

[a] Heb.: *tohu*. Cp. Gen. i. 2.
[b] Heb.: *tohu*. "Where there are no ways or indications how he is to be found"—A. B. Davidson (Temple Bible).
[c] Or: "equitable."
[d] Heb.: *pe'sel*. Cp. Exo. xx. 4, n.
[e] *Written* in the singular; but *read* in the plural (with special various readings, Sep., Syr. and Vul.)—G.n.
[f] *I.e.*: "Chief Babylonian deity = Baal"—O.G. Cp. G. Intro. p. 142.
[g] "*Your things* (formerly) *borne about* in procession (*i.e.*, idols) are now loaded on beasts for exile"—O.G. 672.
[a] So 5 ear. pr. edns., Aram. and Syr.; but some cod. (w. 2 ear. pr. edns.) omit: "And"—G.n.
[b] Heb.: *veten*; lit.: "the womb."
[c] Some cod. (w. 2 ear. pr. edns., Aram., Sep. and Syr.): "And who"—G.n.
[d] Heb.: *ʻâhâm*; lit.: same meaning as *veten*.
[e] Some cod. (w. 3 ear. pr. edns., Syr., Vul.) omit: "Yea"—G.n.
[f] So T.G. O.G., "firm," but suggests: "be ashamed."
[g] One school of Massorites: "And bring it back"—G.n.
[h] Heb.: *'êl*.
[i] Heb.: *'elohim*.
[k] Ml.: "man of my counsel (or purpose)" = "my purposed man."
[l] *Written*: "man of his counsel"; *read*: "man of my counsel." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "m. o. my c."—G.n.

12 Hearken unto me,
Ye valiant of heart,—
Who are far away from righteousness:
13 I have brought near my righteousness,
It shall not be far away,
And ‖my deliverance‖ shall not linger,—
But I will give
<In Zion> deliverance,
<To Israel> my glory.

§ 46. *Babylon's dire Degradation, for her Delicacy, ruthless Cruelty, boastful Self-confidence, and wicked Idolatries.*

47 1 Down—and sit in the dust,[a] O virgin,
Daughter of Babylon,
Sit on the ground—throneless,
Daughter of the Chaldeans;
For thou shalt no more be called
Tender and Dainty.
2 Take millstones, and grind meal,—
Put back thy veil—tuck up thy train,
Bare the leg, wade through streams:
3 Bared' shall be thy shame,
Yea' seen' thy reproach,—
<An avenging> will I take,
And will accept[b] no son of earth.
4 ‖Our Redeemer‖
|Yahweh of hosts| is his name!
‖The Holy One of Israel‖.
5 Sit silent, and get into darkness,
Daughter of the Chaldeans!
For thou shalt no more be called,
Mistress of Kingdoms.
6 I had been provoked with my people,
Had profaned mine inheritance,
And given them into thy hand, . . .
Thou shewedst them no compassion,
<Upon the elder> madest thou very heavy' thy yoke.[c]
7 And thou saidst,
<Unto times age-abiding> shall I be Mistress,—
|Insomuch| that thou laidst not these things to thy heart,
Didst not keep in mind the issue thereof.[d]
8 ‖Now‖ therefore, hear this,
Thou Lady of pleasure,
Who dwelleth securely,
Who saith in her heart,—
‖I‖ [am], and there is no one besides,[e]
I shall not sit a widow,
Nor know loss of children.
9 Yet shall there come to thee—both these, in a moment, in one day,
Loss of children and widowhood,—
<To their full> have they come on thee,
Spite of the mass of thine incantations,
Spite of the great throng of thy spells.
10 And so thou didst trust in thy wickedness,
Thou saidst ‖No one| seeth me,
<Thy wisdom and knowledge> ‟the same‖ seduced thee,—
Therefore saidst thou in thy heart,
‖I‖ [am], and there is no one besides.
11 Therefore shall come on thee—|Mischief|,
Thou shalt not know how to charm it away,[a]
Yea there shall fall on thee, |Ruin|,
Thou shalt not be able to appease it,—
And there shall come on thee, |suddenly|,
‟Desolation",
Thou shalt not know.
12 Take thy stand, I pray thee,
With thy spells,
And with the throng of thine incantations, wherein thou hast wearied thyself from thy youth,—
Peradventure' thou mayest be able to profit,
Peradventure' thou mayest strike me with terror.
13 Thou hast worn thyself out with the mass of thy consultations,—
Let them take their stand, I pray thee, that they may save thee—
The dividers of the heavens[b]—
The gazers at the stars,
They who make known by new moons,[c]
Somewhat of the things which shall come upon thee.
14 Lo! they have become as straw—|a fire| hath burned them up,
They shall not deliver their own soul from the grasp of the flame,—
There is ‖no live coal to warm them,
nor blaze to sit before.
15 ‖Such‖ have they become to thee, with whom thou hast wearied thyself,—
‖Thy merchants — from thy youth‖ will |every man| stagger |straight onwards|,[d] —
There is none to save thee.

§ 47. *Unworthy Members of the House of Jacob addressed with stern Remonstrance and Lamentation; then with Invitation and Encouragement.*

48 1 Hear ye this—O house of Jacob,
Ye who call yourselves by the name of Israel,
Yea <from the waters[e] of Judah> came they forth,—

[a] Ml.: "upon dust."
[b] Or: "spare." Some cod. (w. 2 ear. pr. edns.): "I will accept" (omitting "and" — G.n. "Strike treaty with none"—G.A.S.
[c] Cp. Zech. i. 15.
[d] In some cod. (w. 1 ear. pr. edn. [*Rabb.* 1517] and Vul.): "thy latter end" —G.n.
[e] Or: "I am nought besides." Cp. O.G. 67[a].

[a] Nearly so—G. A. Smith, A. B. Davidson, Cheyne.
[b] "For purposes of augury, taking a horoscope, *i.e.*, augurs, astrologers" — T.G.
[c] "Who declare, at the new moons"—O.G.
[d] Ml.: "to the place over against him," "his side," "home." Cp. Fuerst on "*ever*."
[e] Some cod. (w. 3 ear. pr. edns.): "days." Other cod.: "waters" *written*; "days" *read*.

Who swear by the name of Yahweh,
And <by the God of Israel> call to remembrance—
‖Not in truth, nor in righteousness‖;
2 For <of the holy city> do they call themselves,
And <on the God of Israel> do they stay themselves,—
‖Yahweh of hosts" is his name.

3 <Things in advance> ‖of old‖ I declared,
Yea <out of mine own mouth> came they forth, that I might let them be known,—
‖Suddenly‖ I wrought, and they came to pass.
4 <Because I knew that—
‖Obstinate‖ thou wast',—
And <a sinew of iron> was thy neck,
And thy brow, brazen>
5 Therefore told I thee—in time past,
<Ere yet it came> I let thee hear,—
Lest thou shouldest say—
‖Mine idol‖ wrought them,
Yea ‖my carved image[a] and my molten image‖ commanded them!
6 Thou hast heard—see it |whole|
And will ‖ye‖ not tell?
I have let thee hear new things—from the present time,
Even secrets, which ye knew not.
7 |Now‖ are they created, and |not in time past|,
And <before to-day> thou hadst not heard of them,—
Lest thou shouldest say, Lo! I knew them!
8 Nay! thou hadst not heard,
Nay! thou hadst not known,
Nay! <in time past> |thine ear| was not opened,—
For I knew that thou ‖wouldst be treacherous‖,
Yea <a transgressor from birth>[b] hast thou been called.

9 <For the sake of mine own Name> will I defer mine anger,
And <for my praise> will I restrain myself towards thee,—
So as not to cut thee off.
10 Lo! I have refined thee, but not as silver,—
I have tested thee, in a smelting-pot of affliction.[c]
11 <For mine own sake—for mine own sake>[d] will I effectually work,
For how should it be profaned?
And <my glory—to another> will I not give.

12 Hearken unto me,
O Jacob,[e]
And Israel, my called one,—
‖I‖ am |the Same|,[f]
‖I‖ |the first|, yea ‖I‖ |the last|:[g]

13 Surely ‖mine own hand‖ founded the earth,
And ‖my right hand‖ stretched out the heavens,—
<While I' was calling' unto them> they stood forth |at once|[a]

14 Assemble yourselves — all of you, and hear,
|Who among them|[b] hath told these things?
‖He whom Yahweh loveth‖ will execute—
His pleasure, on Babylon,
And his stroke,[c] on the Chaldeans.
15 ‖I—I‖ have spoken,
Yea I have called him,—
I have brought him in, and he shall make prosperous his way.

16 Draw ye near unto me—hear ye this,
<Not in advance, in secret> have I spoken,
<From the very time it cometh into being>
‖there‖ am I',—
And ‖now‖ |My Lord Yahweh| hath sent me, and his spirit.[d]

17 Thus saith Yahweh—
Thy Redeemer, The Holy One of Israel,—
‖I—Yahweh‖ am thy God,
Teaching thee to profit,
Guiding thee in the way thou shouldest go.
18 Oh! that thou hadst hearkened to my commandments,—
Then had been |like a river| thy prosperity,[e]
And ‖thy righteousness‖, like the waves of the sea:
19 Then had been |like the sand| thy seed,
And ‖the offspring of thy body‖ like the grains thereof,—
|Neither cut off nor destroyed| had been his name from before me.

20 Come ye forth out of Babylon,
Flee from among the Chaldeans,
<With triumphant voice> tell ye—let this be heard,
Let it go forth as far as the end of the earth,—
Say ye—
Yahweh hath redeemed' his servant Jacob!
21 And they thirsted not, when <through dry places> he led them,
<Waters out of the rock> caused he to flow out to them,—
Yea he cleft a rock, and |there gushed out| waters.
22 *No well-being, saith Yahweh, to the lawless.*[f]

[a] Or: "graven." Heb.: *pe'sel*. Cp. Exo. xx. 4, n.
[b] Ml.: "the womb."
[c] Or: "humiliation,' "oppression."
[d] See Intro., Chap. II., Synopsis *B*, *c*, *ante*, p. 16.
[e] Some cod. (w. 2 ear. pr. edns.): "Jacob my servant"—G.n.
[f] Ml.: "‖I‖ am |He|."
[g] Or: "‖I‖ in advance, yea ‖I‖ in the rear."

[a] Cp. Ps. xxxiii. 9.
[b] *Some cod.* (w. 2 ear. pr. edns. and Syr.): "among you"—G.n.
[c] Or: "might." Lit.: "arm."
[d] "'Hath sent me with His Spirit' (the Spirit does not send, but is sent)"—A. B. Davidson (Temple Bible).
[e] Or: "peace."
[f] Cp. chap. lvii. 20.

§ 48. *Yahweh's Servant himself speaks; though in the Name of "Israel," yet also as a Restorer of the Tribes, as Abhorred of his own Nation, and as a Covenant for his People. The Return of Captives, with Songs of Triumph, being thus ensured, bereaved Zion is comforted and Enlarged, and a mysterious Rightful Tyrant-Captor is despoiled.*

49 1 Hearken, ye Coastlands, unto me,
And give ear, ye peoples afar off,—
‖Yahweh‖ called me |from my birth|,[a]
<From my nativity>[b] made he mention of my name;
2 And he made my mouth, like a sharp sword,
<In the shadow of his hand> he concealed me,—
And made of me a polished[c] arrow,
<In his quiver> he hid me;
3 And said to me
‖My Servant‖ thou art',—
‖Israel‖[d] in whom I will get myself glory.
4 But ‖I‖ said,[e]
<To no purpose> have I toiled,
<For waste[f] and mist—my vigour> have I spent,—
|Surely| ‖my vindication‖[g] is |with Yahweh|,
And ‖my recompence'‖ |with my God|.

5 ‖Now‖ therefore, said[h] Yahweh—
<Fashioning me from birth
To be Servant to him,
To restore Jacob unto him,
And that ‖Israel‖ |unto him| might be gathered,
And I[i] be honourable in the eyes of Yahweh,
And ‖my God‖ be proved to have been my strength>
6 Yea he said—
It is too small a thing, for being my' Servant,
That thou shouldest raise up the tribes of Jacob,
And <the preserved of Israel> shouldst restore,—
So I will give thee to become a light of nations,[k]
That |my salvation| may reach as far as |the end of the earth|.

7 ‖Thus‖ saith Yahweh—the Redeemer of Israel, his Holy One,
<To him that is despised of the soul,
To the abhorred of the nation,
To the servant of rulers>
‖Kings‖ shall see and arise,
‖Princes‖ lo! they have bowed themselves down,—
Because of Yahweh, who is faithful,
The Holy One of Israel, lo! he hath chosen thee.

8 ‖Thus‖ saith Yahweh—
<In a time of acceptance> have I answered thee,
<In a day of salvation> have I helped thee,—
That I may preserve thee,
And give thee as the covenant of a people,[a]
To establish the land,
To bring into possession the desolate heritages;
9 Saying To them who are bound,
Go forth,[b]
To[c] them who are in darkness,
Shew yourselves,—
<By the roads> shall they graze,
And <on all bare places> shall be their pasture:
10 They shall neither hunger, nor thirst,
Nor shall smite' them the glowing sand, or the glaring sun,—
For ‖he that hath compassion upon them‖ will lead them,
And <unto springs of water> will he conduct them.[d]
11 Then will I make of all my mountains, a road,
And ‖my highways‖ shall be upraised.

12 Lo! ‖these‖ <from afar> shall come in,—
And lo! ‖these‖ from the North and from the West,
And ‖these‖ from the land of Sinim.[e]

13 Shout in triumph—O heavens!
And exult—O earth!
And break forth, ye mountains, into shouts of triumph,—
For Yahweh hath comforted his people,[g]
And <on his humbled ones>[h] taketh he compassion.

14 But Zion |had said|,
Yahweh hath forsaken' me,—
Even ‖My Lord‖[i] hath forgotten me!

[a] Ml.: "the womb."
[b] Ml.: "the body of my mother."
[c] So O.G.; "pointed"—G.A.S.
[d] Prob.: "God-wrestling," (Gen. xxxii. 29); or perh.: "God's prince"—Davies' H.L.
[e] Or: "thought" ("said to myself").
[f] Heb.: *tohu*. Cp. Gen. i. 2.
[g] Or: "sentence."
[h] *Some cod.* (w. Sep. and Syr.): "thus said"—G.n.
[i] The previous line is to be *read* as here given; but is *written*: "Though Israel should not be gathered, Yet shd I," etc. Some cod. both *read* and *write* in this latter (negative) form (w. 6 ear. pr. edns. and Vul.)—G.n. Cp. G. Intro. 428. Also O.G. 520b, n.
[k] Cp. chap. xlii. 6.

[a] Cp. chap. xlii. 6.
[b] Cp. chap. xlii. 7; lxi. 1.
[c] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "And to"—G.n.
[d] "*And cause* (them) *to rest there*"—O.G. 625.
[e] "Prob. China is intended"—Davies' H.L. But see O.G. 696.
[f] *Written*: "Mountains will break forth"; *read*: "And break forth, ye mountains"; and so in some cod. (w. 4 ear. pr. edns., Aram., Syr. and Vul.) both *written* and *read*. In some cod., however, both *written* and *read* (w. Sep.: "Mountains will break forth"—G.n.
[g] Cp. chap. xl. 1; li. 3.
[h] Or: "patient ones."
[i] Some cod. (w. 2 ear. pr. edns): "And ‖Yahweh‖"—G.n.

15 Can |a woman| forget |her sucking child|,
Past taking compassion on the son of her womb?
||Even these|| may forget,
Yet will ||I|| not forget |thee|:
16 Lo! <on the palms of my hands> have I portrayed thee,—
||Thy walls|| are before me continually.
17 In haste' are thy sons,—
||They who have been tearing thee down and laying thee waste|| <out of thee> let them go forth!
18 Lift up, round about, thine eyes, and see,
||All those,| have gathered themselves together —have come to thee!
<As I live> Declareth Yahweh,—
Surely <all those—as an ornament> shalt thou put on,
And bind them about thee for a girdle, as a bride.
19 Surely <as for thy wastes, and thy desolations, and thy land of ruins>
Surely ||now|| shalt thou be too strait for thine inhabitants,
And <far off> shall be they who have been swallowing thee up.
20 The children of whom thou wast bereaved |shall yet' say in thine ears|,—
<Too strait for me> is the place,
Make room for me, that I may settle down.
21 Then shalt thou say in thy heart,—
Who hath borne me |these|,
Seeing ||I|| have been bereaved, and unfruitful, a captive and banished?
||These|| therefore, who' hath brought them up?
Lo! ||I|| was left |alone|,
||These||[a] where were |they|?

22 ||Thus|| saith My Lord, Yahweh[b]—
Lo! I will lift up, unto nations, my hand,
Yea <unto peoples> will I raise high my banner,—
And they shall bring in thy sons in their bosom,
And ||thy daughters|| |on the shoulder| shall be borne;
23 And |kings| shall be |thy foster-fathers|,
And |their queens|[c] |thy nursing mothers|,
<With face to the ground> shall they bow down to thee,
<The dust of thy feet> shall they lick,—
So shalt thou know that ||I|| am Yahweh,
In that |they shall not be put to shame| ||Who were waiting for me||.

24 Shall prey |be taken from a mighty one|?
Or ||the captive of one in the right|| be delivered?

25 Surely ||thus|| saith Yahweh—
||Even the captive of the mighty one|| shall be taken away,
And ||the prey of the tyrant||[a] be delivered;
And <thine opposers> ||I|| will oppose,
And <thy children>[b] ||I|| will save;
26 Then will I feed thy tormentors with their own flesh,
And <as with new wine—with their own blood> shall they be drunk,—
So shall all flesh |know|[c] that ||I—Yahweh|| am thy Saviour,[d]
And ||thy Redeemer||[e] is the Mighty One of Jacob.

§ 49. *Were Israel's Restoration a Mere Question of Power, it might easily be accomplished; but No!—and Yahweh's Servant is heard narrating his Sufferings, and proclaiming his Confidence of Vindication. From his Story let all Godly Sufferers learn to trust, and all Self-Glorifiers take warning.*

50 1 ||Thus||[f] saith Yahweh—
Where then is the scroll of your mother's divorce, whom[g] I have put away?
Or |which of my creditors| is it, to whom I have sold you?
Lo! <for your iniquities> have ye been sold,[h]
And <for your transgressions> hath your mother been put away.
2 Wherefore'
<When I came in> was there no' one?
<When I called> was there none' to answer?
Is mine own hand ||really shortened|| that it cannot redeem?
Or is there not' |in me| strength, to deliver?
Lo! <by my rebuke> I dry up the sea,
I make rivers a desert,
Their fish Stinketh, for want of water,
Yea dieth, for thirst:
3 I clothe the heavens with gloom,
And <of sackcloth> make I their covering.

4 ||My Lord, Yahweh|| hath given unto me the tongue of the instructed,
That I should know how to succour the fainting, with discourse,—
He kept wakening—morning by morning,
He kept wakening mine ear,[i] to hearken' as do the instructed;
5 ||My Lord, Yahweh|| opened mine ear,[i]
And ||I|| was not rebellious,—
||Away|| turned I not:

[a] Some cod. (w. Sep., Vul.): "And these" [or, "These, therefore,"]—G.n.
[b] Or transfer both names: "Adonáy, Yahweh."
[c] Ml.: "princesses."
[a] "Ruthless"—O.G.
[b] Or: "sons."
[c] Cp. chap. xl. 5; lii. 10.
[d] Or: "am saving thee."
[e] Or: "near of kin." Cp. "the Book of Ruth."
[f] Some cod. (w. 2 car. pr. edns.): "For thus"—G.n.
[g] Or: "wherewith."
[h] Or: "sold yourselves."
[i] Ml.: "for me an ear"= "giving me an open ear."

6 <My back> gave I to smiters, and
<My cheeks> to them who pulled out the beard,—
<My face> hid I not' from insult and spitting.
7 <Because ‖My Lord, Yahweh‖ would help me>
'Therefore‖ was I not deterred by insult,—
|Therefore‖ did I set my face' like flint,
And I knew' that I should not be put to shame.
8 ‖At hand‖ is one who can justify me,
Who' will contend with me? let us stand forth together,—
Who' can accuse me?[a] let him draw near to me!
9 Lo! ‖My Lord, Yahweh‖ will help me,
Who' is he' that shall prove me lawless?[b]

Lo! |they all| <as a garment> shall fall to pieces,
|The moth| shall consume them.

10 Who' among you, revereth Yahweh,
Hearkening unto the voice of his Servant,—
That hath walked in dark places,
And hath had no gleam of light?
Let him trust in the name of Yahweh,
And lean upon his God.
11 Lo! <all ye that kindle a fire,[c]
That gird yourselves with fiery darts>,—
Walk ye in the blaze of your own fire,
And in the fiery darts ye have kindled,
<At my hand> hath this befallen you,
<In sorrow>[d] shall ye lie down.

§ 50. *Yahweh again comforts his People.*

51 1 Hearken unto me,
Ye that pursue righteousness,
Ye that seek Yahweh,—
Look well unto the rock whence ye were hewn,
And unto the quarry[e] whence ye were digged:
2 Look well unto Abraham your father,
And unto Sarah who gave you birth,—
For he was ‖alone‖ when called I him,
And I blessed him, that I might make him |many|.

3 For Yahweh hath comforted' Zion,
He hath comforted all her waste places,[f]
And hath made her wilderness like Eden,
And her waste plain like the garden of Yahweh,—
‖Joy and gladness‖ shall be found in her,
Thanksgiving, and the voice of melody.[g]

4 Attend unto me, O my people,
And ‖O my nation‖ |unto me| give ear,—
For ‖instruction‖[a] |from me| shall go forth,
And <my justice—for a light of peoples> will I establish:[b]
5 At hand' is my righteousness,
Gone forth' hath my salvation,
And ‖mine own arms‖ |unto the peoples| shall give justice,—
<Upon me> |Coastlands| shall wait,[c]
And <for mine arm> shall they hope.

6 Lift up—to the heavens—your eyes,
And look around to the earth beneath,
<Though ‖the heavens‖ |like smoke| should have vanished,[d]
And ‖the earth‖ |like a garment| should fall to pieces,
And ‖her inhabitants‖ |in like manner| should die'>
Yet ‖my salvation‖ |unto times age-abiding| shall continue,
And ‖my righteousness‖ shall not be broken down.

7 Hearken unto me, ye who discern[e] righteousness,
The people in whose heart is my law,[f]—
Do not fear the reproach of frail men,
Nor <at their revilings> be dismayed;
8 For <like a garment> shall they be eaten of the moth,
And <like wool> shall they be eaten of the larva;
But ‖my righteousness‖ |unto times age-abiding| shall continue,
And ‖my salvation‖ unto the remotest generation.[g]

§ 51. *Yahweh's Arm invoked by the Memory of its Past Deeds and in Joyful Assurance of the Result. The Divine Voice of Comfort is again heard. The Prophet himself expostulates with his afflicted People and delivers a further Divine Message.*

9 Awake, awake, put on strength, O arm of Yahweh,
Awake, As in days of old,
The generations of bygone ages:
Art not thou' that which—
Hewed down Rahab,
Piercing the Crocodile?[h]
10 Art not thou' that which dried up—
The Sea,
The waters of the mighty Deep,—
That which made of the abysses of the sea' a road for the passing over of the redeemed?

[a] Or: "Who hath a case against me!" Ml.: "Who owneth my judgment or sentence?"
[b] Or (with stronger emphasis on the "Who"): "‖Who‖ will prove me lawless?" Cp. O.G. 216, 4, *b*.
[c] "*Lo! all you, players with fire. Kindlers of fire* is the literal rendering. But the word is not the common word to kindle, but is here used of wanton fire raising"—G.A.S.
[d] Or: "a place of pain."
[e] Ml.: "the hollow of the pit."
[f] Cp. xl. 1; xlix. 13.
[g] Or: "the sound of music."

[a] "'Law' is revelation"—A. B. Davidson (Temple Bible).
[b] Or: "cause to settle down."
[c] Cp. chap. xlii. 4; lx. 9.
[d] Ml.: "been dissipated"—O.G.
[e] Or: "take note of."
[f] Or: "mine instruction."
[g] Ml.: "unto the generation of generations."
[h] "As symbol of Egypt"—Davies' H.L.

11 Therefore ‖the ransomed of Yahweh‖ shall
again′ come unto Zion, with shouts of
triumph,[a]
With gladness age-abiding on their head,—
‖Joy and gladness‖ shall overtake [them],
Sorrow and sighing |have fled away|.[b]

12 ‖I—I‖ am he that comforteth you,—
Who′ art ‖thou‖ that thou hast feared
Frail man that dieth, and
‖A son of the earthborn‖ who |as grass|
shall be delivered up?

13 That thou hast forgotten Yahweh thy maker,
Who stretched out the heavens,
And founded the earth?
That thou hast dreaded continually, all the
day, by reason of the fury of the oppressor,
in that he[c] was ready to destroy?
Where′ then, is the fury of the oppressor?

14 The captive hath hastened′ to be loosed,—
That he might not die in the pit,
Neither should |his bread| be cut off.

15 But ‖I—Yahweh‖ am thy God,
Who threw into commotion the sea,
And the waves thereof roared,—
‖Yahweh of hosts‖ is his name.

16 Therefore have I put my words in thy
mouth,
And <with the shadow of my hand> have I
covered thee,—
To plant[d] the heavens, and
To lay the foundations of the earth, and
To say unto Zion,
<My people> thou art′!

17 Rouse thee—rouse thee, stand up, O Jeru-
salem,
Who hast drunk, at the hand of Yahweh,
his cup of indignation:
<The goblet-cup of confusion>[e] hast thou
drunk—hast thou drained.

18 There is none′ to guide her,
Among all the sons she hath borne,—
There is none′ to grasp her hand,
Among all the sons she hath brought up.

19 <Twain> are the things befalling thee,
Who will lament for thee?
Wasting and destruction, and[f] famine and
sword,
By whom shall I comfort thee?

20 ‖Thy sons‖ have fainted,
They lie at the head of all the streets, like a
gazelle in a net,—
Who, indeed, are full of
The indignation of Yahweh,
The rebuke of thy God.

21 |Therefore| hear, I pray thee, |this|, thou
humbled one,—
And drunken, but not with wine:—

22 ‖Thus‖ saith Thy Lord Yahweh,
Even thy God who pleadeth the cause of
his people:—
Lo! I have taken, |out of thy hand| the cup
of confusion,—
<As for the goblet-cup of mine indignation>
Thou shalt not again′ drink it, any more′;[a]

23 But I will put it into the hand of thy
tormentors,
Who said to thy soul,
Bow down that we may pass over,—
And so thou didst place, as the ground, thy
back,
Yea, as the street, to such as were passing
along.

§ 52. *Zion called upon to clothe Herself with Strength and Beauty, and shake herself from the Dust of her Captivities; to enjoy Redemption by a Price more precious than Silver; to acknowledge the Name of her lately reviled God as that of a now Present, Speaking King, at last Returned to Zion; as Welcome Heralds proclaim, Consenting Watchmen attest, and her own Songs celebrate. Out of Bondage, then! Yahweh waits to become your Vanguard and Rear-guard.*

52 1 Awake, awake, **52**
Put on thy strength, O Zion,—
Put on thy beautiful garments,
O Jerusalem—thou holy′ city,
For there shall not again′ come into thee any
more′ the uncircumcised and unclean.

2 Shake thyself from the dust, arise—sit down,
O Jerusalem,—
Loose thyself[b] from the bonds of thy neck,
O captive! daughter of Zion!

3 For ‖thus‖ saith Yahweh,
<For nought> ye sold yourselves,—
And <not with silver> shall ye be redeemed.[c]

4 For ‖thus‖ saith My Lord, Yahweh,[d]
<To Egypt> went down my people at first,
to sojourn there,—
But ‖Assyria‖ <without cause> hath
oppressed him.

5 ‖Now‖ therefore, what do I here?
Demandeth Yahweh.
That my people have been taken away for
nought?
‖They who rule them‖ do howl,
Declareth Yahweh,
And <continually—all the day> is my
Name′ brought into contempt.

6 |Therefore| shall my people acknowledge′
my Name:
‖Therefore‖ <in that day> shall they ack-
nowledge that ‖I‖ am the same, even I who am
speaking,— ‖Here I am‖[e]

[a] Cp. chap. xxxv. 10.
[b] Some cod. (w. 2 ear. pr. edns., Aram., Syr.): "And sorrow . . . shall flee away"—G.n.
[c] Sp. v.r. (*sevir*): "who." Some cod. (w. 4 ear. pr. edns., Syr.) both *read* and *write*: "who"—G.n.
[d] "In order to p."—G.A.S.
[e] Or: "bewilderment."
[f] Or: "yea."

[a] This then must be Israel's final deliverance.
[b] *Written*: "yourselves"; *read*: "thyself." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "thyself"—G.n.
[c] Or: "shall ye redeem yourselves."
[d] Or (transferring both names): "Adonây, Yahweh."
[e] Or: "Behold me!"

7 How beautiful, upon the mountains, are the feet—
Of him
That bringeth good tidings,
That publisheth peace,
That bringeth good tidings of blessing,
That publisheth salvation,—
That saith unto Zion,
Thy God |hath become king|.

8 The voice of thy watchmen!
They have uplifted a voice,
||Together|| do they renew the shout of triumph,—
For <eye to eye> shall they see,
When Yahweh returneth to Zion.[a]

9 Break forth, shout[b] in triumph, |together|, ye waste places of Jerusalem,—
For Yahweh Hath comforted' his people,[c]
Hath redeemed Jerusalem:

10 Yahweh hath bared his holy' arm,[d] in the eyes of all the nations,[e]
So shall all the ends of the earth see' the salvation of our God.

11 Away! away! come forth from thence!—
<Nought unclean> may ye touch,—
Come forth out of her midst,
Purify yourselves, ye who are to carry the vessels of Yahweh;

12 For <not in haste>[f] shall ye come forth,
Nor <by flight> shall ye journey,—
For <your van-guard> is Yahweh,
And <your rear-guard> the God of Israel.[g]

§ 53. *Yahweh's Servant disclosed, first and last, as an Exalted Conqueror, but intermediately as a Sufferer; even at first, however, with an allusion to his Marred Appearance, and at last with his Death regarded as the cause of his Victory. At the beginning and end of this Prophecy, the Voice is plainly that of Yahweh himself; but at* liii. 1 *the Voice changes, and sounds like that of Israel in changeful Moods propounding her conflicting Thoughts about the Sufferer: as if a final Generation had taken up—in order to resolve and correct—the Doubts and Mistakes of their Ancestors.* (Cp. Intro. Chap. II. 11.)

13 Lo! my Servant[h] |prospereth|,—
He riseth, and is lifted up, and becometh very high:

14 <The more that Many |were amazed at thee|
So marred, beyond any man's, was his appearance,—
And his form, beyond the sons of men>

15 The more doth he startle[a] Many nations,
<Before him> have kings closed' their mouth,—
For <that which had not been related to them> have they seen,
And <that which they had not heard> have they diligently considered.

1 Who' believed what we have heard? **53**
And <the arm of Yahweh> to whom was it revealed?

2 <When he came up as a sapling[b] before him,
And as a root-sprout out of dry ground>
He had neither beauty nor majesty,—
<When we beheld him> there was nothing to behold, that we should desire him;

3 Despised was he, and forsaken of men,
Man of pains, and familiar with sickness,—
Yea <like one from whom the face is hidden>
Despised, and we esteemed him not.

4 |Yet surely| <our sicknesses> ||he|| carried,
And <as for our pains> he[c] bare the burden of them,—
But ||we|| accounted him stricken,
Smitten of God, and humbled.[d]

5 Yet ||he||
was pierced for transgressions that were ours,
was crushed for iniquities that were ours,—
||The chastisement for our well-being|| was upon him,
And <by his stripes> there is healing for us.

6 ||We all,[e] <like sheep> had gone astray,
<Every man—to his way> had we turned,—
And ||Yahweh|| caused to light upon him
The guilt of ||us all||.[e]

7 ||Hard pressed||[f]—yet ||he|| humbled himself,
Nor opened his mouth—
As ||a lamb|| <to the slaughter> is led,
And ||as a sheep|| <before her shearers> is dumb—
Nor opened his mouth.

8 <By constraint and by sentence>[g] was he taken away,
And <of his age> who considered
That he was cut off[h] out of the land of the living,[i]
<For my people's transgression> did the stroke fall on him?

[a] Or: "For c. to e. shall they look upon Yahweh's return unto Zion." Prob.: "Shall be face to face with the event." Cp. Nu. xiv. 14.
[b] In some cod. so *written*; but *read*: "and shout"—G.n.
[c] Cp. chap. xl. 1.
[d] Hence = a manifestation of power.
[e] Cp. chap. xl. 5; xlix. 26; Ps. xcviii. 2.
[f] Otherwise in Exo. xii. 11; Deu. xvi. 3.
[g] Cp. chap. xxxv. 8.
[h] Cp. chap. xlii. 7; xliv. 5, 6, 8.

[a] So Davies' H.L. Or: "cause to leap (*i.e.*, in joyful surprise)"—O.G. 653b. Or: "gather to himself"—Fu. H.L.
[b] Mi.: "sucker."
[c] In some cod. (w. Syr and Vul.) this "he" is emphatic [as in previous line]; and in others it is so *read*, though not so *written*—G.n.
[d] "Degraded"—G.A.S.
[e] Note the echo; Heb.: *kullānu* in both cases.
[f] Some cod. (w. 2 ear. pr. edns.) have: "he came near"—G.n. [Cp. Deu. xxv. 1.]
[g] "By tyranny and law"—G.A.S. "Through an oppressive doom"—Cheyne (P.B).
[h] "Wrenched"—G.A.S.
[i] Note how gradually the Servant's sufferings have been disclosed: *first*, a mere hint of temporary discouragement (xlii. 4); *second*, an open lament over failure (xlix. 4); *third*, personal ill-usage (l. 6); *fourth*, here, violent death!

9 And <appointed with lawless men> was his grave,
And <with the wicked>[a] his tomb,—
Though <no violence> had he done,
Nor was guile in his mouth.

10 Yet ‖Yahweh> purposed to bruise[b] him,
He laid on him sickness:[c]—
<If[d] his soul become an offering for guilt>
He shall see a seed,
He shall prolong his days,—
And ‖the purpose of Yahweh‖ <in his hand> shall prosper:

11 <Of the travail of his soul> shall he see,
He shall be satisfied with his knowledge,
<A setting right, when set right himself> shall my Servant win for the Many,
Since <of their iniquities> ‖he‖ taketh the burden.

12 |Therefore| will I give him a portion in the great,
And <the strong> shall he apportion as spoil,
Because he poured out, to death, his own soul,
And <with transgressors> let himself be numbered,—
Yea ‖he‖ <the sin of Many> bare,
And <for transgressors> interposeth.[e]

§ 54. *In Strains of exquisite Tenderness Yahweh of Hosts addresses the Nation he purposes to Renew and Restore. The Wife put away shall come back—for ever.*

54 1 Shout in triumph, O barren one,
Who hadst not borne,—
Break forth into shouts of triumph — and trill thy voice,
Who hadst not travailed in birth,
For ‖more‖ are the children of the Desolate,
Than the children of Her who had the husband,[f] Saith Yahweh.

2 Enlarge the space of thy tent,
And <the curtains of thy habitations> let them spread forth, do not spare,—
Lengthen thy cords,
And <thy tent-pins> make thou fast;

3 For <on the right hand and on the left> shalt thou break forth,—
And ‖thy seed‖ shall <of the nations> take possession,
And <forsaken cities> shall they cause to be inhabited.

4 Do not fear, for thou shalt not turn pale,
Neither feel disgraced, for thou shalt not be put to the blush,—
For <the shame of thy youth> shalt thou forget,
And <the reproach of thy widowhood> shalt thou remember no more;

5 For <thy husband> is |thy Maker|,
‖Yahweh of hosts‖ is his Name,—
And <thy redeemer> |the Holy One of Israel|,
<The God of all the earth> shall he be called.

6 For <like a wife forsaken and grieved in spirit> hath Yahweh' |called thee|,—
<Even the wife of youthful days> in that thou wast rejected, Saith thy God.

7 <For a small moment> I forsook thee,—
But <with abounding compassions> do I embrace thee:

8 <In an overflow of vexation>[a] I hid my face,[b] for a moment, from thee,
But <with lovingkindness age-abiding> have I had compassion on thee,—
Saith thy Redeemer, Yahweh.

9 For <the waters[c] of Noah> is this unto me,—
<As to which I sware that the waters of Noah should not again pass over the earth>
‖So‖ have I sworn
Not to be vexed with thee,
Nor to rebuke thee.

10 For ‖the mountains‖ may move away,
And ‖the hills‖ may be shaken,—
But ‖my lovingkindness‖ <from thee> shall not move away,
And ‖my covenant of peace‖ shall not be shaken,
Saith he who hath compassion upon thee—Yahweh.

11 O thou humbled one, storm-tossed, |uncomforted|,—
Lo! ‖I‖ am about to set, in antimony, thy stones,
And will found thee in sapphires;

12 And make rubies, thy battlements,
And thy gates, sparkling stones,—
And all thy boundaries, stones of delight;

13 And ‖all thy children‖ shall be the instructed of Yahweh,—
And ‖great‖ shall be the prosperity of thy children.

[a] "'Rich' must mean 'wicked,' just as poor often means 'godly'"—A. B. Davidson (Temple Bible). "*Proud* or *violent*, Mi. vi. 12; prob. also in Is. liii. 9—Davies' H.L."

[b] "Crush"—O.G.

[c] Or: "made him sick"; = "bruising him sorely"—O.G. 318.

[d] The translator has here very cautiously commenced an indentation, to suggest the question, whether what follows is not an indirect Divine Soliloquy as to the reasons by which the strange procedure is justified: That Yahweh should have purposed to lay on his own approved "Servant" the iniquity of others—"of us all." The Divine Reasoner is at first referred to in the third person (ver. 10), then (ver. 11) says "My Servant," and (ver. 12) assumes the mighty, self-revealing "I."

[e] With this victorious climax of suffering, the Suffering Servant disappears; or appears again only as gracious Proclaimer (lxi.) or terrible Avenger (lxiii.). Henceforth the formation of a NEW ISRAEL becomes the leading theme.

[f] Ml.: "the husbanded one."

[a] Cp. lx. 10; lxiv. 5; Zech. i. 15.

[b] Cp. chap. xlv. 15; lvii. 17; lix. 2; lxiv. 7.

[c] Some cod., reading one word instead of two (w. Aram., Syr. and Vul.) have: "Like the days of Noah . . . when"—G.n.

14 <In righteousness> shalt thou be established,—
Be thou far from oppression—
But indeed thou shalt not fear,
And from crushing calamity—
But indeed it shall not come nigh unto thee.
15 Lo![a] they would ‖quarrel‖ with thee—not at all from me,—
‖Whoso hath quarrelled with thee‖ <over thee> shall fall.

16 Lo! ‖I‖ have created the smith, who bloweth up a fire of coals,
And who bringeth forth an instrument for his work,—
And ‖I‖ have created the waster to destroy:[b]
17 ‖No instrument formed against thee‖ shall prosper,
And <every tongue that riseth against thee in judgment> shalt thou prove to be lawless,—
‖This‖ is the inheritance of the servants of Yahweh,
And ‖their righteousness‖ is |from me|,
Declareth Yahweh.

§ 55. *Gospel Preaching here begins, as well it may; but the Prophetic Needle holds true to the Pole of the National Hope.*

55 1 Ho! every one that thirsteth!
Come ye to the waters,
Yea he that hath no money,—
Come ye—buy corn, and eat,
Yea come—buy corn |without money|,
And |without price| ‖wine and milk‖.
2 Wherefore[c] should ye spend
Money, for that which is |not bread|?
Or your labour, for that which |satisfieth not|?
Keep on hearkening[c] unto me,
And so eat that which is good,
And let your soul |take exquisite delight in fatness|:
3 Incline your ear, and come unto me,
Hearken, That your soul |may live|,—
That I may solemnise for you a covenant age-abiding,
The Lovingkindness to David, well-assured.
4 Lo! <As a witness to the peoples> have I given him,—
|As a leader and commander| to the peoples:
5 Lo! <A nation thou shalt not know> shalt thou call,
And ‖a nation which hath not known thee‖ <unto thee> shall run,—
For the sake of Yahweh thy God,
And for the Holy One of Israel, because he hath adorned thee.

6 Seek Yahweh, while he may be found,[a]—
Call ye upon him, while he is near:
7 Let the lawless forsake[c] his way,
And the man of iniquity, his thoughts,[b]—
And let him return unto Yahweh,
That he may have compassion upon him,
And unto our God,
For he will abundantly pardon.
8 For |my thoughts|[b] are not |your thoughts|,[b]
Nor |your ways| |my ways|,—
Declareth Yahweh.
9 For |higher| are the heavens than the earth,—
‖So‖ |higher| are
|My ways| than |your ways|, and
|My thoughts| than |your thoughts|.
10 For <as the rain and the snow descend[c] from the heavens,
And <thither> do not return,
Except they have watered the earth,
And caused it to bring forth and bud,—
And given seed to the sower, and bread to the eater>
11 ‖So‖ shall my word be that goeth forth out of my mouth,
It shall not return unto me void,—
But shall accomplish[c] that which I please,
And shall prosper in that whereunto I have sent it.
12 For <with gladness shall ye come forth,
And <in peace>[d] shall ye be led,—
‖The mountains and the hills‖ shall break out, before you, into shouts of triumph,
And ‖all the wild trees‖[e] shall clap their hands:
13 <Instead of the thorn-bush> shall come up the fir-tree,
And <instead[f] of the nettle> shall come up the myrtle-tree,—
So shall it become, unto Yahweh, a Name,
‖A Sign age-abiding, which shall not be cut off‖.

§ 56. *On the deep and broad Foundation of Right-doing, All Mankind exhorted to build; and especial Messages of Encouragement are sent to Foreigners and Eunuchs. Yahweh's House of Prayer designed for all Peoples.*

56 1 ‖Thus‖ saith Yahweh,
Observe ye justice,
And execute righteousness,—
For ‖near‖ is
My salvation, to come in, and
My righteousness to be revealed.[g]

[a] = "Supposing" — O.G. 243b.
[b] Cp. "creating misfortune" — chap. xlv. 7; also chap. xxvii.
[c] N.B.: infinitive after finite verb; cp. chap. vi. 9. Intro. Chap. II., Synopsis *B*, *b*, p. 16, *ante*.
[a] Or: "letteth himself be found."
[b] Or: "plans," "devices," "reckonings"—G.A.S.
[c] Ml.: "Except it have accomplished."
[d] Or: "prosperity."
[e] Ml.: "trees of the field," "The field is the country beyond the bounds of cultivation"—G.A.S.
[f] *Written*: "Instead" (without "And"); *read*: "And instead." Some cod. (w 4 ear. pr. edns., Anun., Sep., Syr. and Vul.) both *read* and *write*: "And instead"—G.n.
[g] Again, moral preparation called for; cp. xl. 3–5.

2 How happy the frail man, who doeth this!
Yea the son of the earth-born who firmly
grapeth it!
Keeping the sabbath, lest he profane it, and
Keeping his own hand, from doing any
wrong.

3 And let not the son of the foreigner, who
hath joined himself unto Yahweh,
|speak|[a] saying,
Yahweh ‖will separate‖ me from his people!
Neither let the eunuch |say|,[a]
Lo! ‖I‖ am a tree dried up!

4 For ‖thus‖ saith Yahweh—
<Of the eunuchs,
Who shall keep my sabbaths,
And choose what I delight in,—
And lay firm hold on my covenant>
5 That I will give unto them—
In my house,
And within my walls,
A sign and a name, better than sons and
daughters,—
<A name age-abiding> will I give him,
which shall not be cut off.

6 And <as for the sons of the foreigner—
Who have joined themselves unto Yahweh,
To wait upon him, and
To love the name of Yahweh,
To become his, for servants,—
Every one who keepeth the sabbath, lest he
profane it,
And who layeth firm hold on my cove-
nant>
7 Surely I will bring them into[b] my holy' mountain,
And make them joyful in my house of
prayer,
‖Their ascending-offerings and their sac-
rifices‖ being accepted upon mine
altar,—
For ‖my house‖ <a house of prayer> shall be
called, for all the peoples!

8 Declareth My Lord, Yahweh,[c]
Who is gathering the outcasts of Israel:—
<Yet others> will I gather unto him,
Besides his own gathered ones.

§ 57. *Corrupt Rulers and Teachers sternly denounced.*

9 All ye beasts of the field! come ye, to
devour,
All ye beasts in the forest.
10 ‖His watchmen‖ are blind,
‖None of them‖ know,
‖All of them‖ are dumb dogs, they cannot
bark,—
Dreaming, sleeping, loving to slumber.

11 And ‖the dogs‖ are greedy,[a] they know not
to be satisfied,
Yea ‖they‖ are shepherds, who know not to
discern,—
‖All of them‖ <unto their own way> have
turned,
Every man to his unjust gain, |on every
hand|:
12 Come ye! I will fetch wine,
Let us fill ourselves with strong drink,—
And <like this day> shall |to-morrow| be—
Great beyond measure!

§ 58. *Calamity impending, as a Punishment of gross (pre-exilic) Idolatry; but the high and holy Inhabitant of Futurity, who longs to heal, encourages the Repentant.*

57 1 ‖The righteous one‖ hath perished,
And ‖not a man‖ hath taken it to heart,[b]—
Yea ‖the men of lovingkindness‖ have been
withdrawn,
No one considering,
That <from the presence of calamity>
hath the righteous been withdrawn.
2 He entereth into peace,
Let them rest upon their couches,—
Each one who went on a straight path.
3 But ‖ye‖[c] . . . draw near hither,
Ye sons of divination,—
Ye seed of an adulterer, when [your mother]
committed unchastity!
4 Against whom' would ye disport yourselves?
Against whom' would ye widen the mouth,
and lengthen the tongue,—
Are not ‖ye‖ Children of transgression,[d]
A Seed of falsehood.[e]
5 Who inflame yourselves
With the terebinths,[f]
Under every green tree,—
Slaying the children
In the torrent-valleys,
Under the clefts of the crags:
6 <Among the smooth stones of the torrent-
valley>[g] is thy portion,
‖They‖ ‖they‖ are thy lot;
<Even to them> hast thou
Poured out a drink-offering,
Caused to ascend a gift.
<Over these things> can I cease to grieve?
7 <On a mountain high and uplifted> hast
thou set thy couch,—
<Even thither> hast thou gone up, to offer
sacrifice;

[a] Or: "think."
[b] One school of Massorites have: "upon"—G.n.
[c] Or (transferring both as proper names): "Adonây, Yahweh."

[a] Lit.: "strong of soul (appetite)."
[b] Mi.: "hath laid it upon his heart."
[c] "Denunciation of those who still continue to practise the idolatries of the pre-Exilic time"—A. B. Davidson (Temple Bible). On the other hand: "An unmistakably pre-Exilic constituent of 'Second Isaiah [viz. chapters xl.—lxvi.]'"—G.A.S.
[d] Or: "inborn' transgressors."
[e] Or: "a false' seed."
[f] Or: "holy trees"—Cheyne (P.B.). Cp. O.G. 18s.
[g] Or: "'In the bare (open) places of the valley is thy lot'; *i.e.*, thou carriest on undisguised idolatry"—Davies' H.L.

8 And <behind the door and the post> hast
thou set thy symbol,[a]
For <with another than me> hast thou
uncovered thyself and gone up—
Hast widened thy couch,
And hast solemnised for thyself a covenant
from them,
Thou hast loved their couch, <a sign>[b] hast
thou seen;
9 And hast gone to the king[c] with oil,
And hast multiplied thy perfumes,—
And hast sent thy messengers afar,
And . . . lowered thyself as far as hades!

10 <With the length of thy journey> thou wast
wearied,
Thou didst not say, Hopeless!
<The reviving of thy power> thou didst
find,
<For this cause> hast thou not become sick.
11 Whom' then hadst thou been anxious about,
and feared, that thou shouldest speak
falsely,
When <me> thou rememberedst not,
caredst not for me?[d]
Did not ‖I‖ keep silence, even from age-past
times,
Although <me> thou wouldest not fear?
12 ‖I‖ will expose thy righteousness,—
And thy works—but[e] they will not profit
thee!
13 <When thou makest outcry> let thy
gathered throngs[f] deliver thee!
But <all of them> shall
A wind |catch up|—A breath |take away|!
Whereas ‖he that seeketh refuge in me‖
Shall inherit the land,
And possess my holy' mountain.

14 And one said—
Cast ye up—cast ye up, prepare ye a
way,—
Lift the stumbling-block out of the way of
my people.[g]

15 For ‖thus‖ saith he that is high
and lifted up[h]—
Inhabiting futurity,[i]
And ‖holy‖ is his name:
<A high and holy place> will I inhabit,
Also with the crushed and lowly in spirit,[k]
To revive the spirit of the lowly, and
To revive the heart of them who are
crushed;—

16 For <not age-abidingly> will I contend,
<Nor perpetually> will I be wroth,—
For ‖spirit‖ <before me> would faint,
Even ‖the breathing souls‖[a] which |I‖ had
made.

17 <Because of his iniquitous gain> was I wroth
—and smote him,
Hiding myself[b] that I might be wroth,—
But he went on, turning aside in the way of
his own heart.

18 <His ways> have I beheld,
That I might heal him,—
And guide him,
And restore consolations to him, and to his
mourners:
19 Creating the fruit of the lips—
Prosperity! Prosperity!
For him that is far off, and for him that is near,
Saith Yahweh,[c]
So should I heal him.
20 But ‖the lawless‖ are like the sea when
tossed,—
For <rest> it cannot!
But its waters toss out mire and dirt.
No' well-being, saith my God[d] *to the lawless!*[e]

§ 59. *More Probing of the Sins of the People: Hypocritical Fasting exposed and denounced: Acceptable Fasting encouraged by most gracious Promises.*

58 1 Cry aloud,[f] do not spare,
<Like a horn> lift high thy voice,—
And declare,
To my people, their transgression, and
To the house of Jacob, their sins.

2 Yet <me,—day by day> do they seek,
And <in the knowledge of my ways> they
delight,—
<Like a nation that had done ‖righteous-
ness‖,
And <the justice of their God> had not
forsaken>
They ask of me the just regulations,[g]
<In approaching God> they delight.

3 Wherefore' have we
Fasted, and thou hast not seen?
Humbled our soul,[h] and thou wouldst
take no note?
Lo! <in the day of your fast> ye take
pleasure,
But <all your toilers> ye drive on!

[a] Or: "phallus-image."
[b] Ml.: "a hand"; hence perh.: "beckoning hand"; or acc. to many: "a phallus-image." Cp. O.G. 390. See p. 260, *e*, *ante*.
[c] Heb.: *Melek*. Or: "Molech." Cp. 1 K. xi. 7. Cp. G. Intro. 460. "Some chief foreign god, possibly the same as Molech"—A. B. Davidson (Temple Bible).
[d] Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.): "neither (and not) caredst for"—G.n.
[e] Some cod. (w. 2 ear. pr. edns.) omit: "but"—G.n.
[f] "Heaps (of idols)." But some read *shikkuzeyik* "abominations"—O.G.
[g] Cp. lxii. 10, n.
[h] Same words as in chap. vi. 1.
[i] Or: "progress." Cp. chap. ix. 6.
[k] Cp. chap. lxvi. 2.
[l] N.B.: "crushed, lowly; lowly, crushed."

[a] Heb.: *neshamoth*. "Breathing things"—O.G.
[b] Cp. chap. xlv. 15; lix. 2: lxiv. 7.
[c] The famous Mugah MS. has: "Y. my God"—G.n.
[d] Some cod.: "saith Y."; cp. chap. xlviii. 22. In some cod.: "saith Y. my God," or "Y. God" (w. *Sep.* and Vul.)—G.n.
[e] Cp. chap. xlviii. 22.
[f] Lit: "Call with the throat." "Call with vehemence but with self-command . . . In the Oriental throat, speech goes down deep enough to echo all the breadth of the inner man"—G.A.S.
[g] Cp. Exo. xxi.-xxiii.
[h] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "souls"—G.n.

4 Lo! <for strife and contention> ye fast,
And to smite with the fist of lawlessness,—
Ye[a] shall not fast as to-day,
To cause to be heard, on high, your voice!
5 <Like this> shall the fast be, that I choose,
A day for the son of earth to humble his soul?
Is it to bow down, as a rush, his head,
And <sackcloth and ashes> to spread out?
Is it ‖this‖ thou wilt call a fast,
Or a day of acceptance with Yahweh?
6 Is not ‖this‖ the fast that I must ever choose—
To unbind the tight cords of lawlessness,
To unloose the bands of the yoke,—and
To let the crushed go free, and
That <every yoke> ye tear off?
7 Is it not to break, unto the hungry, thy bread,
And <the thrust-out oppressed> that thou bring into a home,—
<When thou seest one naked> that thou cover him,
And <from thine own flesh> shalt not[b] hide thyself?
8 ‖Then‖ shall break forth, as the dawn, thy light,
And ‖thy new flesh‖[c] shall |speedily| grow,—
Then shall go, before thee, thy righteousness,
‖The glory of Yahweh‖ shall bring up thy rear:
9 ‖Then‖ shalt thou
Call, and ‖Yahweh‖ will answer,
Cry out, and he will say, Behold me!
<If thou remove, out of thy midst,
‖The yoke‖,
The pointing of the finger, and
The speaking of iniquity;
10 And shalt let thine own soul[d] |go out to the hungry|,
And <the soul of the oppressed> thou shalt satisfy>
Then shall break forth, in darkness, thy light,
And ‖thy thick darkness‖ [become] as the splendour of noon;
11 Then will Yahweh guide' thee continually,
And will satisfy, [even] in scorched regions, thine own soul,
Yea <thy very bones> will he invigorate,[e]—
So shalt thou become, like a garden well-watered,
And like a spring of water, whose waters do not deceive';
12 And they who come of thee' shall build the wastes of age-past times,
And <as for the foundations of generation after generation> thou shalt rear them up,—
So shalt thou be called—
A Repairer of broken walls,
A Restorer of paths leading home.
13 <If thou turn back,
From the sabbath, thy foot,[a]
From doing thine own pleasure, on my holy' day,—
And shalt call—
The sabbath, An exquisite delight,
The holy [day] of Yahweh, A day to be honoured,
And so shalt honour it, rather—
Than do thine own ways,
Than take thine own pleasure,[b] or
Than speak [thine own] word>[c]
14 ‖Then‖ shalt thou rest thine own exquisite delight upon Yahweh, . . .
And I will cause thee to ride over the high places of the land,—
And will feed thee with the inheritance of Jacob thy father,
For ‖the mouth of Yahweh‖ hath spoken.

§60. *The Darkness deepens; and the Catalogue of Sins unfolds its alarming Length—the Sins being first charged* upon *the People, then confessed* by *the People, together with their deplorable Results. At length, Yahweh himself interposes to avenge: repaying his Enemies in the West and in the East. He cometh in like a pent-up River, driven on by the Breath of Yahweh. A Redeemer comes for such as repent in Jacob; who are brought into a Perpetual Covenant, by which the Redeemer's Spirit and Words abide with them for ever.*

1 Lo! the hand of Yahweh is not too short' **59**
to save,—
Neither is his ear too heavy' to hear.
2 But ‖your iniquities‖ have become separators betwixt you and your God,
And ‖your sins‖ have caused a hiding of face[d] from you, that he should not hear.
3 For ‖your hands‖ are defiled with blood,
And ‖your fingers‖ with iniquity,—
‖Your lips‖ have spoken falsehood, and
‖Your tongue‖ muttereth ‖perversity‖.
4 ‖None‖ sueth in righteousness, and
‖None‖ pleadeth in faithfulness,—
Men are trusting in confusion,[e] And speaking vanity,
Conceiving wickedness, And bringing forth iniquity:
5 <Viper's eggs> do they hatch,
<Spider's threads> do they weave,—
‖He that eateth of their eggs‖ dieth,
And ‖that which is crushed‖ bringeth forth an adder;

[a] Some cod. (w. 2 ear. pr. edns.): "And ye shall not" (Or: "Ye shall not, then")—G.n.
[b] Some cod. (w. 2 ear. pr. edns.): "thou mayest not"—G.n.
[c] *I.e.*: In the healing of wounds.
[d] Some cod. (w. Syr.) *read*: "give out thy bread." Cp. ver. 7—G.n.
[e] Or: "brace up"—O.G. "Thy limbs make lissom"—G.A.S.

[a] Some cod. (w. 1 ear. pr. edn.): "thy feet"—G.n.
[b] Some cod. (w. 3 ear. pr. edns.): "pleasures" (pl.)—G.n.
[c] "Vain words"—Cheyne. "Keep making talk"—G.A.S.
[d] Cp. chap. xlv. 15; liv. 8; lvii. 17.
[e] Heb.: *toku*; Gen. i. 2.

6 |Their threads‖ shall not become a garment,
Neither shall they cover themselves with their fabrics,—
|Their fabrics‖ are fabrics[a] of iniquity,
Yea ‖the product of violence‖ is in their hands;
7 ‖Their feet‖ <to mischief> do run,
And they speed to shed innocent blood,—
Their devices‖ are devices of iniquity,
‖Wasting and destruction‖ are in their high roads;
8 ‖The way of well-being‖ have they not known,
And there is no justice in their tracks,—
<Their paths> have they made crooked for themselves,
|None' who treadeth therein‖ knoweth well-being.

9 |For this cause| hath justice removed far' from us,
And righteousness overtaketh' us not,—
We wait for light, But lo! darkness,
For brightness, <In thick darkness> we walk:
10 We grope, as blind men, for a wall,
Yea <as men without' eyes> do we grope,—
We have stumbled, at broad noon, as though it were twilight,
In desolate places, like the dead!:[b]
11 We growl like bears, all of us,
And <like doves> do we ‖mournfully coo‖,—
We wait
For justice, and there is' none,
For salvation, it is far from us!

12 For our transgressions have multiplied' before thee,
And ‖our sins‖ have witnessed[c] against us,—
For |our transgressions| are with us,
And <as for our iniquities> we acknowledge them:
13 Transgressing, and denying Yahweh,
And turning away from following our God,—
Speaking oppression and revolt,
Conceiving, and muttering from the heart, words of falsehood.

14 So then there hath been a driving back of justice,
And ‖righteousness‖ |afar off| standeth,—
For truth |hath stumbled in the broad-way|,
And ‖right‖ cannot enter;
15 And |the truth| hath been |found missing|,
And he that hath turned away from wrong is liable to be despoiled.[d]

And <when Yahweh |looked|>
Then was it grievous in his eyes, that there was no' justice:

16 <When he saw that there was no' mighty man>
Then was he astonished, that there was none to interpose,—
So his own arm[a] |brought him salvation|,
And <his own righteousness> ‖the same‖ upheld him;
17 And he put on
Righteousness' as a coat of mail,
And a helmet of victory upon his head,—
And he put on the garments of avenging, for clothing,[b]
And wrapped about him, as a cloak,—
‖jealousy‖![c]
18 <According to their deeds> ‖accordingly‖ will he repay,
Indignation to his adversaries,
Recompense to his enemies,—
<To the Coastlands—recompense> will he repay:
19 That they may revere,—
From the West, the name of Yahweh,
And from the Rising of the Sun, his glory.[d]
For he will come in like a rushing[e] stream,
‖The breath of Yahweh‖ driving it on;
20 So shall come in, for Zion, a Redeemer,
Even for such as are turning from transgression in Jacob,— Declareth Yahweh.

21 And <as for me> ‖this‖ shall be my covenant with them, Saith Yahweh:
‖My spirit that is upon thee,
And my words which I have put in thy mouth‖,—
Shall not be taken out of thy mouth—
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed, Saith Yahweh,
From henceforth even unto times age-abiding.

§ 61. *"Arise, shine!"—a Call to Zion to dispel the deep Gloom of the Nations.*

60
1 Arise—shine,
For thy light |hath come|,—
And ‖the glory of Yahweh‖ |on thee| hath beamed;
2 For lo! ‖darkness‖ covereth the earth,
And ‖deep gloom‖ the peoples,—
But <on thee> beameth Yahweh,
And ‖his glory‖ |on thee| is seen.
3 So shall nations come' to thy light,
And kings, to the brightness of thy dawning.

4 Lift up—round about—thine eyes, and see,
‖They all‖ have gathered themselves together—have come to thee,—
‖Thy sons‖ |from afar| shall come,
And ‖thy daughters‖ |on the side| shall be carried.

[a] One school of Massorites have: "a fabric of iniquity"; and some cod. (w. 3 ear. pr. edns.) have: "fabric" (sing.) both *written* and *read*—G.n.
[b] So Fu. H.L. "We fall in fat fields as dead men"—T.G.
[c] Mt.: "answered."
[d] Or (Rashi): "is considered mad."
[a] Cp. chap. lxiii. 5.
[b] "Of Y. as champion of Israel"—O.G. 528b.
[c] Cp. chap. ix. 7, n.
[d] How natural this outlook, from Palestine as a centre! [Or: is this an evil memory, as G.A.S. thinks!]
[e] Mt.: "contracted," "pent up."

5 ||Then|| shalt thou see, and be radiant,
And thy heart |shall throb and be enlarged|,[a]—
For there shall be turned upon thee the fulness of the sea,
||The riches of the nations|| shall come unto thee;

6 ||The multitude of camels[b]|| shall cover thee,
The young camels of Midian and Ephah,
||All they of Sheba|| shall come,—
<Gold and frankincense> shall they bring,
And <the praises of Yahweh> shall they joyfully tell:

7 ||All the flocks of Kedar|| shall be gathered unto thee,
||The[b] rams of Nebaioth|| shall wait upon thee,—
They shall come up, with acceptance, on mine altar,[c]
And <my beautiful' house> will I adorn.

8 Who are these' that,
As a cloud, do fly? and
As doves to their cotes?

9 Surely <for me> shall |Coastlands| wait,[d]
And the ships of Tarshish,[e] first,[f]
To bring in thy sons, from far,
Their silver and their gold with them,—
Unto the name of Yahweh thy God,
And unto the Holy One of Israel,
Because he hath adorned thee.

10 So shall |the sons of the foreigner| build |thy walls|,
And ||their kings|| shall wait upon thee,—
For <in my vexation>[g] I smote thee,
But <in my favour> have I had compassion upon thee.

11 So shall thy gates be open'—continually,'
<Neither day nor night> shall they be shut,—
That they may bring unto thee the riches of the nations,
And ||their kings|| be led.

12 For ||the nation and the kingdom that will not serve thee|| shall perish,—
Yea ||the nations|| shall be ||utterly wasted||.

13 ||The glory of Lebanon|| <unto thee> shall come,
The fir-tree, the[h] holm-oak, and the sherbin-cedar, together.
To adorn the place of my sanctuary,
And <the place of my feet> will I make glorious.

14 Then shall come unto thee, bending low,
The sons of them who had humbled thee,
Then shall bow down, unto the soles of thy feet,
All they who had despised thee;
And they shall call thee—
The city of Yahweh,
The Zion of the Holy One of Israel.

15 <Instead of thy being forsaken and hated, so that none' used to pass through thee>
I will make of thee—
An excellency age-abiding,
The joy of generation after generation.[a]

16 And thou shalt derive sweet nourishment from the nations,
Yea <on the bounty of kings> shalt thou be sustained,[b]—
So shalt thou know—
That ||I, Yahweh|| am thy Saviour, and
That ||thy Redeemer|| is the Mighty One of Jacob.

17 <Instead of bronze> I will bring in |gold|, and
<Instead of iron> I will bring in |silver|, and
<Instead of wood> |bronze|, and
<Instead of stones> |iron|,—
And I will appoint the oversight of thee to |Prosperity|,
And the setting of thy tasks to |Righteousness|.

18 Violence |shall[c] no more be heard| in thy land,
Wasting nor destruction, within thy boundaries,—
But thou shalt call Thy walls ||Victory||, and ||Thy gates|| Praise.

19 Thou shalt no' more' have |the sun| |for light by day|,
Neither <for brightness> shall the moon give light unto thee,—
But |Yahweh| shall become |thine age-abiding light|,
And |thy God| ||thine adorning||:

20 |No more shall go in| thy sun,
Nor ||thy moon|| withdraw itself,—
For ||Yahweh|| will become to thee, an age-abiding light,
|So shall be ended| the days of thy mourning.

21 And ||thy people|| shall |all of them| be righteous,
<To times age-abiding> shall they possess the land,—
The sprout of mine own planting,[d]
The work of mine own hands,—
That I may get myself glory.

22 ||The little one|| shall become a thousand, and
||The small one|| a mighty nation:
||I—Yahweh|| <in its own season> will hasten it.

[a] Some cod. (w. Aram., Syr., Sep.): "And thou shalt throb (tremble), and thy heart shall be enlarged"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "And the"—G.n.
[c] Ml.: "ascend mine altar for acceptance"; but some cod. (w. Aram., Sep. and Syr.) have literally as in this translation. See G.n.
[d] Cp. chap. xlii. 4; li. 5.
[e] These, of course, would bring Israel's sons from the west. This, then, is no overland route from Babylon!
[f] Some cod. (w. Syr.): "as at the first"—G.n.
[g] Cp. chap. liv. 8; Zech. i. 15.
[h] Some cod. (w. 1 ear. pr. edn., Sep. and Vul.): "and the"—G.n.

[a] N.B.: The two contrasted conditions of the same city, showing what city it is—the literal Jerusalem!
[b] Ml.:—
"And thou shalt suck the milk of nations,
Yea the breast of kings shalt thou suck."
[c] Some cod. (w. 2 ear. pr. edns., Sep. and Syr.): "So shall violence," etc.—G.n.
[d] *Written*: "his planting"; *read*: "my planting." Some cod. (w. 4 ear. pr. edns., Aram., Syr. and Vul.) both *read* and *write*: "my planting"—G.n.

§ 62. *The Voice of an Anointed Proclaimer is heard, narrating his Commission, and foretelling the Glad Results of its Fulfilment: moving Israel to Song.*

61 1 ‖The spirit of My Lord[a] Yahweh‖ is upon me,—
Because Yahweh
|Hath anointed me| to tell good tidings to the oppressed,[b]
Hath sent me to bind up the broken-hearted,
To proclaim
|To captives| ‖liberty‖,
|To them who are bound| ‖the opening of the prison‖:[c]
2 To proclaim—
The year of acceptance of Yahweh, and
The day of avenging of our God:[d]
To comfort all who are mourning;
3 To appoint unto the mourners of Zion—
To give unto them,
A chaplet instead of ashes,
The oil of joy instead of mourning,
The mantle of praise instead of the spirit of dejection,[e]—
So shall they be called,
The oaks of righteousness,
The plantation of Yahweh:
That he may get himself glory.[f]
4 Then shall they build the wastes of a bygone age,
<The desolations of former times> shall they raise up,—
And they shall build anew—
The cities laid waste,
The desolations of generation after generation.
5 Then shall strangers stay' and feed your flocks,—
And ‖the sons of the foreigner‖ shall be your plowmen and your vinedressers.
6 But ‖ye‖ <the priests of Yahweh> shall be called,
<The attendants of our God> shall ye be named,—
<The riches of the nations> shall ye eat,
And <in their glory> shall ye boast yourselves.[g]
7 <Instead of your shame>—‖double‖! and
<[Instead of] disgrace> they shall shout in triumph over their portion,—
|Therefore| <in their own land> shall they possess |double|,
‖Joy age-abiding‖ shall be theirs.
8 For ‖I—Yahweh‖ am a lover of justice,
Hating plunder, for an ascending-sacrifice,[a]—
Therefore will I give their reward with faithfulness,
And <an age-abiding covenant> will I solemnise for them.
9 Then shall be ‖known' among the nations| |their seed|,
And |their offspring| |in the midst of the peoples|,—
‖All who see them| shall acknowledge them,
That ‖they‖ are the seed that Yahweh hath blessed.
10 I will ‖greatly rejoice‖ in Yahweh,
My soul shall exult' in my God,
For he hath clothed me, with the garments of salvation,
<With[b] a robe of righteousness> hath he enwrapt me,—
As ‖a bridegroom‖ adorneth himself[c] with |a chaplet|,
And as ‖a bride‖ bedecketh herself with |her jewels|.
11 For <as ‖the earth‖ bringeth forth her bud,
And as ‖a garden‖ causeth |her seeds| to shoot forth>
‖So‖ |My Lord, Yahweh|[d] will cause to shoot forth
Righteousness and praise before all the nations.[e]

§ 63. *Intercession offered and invited on Jerusalem's behalf.*

62 1 <For Zion's sake> will I not hold my peace,
And <for Jerusalem's sake> will I not rest,[f]—
Until her righteousness |go forth as brightness|,
And ‖her salvation‖ as a torch that is lighted.
2 So shall nations see' thy righteousness,[g]
And all kings, thy glory;
And thou shalt be called by a new name,
which ‖the mouth of Yahweh‖ will name.[g]
3 Then shalt thou become—
A crown of adorning, in the hand of Yahweh, and
A royal diadem, in the hand of thy God.

[a] Some cod. (w. 2 ear. pr. edns., Sep. and Vul.) omit: "My Lord"—G.n.
[b] Or: "humbled."
[c] Or simply; "an opening" ("of prison-doors"—understood). See G.n. and Lexicons. Cp. also chap. xlii. 7; xlix. 9.
[d] = "Yahweh's year for accepting,
Our God's day for avenging."
Note that the avenging is assigned to *a day*.
[e] "Dimness"—G.A.S. Same word as for "fading," chap. xlii. 3.
[f] "May break into glory"—G.A.S.
[g] Or: "And |their glory| shall ye make your own."

[a] Some cod. (w. Aram., Sep. and Syr.): "with violent deeds of injustice"—G.n.
[b] Some cod. (w. 1 ear pr. edn., Sep., Syr. Vul.): "And with"—G.n. Cp. G. Intro. 739.
[c] Or: "maketh himself like a priest." "*That priests it with his turban*, decks himself with a splendid turban, such as the priests wore"—O.G. 464.
[d] Or transfer both names: "So Adonay Yahweh."
[e] Cp. chap. xl. 5; lii. 10; Ps. xcviii. 2.
[f] Cp. vers. 6, 7.
[g] Or: "specify."

4 Thou shalt be termed no longer—
Forsaken,[a]
Nor shall ‖thy land‖ be termed any longer,
A desolation,
But ‖thou‖ shalt be called,
Hephzibah [= "My delight is in her"],
And ‖thy land‖,
Beulah [= "married"],—
For Yahweh hath found delight' in thee,
And ‖thy land‖ shall be married.
5 For |a young man| marrieth' |a virgin|,
Thy sons |marry thee|!
And |the bridegroom| rejoiceth' over |the bride|—
Thy God |rejoiceth over thee|.

6 <Upon thy walls, O Jerusalem> have I appointed watchmen,
<All the day and all the night through> let them not hold their peace,—
O ye that put Yahweh in mind,[b]
Do not take rest |to yourselves|,
7 Neither give rest |unto him|,[c]
Until he establish, and until he set forth Jerusalem, as a praise in the earth!
8 Sworn' hath Yahweh—
By his own right hand, and
By his own strong' arm,—
Surely I will give thy corn, no more, as food to thine enemies,
Nor shall the sons of the foreigner drink' thy new wine, for which thou hast toiled;
9 But ‖they who have garnered it‖ shall eat it, and praise Yahweh,—
And ‖they who have gathered in its clusters‖ shall drink it, in my holy' courts.[d]

10 Pass ye through, pass ye through the gates,
Prepare ye the way of the people,[e]—
Cast ye up, cast ye up the highway,
Clear it of stones,
Lift ye high a standard' unto[f] the peoples.
11 Lo! ‖Yahweh‖ hath sent a message unto the end of the earth:
Say ye to the daughter of Zion,
Lo! ‖thy Salvation‖ is coming,—
Lo! ‖his reward‖ is with him,
And ‖his recompense‖ before him.[g]

12 So shall men call them—
The holy' people,
The redeemed of Yahweh,—
And ‖thou‖ shalt be called—
Sought out,
A city |not forsaken|.[h]

[a] Which she once was; cp. ver. 12; chap. l. 1; liv. 6.
[b] Or: "O ye who invoke Yahweh"—Cp. O.G. 270.
[c] Cp. ver. 1.
[d] Ml.: "the courts of my holiness."
[e] In chap. xl. 3 it was: "Prepare ye the way of Yahweh"; here it is: "Prepare ye the way of the people." Cp. chap. lvii. 14.
[f] "Lift up a banner over"—Cheyne (P.B.).
[g] Cp. chap. xl. 10.
[h] See ver. 4, n.

§ 64. *An Avenging Redeemer suddenly appears, coming in from Edom, where he has trodden down Israel's Enemies in the Winepress of Divine Wrath.* (Cp. Ps. cxxxvii. 7; chaps. xiii., xiv., xxxiv.; Jer. xlix. 19 with l. 44; Obad.; Mi. iv. 9—v. 5.)

1 Who' is this' coming in from Edom, **63**
With bright-red garments, from Bozrah?
This' made splendid[a] in his raiment,
Marching on[b] in the greatness of his strength?[c]
‖I‖ speaking in righteousness, Mighty[d] to save.

2 Wherefore' is there red, on thy raiment,—
And thy garments, as of one treading in a wine-trough?
3 <A winepress>[e] have I trodden |alone|,
And <of the peoples> there was no' man with me.
So I trod them down, in mine anger,
And trampled upon them, in mine indignation,—
And their life-blood[f] besprinkled my garments,
And <all mine apparel> I defiled;
4 For ‖a day of avenging‖ was in my heart,
And ‖the year of my redeemed‖ had come.[g]
5 Therefore looked I around, and there was none to help,—
And I was astonished, that there was none to uphold,—
So |mine own arm|[h] ‖brought me salvation‖,[i]
And <mine indignation>[k] ‖the same‖ upheld me;
6 Then trod I down peoples, in mine anger,
And make them drunk, with[l] mine indignation,
And brought down to the earth their life-blood.[m]

§ 65. *Israel recalls her past Mercies, and backs on them a Prayer for Deliverance from her present forsaken and ruined Condition.*

7 <The lovingkindness of Yahweh> will I recall,
‖The praises of Yahweh‖,
According to all that Yahweh |hath bestowed upon us|,—

[a] "Sweeping on"—G.A.S.
[b] "Bending (forward or backward); but *read* prob.: *zo'edh*, marching"—O.G.
[c] Is it possible to protest too strongly against the mistake which finds here the Death of Him who was crucified through weakness (2 Co. xiii. 4)?
[d] Some cod. (w. Sep., Syr., Vul.): "and mighty"—G.n.
[e] Cp. Jer. xxv. 30.
[f] Ml.: "their grape-juice" ["Fig. of *blood, gore*"—O.G.]. Cp. ver. 6.
[g] For "day" and "year," cp. chap. lxi. 2.
[h] Cp. chap. lix. 16.
[i] Or: "victory."
[k] Some cod. (w. 4 ear. pr. edns.) have: "righteousness" (instead of "indignation"). Cp. chap. lix. 16—G.n.
[l] Some cod. (w. 1 ear. pr. edn., Arum.): "brake them in pieces." "shivered them"—G.n.
[m] Ml.: "their grape-juice." Will this not cause kings "to shut their mouths at him," being "astonished into silence" (ep. chap. lii. 15)?

Even the abundance of goodness to the house of Israel,
Which he bestowed upon them—
According to his compassions, and
According to the abundance of his loving-kindness.

8 Therefore he said—
Surely <my people> they are',
<Sons> they will not act falsely!
So he became their' saviour.

9 <In all their affliction> ‖he‖ was afflicted.[a]
And ‖the messenger of his presence‖ saved them,
<In his love and in his pity> ‖he‖ redeemed them,—
And then lifted them up and carried them, all the days of the age-past time.

10 But ‖they‖ rebelled, and grieved his Holy Spirit,—
And so he turned against them as an enemy,
‖He himself‖[b] fought against them.

11 Then were recalled[c] the days of the age-past time, ‖Moses—his people‖:—
Where' is he that led them up out of the sea, with the shepherds[d] of his flock?
Where' is he that put, within him, his Holy Spirit?

12 That caused to go |at the right hand of Moses| his own majestic' arm,—
Cleaving the waters from before them,
To make himself an age-abiding name:

13 Causing them to go through the roaring deeps,—
Like a horse through the wilderness,
That they should not stumble?

14 <‖As a beast‖ |into the valley| goeth down,
‖The Spirit of Yahweh‖ causeth him to rest>
‖So‖ didst thou lead |thy people|,
To make thyself a majestic' name!

15 Look thou down, out of the heavens, and see,
Out of the high abode of thy holiness and of thy majesty,—
Where' are thy jealousy, and thy mighty deeds?[e]
<The resounding of thy yearning affection, and thy compassions towards me> are they restrained?

16 For ‖thou‖ art our father,
Though ‖Abraham‖ knew us not,
And ‖Israel‖ could not acknowledge us,—
‖Thou, O Yahweh‖ art our father,
<Our Redeemer from the Age-past time> is thy name.

17 |Wherefore| shouldst thou suffer us to wander, O Yahweh, from thy ways?
[Wherefore] shouldst thou let us harden our heart past revering thee?
Return thou, for the sake of
Thy servants,
The tribes thou thyself hast inherited.

18 <For a short time only> did thy holy' people hold possession,—
‖Our adversaries‖ trod down thy sanctuary!

19 We have become like those
Over whom <from age-past times> thou hast not ruled,
Who have never' been called by thy name!

64 1 Would that thou hadst rent the heavens, hadst come down,
<At thy presence> had ‖mountains‖ quaked:

2 <As fire kindleth' brushwood,
[As] fire causeth ‖water‖ to boil>
[So] <if thou wouldst make known thy Name to thine adversaries>
<At thy presence> ‖nations‖ would tremble.

3 <When thou didst fearful things, we could not expect>
Thou camest down, <at thy presence> ‖mountains‖ quaked.[a]

4 <Although from age-past times
It was never heard,
It was not[b] perceived by |the ear|,—
Neither did ‖the eye‖ ever see—
That ‖a god besides thee‖ could work for the man who waited for him>

5 Yet didst thou meet
Him who was rejoicing' and working righteousness,
Even them who <in thy ways> remembered thee,—
Lo! ‖thou‖ hast been vexed,[c]
And truly we had sinned,
<Among them> was [the prospect of] an age [to come],
That we might be saved.

6 But we have become as one unclean |all of us|,
And <as a garment polluted> were all our righteous doings,—
And so we faded like a leaf |all of us|,
And ‖our iniquity‖[d] <as a wind> carried us away;

7 And there was none'
To call upon thy Name,
To rouse himself to lay firm hold on thee,—
For thou hadst hidden thy face from us,[e]
And hadst made us despond, by means[f] of our iniquity.[g]

[a] *Written*: "<In all their adversity> he was no adversary"; but *read* as in this trans. In some cod. (w. 2 ear. pr. edns.) both *written* and *read* as in text of this trans.—G.n.

[b] Some cod. (w. 3 ear. pr. edns., *Sep.*, Syr., Vul.): "And he himself"—G.n.

[c] Ml.: "he recalled"; "he" = "the people," as in next line.

[d] So (pl.) in many MSS. (w. 5 ear. pr. edns. [1 *Rabb.* 1517] and Vul.); but in some cod. (w. 4 ear. pr. edns.): "shepherd" (sing.)—G.n.

[e] Authorities vary between (sing.) "might," and (pl.) "mighty deeds." Cp. G.n.

[a] Some cod.: "When thou didst wonderful things for him we waited (expected), thou camest down," etc.—G.n. [Accidental repetition suspected here by some critics.]

[b] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "Nor"—G.n.

[c] Cp. chap. liv. 8, reff.

[d] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

[e] Cp. chap. xlv. 15; lvii. 17; lix. 2.

[f] "Read: 'hast delivered us into the hand'"—A.B. Davidson (Temple Bible). Cp. O.G. 171b.

[g] Some cod. (w. 4 ear. pr. edns.): "iniquities"—G.n.

8 But ‖now‖[a] O Yahweh, <our father> thou
art',—
‖We‖ are the clay, and ‖thou‖ art our potter,
Yea <the work of thy hand>[b] are |we all|:
9 Do not be indignant, O Yahweh, so very
greatly,
Neither <perpetually> do thou recall iniquity,—
Lo! look around, we pray thee . . . ‖thy people‖ are |we all|.
10 ‖Thy holy' cities‖ have become a wilderness,—
‖Zion‖ <a wilderness> hath become,
‖Jerusalem‖ a desolation!
11 ‖Our holy' and our beautiful' house,
Where our fathers praised' thee‖,
Hath become a conflagration,—
And ‖all our delightful places‖ are in ruins!
12 <In view of these things> wilt thou restrain thyself, O Yahweh?
Wilt thou hold thy peace, and humble us so very greatly?

§ 66. *Divine Condescension to Gentiles while Israel are yet sunk in Idolatry. A New Israel to be formed out of the Old; yea New Heavens and a New Earth to be created.*

65 1 I have let myself be consulted, by them who had not asked,
I have suffered myself to be found, by them who had not sought me,—
I have said Here I am! Here I am!
Unto a nation that had not been called by my name.
2 I have spread out my hands all the day,
Unto a rebellious people,—
Who walk In the way that is not good,[c]
After their own devices.
3 <The people who are provoking me to anger, to my face, continually,—
Sacrificing in gardens,[d] and
Burning incense upon bricks;[e]
4 Who tarry among graves,
And <in the secret places> do lodge,—
Who eat the flesh of swine,
And ‖the broth of refuse things‖ is in their vessels,—
5 Who say—
Draw near by thyself,
Do not approach with me,
For I am holier than thou!>[f]
‖These‖ are A smoke in my nostrils,
‖A fire‖ burning all the day.

6 Lo! it is written before me,—
I will not keep silence,
But I have' recompensed, and will' recompense, into their bosom:
7 Your own iniquities,
And the iniquities of your fathers together,
Saith Yahweh,
Who have burned incense upon the mountains,
And <upon the hills> have reproached me,—
Therefore will I measure their former work, into their bosom.

8 ‖Thus‖ saith Yahweh—
<As |new wine| is found |in the cluster|,[a]
And one saith, Do not destroy it, for a blessing' is in it>
‖So‖ will I do for the sake of my servants,[b]
That I may not destroy the whole [nation];
9 Therefore will I bring forth
|Out of Jacob| ‖a seed‖, and
|Out of Judah| ‖an inheritor of my mountains‖,
That my chosen ones may inherit' it,
And ‖my servants‖ dwell there;
10 Then shall |Sharon| become |a fold forflocks|,
And the vale of Achor, for the lying down of herds,—
For my people who have sought me.

11 But ‖ye‖ are they—
Who forsake Yahweh,
Who forget my holy' mountain,—
Who prepare, for Fortune,[c] a table, and
Who fill, for Destiny,[c] mixed wine;[d]
12 Therefore will I destine you' to the sword,
And ‖ye all‖ <to the slaughter> shall bow down.
<Because I called, and ye answered not,
I spake, and ye hearkened not,—
But did that which was wicked in mine eyes,
And <of that wherein I delighted not> ye made choice>
13 ‖Therefore‖
|Thus| saith My Lord, Yahweh,[e]—
Lo! ‖my servants‖ shall eat, but ‖ye‖ shall be famished,
Lo! ‖my servants‖ shall drink, but ‖ye‖ shall be thirsty,—
Lo! ‖my servants‖ shall rejoice, but ‖ye‖ shall turn pale;
14 Lo! ‖my servants‖ shall shout in triumph for mirth of heart,
But ‖ye‖ shall make outcry, for pain of heart,
And <for a breaking of spirit> shall ye howl.

[a] A sp. v.r. (*sevir*): "But thou | O Y." In some cod. (w. 2 ear. pr. edns., Arm.): "thou" is both *written* and *read*—G.n.
[b] Some cod. (w. Sep., Syr., Vul.): "hands"—G.n.
[c] Or: "right." "The reference is to those among the people who, after the Restoration, still practised the idolatries of their pre-exilic forefathers. Cp. chap. lvii." —A. B. Davidson (Temple Bible).
[d] Again reminding us of chap. i. 29.
[e] "= Roof-tiles." — O.G. 527.
[f] Ml.: "I am holy to thee" —T.G.; "for else I shall sanctify thee" = Cheyne (P.B.). "And so unfit them for all the ordinary uses of life" — A. B. Davidson (Temple Bible).

[a] Mark well this note of continuity between the old Israel and the new; cp. chap. liv. 6; lxii. 4. Some cod. (w. 1 ear. pr. edn. and Sep.): "Servant" (sing.)—G.n.
[b] *Gad* and *Meni*, "two well-known Syrian deities"—Cheyne (P.B.).
[c] Cp. chap. v. 22, n.
[d] Or transfer both names: "Adonay, Yahweh."

15 So shall ye leave your name for an oath,[a] to
my chosen ones,—
So then My Lord Yahweh |will slay thee|,—
And <his servants> will he[b] call by another
name:
16 So that ‖he who blesseth himself in the
earth‖
Will bless himself in the God of faithful-
ness,[c]
And ‖he who sweareth in the earth‖
Will swear by the God of faithful-
ness,[c]—
Because the former troubles |have been for-
gotten|, and
Because they are hid from mine eyes.

17 For, behold me!
Creating new heavens, and a new earth,—
And the former
shall not be mentioned,
neither shall they come up on the
heart.[d]
18 But joy ye and exult, perpetually,[e] in what
I' am about to create,—
For, behold me!
Creating Jerusalem an exultation, and
Her People a joy;
19 Therefore will I Exult in Jerusalem, and
Joy in my People,—
And there shall be heard in her |no
more|
The sound of weeping, or the sound of a
cry:
20 There[f] shall be thenceforward |no more|
A suckling of a few days, or an elder
Who filleth not up his days,—
But ‖a youth, a hundred years old‖ may
die,
Yea ‖a sinner, a hundred years old‖ shall
be accused.

21 Then shall they build houses, and dwell' in
them,—
And plant vineyards, and eat the fruit of
them;
22 They shall not build, and ‖another‖ dwell,
They shall not plant,[g] and ‖another‖ eat,—
For <as the days of a tree> shall be the days
of my people,
And <the work of their own hands> shall
my chosen ones |use to the full|:[h]
23 They shall not labour in vain,
Nor have children for terror,—
For <the seed of the blessed ones of Yahweh>
shall they be',
And their offspring, with them.
24 And it shall come to pass—
That <before they call> ‖I‖ will answer,
And <while yet they' are speaking> ‖I‖
will hear.

25 ‖The wolf and the lamb‖ shall feed |in
unity|,
And ‖the lion‖ <as an ox> shall eat straw;
But <as for the serpent> ‖dust‖ shall be his
food:
They shall not harm—
Nor shall they destroy,
In all my holy mountain,[a]
Saith Yahweh.

§ 67. *The Humble in Heart, and the Profane who hate them, must be Divinely discriminated. The Birth of a Man-child and of a Nation. Rejoice with Jerusalem. Be warned by the Fate of Idolaters and Transgressors.*

66

1 ‖Thus‖ saith Yahweh,
‖The heavens‖ are my throne, and
‖The earth‖ is my footstool:
Where' then is the house which ye can build
me?
Or where' is my place of rest?
2 For <all these things> hath mine own
hand made,
And all these things |came into being|,—
Declareth Yahweh.
But <for this one> will I look around,
For him who is humbled and smitten[b] in
spirit,[c]
And so careth anxiously for my word.

3 ‖He that slaughtereth an ox‖ [is as one] who
smiteth a man,
‖He that sacrificeth a lamb‖ [is as one] who
beheadeth a dog,
‖He that causeth a meal-offering to ascend‖
[offereth it with] the blood of swine,
‖He that maketh a memorial of frankincense‖
[is as one] who blesseth iniquity:[d]
‖They indeed‖ have chosen their own
ways,
And <in their own abominations> their
soul hath found delight;
4 ‖I, also‖ will choose the things that vex
them,
And <the things they dread> will I bring
upon them, Because—
I called, and there was none' to answer,
I spake, and they hearkened not,—
But did that which was wicked in mine
eyes,
And <of that wherein I delighted not>
made choice.

5 Hear the word of Yahweh, ye who care
anxiously for his word:
Said your brethren
Who hated you,
Who thrust you out for my Name's sake,
Yahweh be glorified!
Therefore shall he appear to your re-
joicing,
But ‖they‖ shall turn pale.

[a] Or: "curse."
[b] Or: "one."
[c] Heb: "*amen*"; cp. 2 Cor. i. 20; Rev. iii. 14.
[d] Cp. 1 Cor. ii. 9. "Come into mind (occur to one)" —O.G. 524b, d.
[e] Ml.: "to futurity."
[f] So most authorities; but some cod.: "And there" —G.n.
[g] Some cod.: "Nor plant" —G.n.
[h] Cp. O.G. 115.

[a] Cp. chap. xi. 9.
[b] Or: "stricken," "wounded."
[c] Cp. chap. lvii. 15.
[d] Cp. chap. i. 13.

6 The sound of a tumult—out of the city,
A sound, out of the temple,—
The sound of Yahweh, rendering recompense to his foes.

7 <Before she travaileth> she hath brought forth,—
<Before her pains come to her> she hath given birth to a man-child![a]

8 Who' hath heard the like of this?
Who'[b] hath seen the like of these things?
Can |a land| be made to bring forth' |in one day|?
Or |a nation| be born' |at one time|?[c]
<As soon as she travaileth> Zion hath also given birth to her children.

9 Could ‖I‖ bring to the birth, and not cause to bring forth? Saith Yahweh.
Or ‖I‖ be causing to bring forth, and then prevent? Saith thy God.

10 Rejoice ye with Jerusalem, and exult over her,
All ye who love her,—
Joy with her, right joyfully,
All ye who used to mourn over her:

11 That ye may draw, to satisfaction, out of the fountain[d] of her consolations,—
That ye may drain out and get exquisite delight from the abundance of her glory.

12 For ‖thus‖ saith Yahweh,—
Behold me! extending unto her, |like a river| ‖prosperity‖,[e]
And <as a torrent o'erflowing> ‖the glory of the nations‖,
That ye may draw it forth,[f]—
<Upon the side> shall ye be carried, and
<Upon the knees> shall ye be caressed:

13 <As one whom ‖his mother‖ consoleth>
‖So‖ will ‖I‖ console you',
And <in Jerusalem> shall ye be consoled.

14 <As soon as ye have seen it> |your heart| shall be joyful,
And ‖your bones‖ |like green herbage| shall thrive,—
So shall be known
The hand of Yahweh with his servants,
But indignation with his foes!

15 For lo! ‖Yahweh‖ <with fire> doth come,
And <like a storm-wind> [are] his chariots,—
To render, with fury, his anger,
And his rebuke, with flames of fire.

16 For <by fire> will Yahweh enter into judgment,
And by his sword, with all flesh,—
And many' shall be the slain of Yahweh.

17 ‖They who hallow themselves and purify themselves for the gardens,[a]
Behind a certain thing[b] in the midst,
Who eat the flesh of swine, and[c] the abomination, and the mouse‖
<Together> shall be cut off—
Declareth Yahweh.

18 Because ‖I‖ . . . <for their works and their devices> doth it come! . . .
Am about to gather together all nations and tongues,—
So shall they come, and see my glory.

19 Then will I set, among them, a sign,
And will send, of them, such as have escaped, unto the nations—
Tarshish, Pul, and Lud, that draw the bow,
Tubal and Javan,—
The Coastlands that[d] are afar off,
Who have not heard my fame,
Nor seen my glory,
And they shall tell my glory throughout the nations.

20 Then shall they bring in all your brethren out of all the nations,
As a present unto Yahweh,
Upon horses and in chariots and in palanquins and on mules and on dromedaries,
Unto my holy' mountain—Jerusalem,
Saith Yahweh,—
Just as the sons of Israel |bring in| their present in a pure vessel, into the house of Yahweh.

21 And <of them also> will I take for priests—
for[e] Levites, Saith Yahweh,

22 For <as the new heavens and the new earth which I am about to make, are to remain before me> Declareth Yahweh.
‖So‖ shall remain' your seed and your name.

23 And it shall come to pass, that
<From one new moon to another, and
From one sabbath to another>
Shall all flesh |come in| to bow down before me, Saith Yahweh.

24 Then shall they go forth and look, upon the dead bodies of the men' who had been trespassing against me,—
For ‖their worm‖ shall not die,
And ‖their fire‖ shall not be quenched;
So shall they become an abhorrence, to all flesh.

[a] Cp. Mi. v. 3; Rev. xii. 5.
[b] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "Or who"—G.n.
[c] Mi.: "at a stroke."
[d] Mi.: "breast."
[e] Or: "peace."
[f] Mi.: "suck."

[a] Cp. chap. i. 29; lxv. 3.
[b] Mi.: "one." "'After one in the midst' . . the mystagogue or chief celebrant in the mystic performance" — A. B. Davidson (Temple Bible). The word for "one" is *written* in the masculine, but *read* in the feminine gender. ["Which might mean some goddess"—G.A.S.]. In some MSS. (w. 1 ear. pr. edn.) both *written* and *read* fem.—G.n.
[c] The Mugah and some other cod. omit this "and"—G.n.
[d] Some cod.: "The c. and the places that"—G.n.
[e] Some cod. (w. Aram., Sep., Syr. and Vul.): "and for"—G.n. [Cp. O.G. 463b, 5.]

THE BOOK OF THE PROPHET

J E R E M I A H.

§ 1. *After a brief historical Record, Jeremiah tells of his Pre-natal Destination and early Call to the Prophetic Office. He is charged to be fearless, sent to Nations and Kingdoms, and assured of Divine Aid. Almond Branch and Boiling Caldron shown him as Emblems of his Mission.*

1 1 The words of Jeremiah, son of Hilkiah,—of the priests who were in Anathoth, in the land of Benjamin: 2 unto whom came the word of Yahweh, in the days of Josiah son of Amon, king of Judah,—in the thirteenth year of his reign; 3 it came also in the days of Jehoiakim son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah son of Josiah, king of Judah,—as far as the carrying away of Jerusalem captive, in the fifth month.

4 So then the word of Yahweh came unto me, saying:

5 <Before I formed thee at thy birth>[a] I took knowledge of thee,
And <before thy nativity>[b] I hallowed thee,—
<A prophet to the nations> I appointed thee.

6 Then said I—
Ah! My Lord, Yahweh!
Lo! I know not how to speak,—
For <a child> am ‖I‖!

7 Then said Yahweh unto me,
Do not say, <A child> am ‖I‖,—
For <against whomsoever I send thee> shalt thou go,
And <whatsoever I command thee> shalt thou speak:

8 Be not afraid of their faces,—
For <with thee> am |I|, to deliver thee,
Declareth Yahweh.

9 Then Yahweh put forth his hand, and touched my mouth,[c]—and Yahweh said unto me,
Lo! I have put my words' in thy mouth.

10 See! I have set thee in charge, this day, over the nations, and over the kingdoms,
To uproot and to break down, and to destroy and to tear in pieces,—
To build and to plant.

11 Moreover the word of Yahweh came unto me, saying,
What canst thou see, Jeremiah?
And I said,
<A twig of an almond-tree>[a] can I see.

12 Then said Yahweh unto me—
Thou hast rightly seen,—for <keeping watch>[b] am I, over my word, to perform it.

13 And the word of Yahweh came unto me, a second time, saying,
What canst thou see?
And I said,
<A boiling caldron>[c] can I see, with |the front thereof| ‖on the North‖.

14 Then said Yahweh unto me,—
<Out of the North> shall break forth calamity, against all the inhabitants of the land.[d] 15 For behold me! calling for all the families of the kingdoms of the North,
Declareth Yahweh,—
and they shall come, and set every one his throne[e] at the opening of the gates of Jerusalem, and against all her walls, round about, and against all the cities of Judah!

16 Then will I pronounce my judgments against them, concerning all their wickedness,—in that they have forsaken me, and have burned incense unto other gods, and have bowed down to the works[f] of their own hands.

17 ‖Thou‖ therefore, shalt gird thy loins, and arise, and speak unto them, all that ‖I‖ command thee,—be not dismayed because of them, lest I dismay thee before their face. 18 ‖I,‖ therefore—lo! I have set thee to-day,
as a fortified city, and
as a pillar of iron, and
as walls[g] of bronze,
over all the land,—against the kings of Judah, against her princes, against her priests, and against the people of the land.

[a] Ml.: "in the body." out of the womb."
[b] Ml.: "bef. thou camest [c] Cp. Is. vi. 7.

[a] "The watcher"—"so called from its early blossom, as being the first of the trees to wake from the sleep of winter"—Davies' H.L.
[b] Alluding to the almond-tree; see ver. 11.
[c] Or: "a blown c."="a pot over a blown fire"—Davies' H.L. "A blown pot," *i.e.*, "well heated"—O.G.
[d] Or: "earth."
[e] Or: "seat."
[f] Some cod. (w. 1 cor. pr. edn., Syr. and Vul.): "work" (sing.)—G.n.
[g] Some cod. (w. 2 cor. pr. edns., Aram., Sep., Syr., and Vul.): "a wall"—G.n.

10 And they will fight against thee, but shall
not prevail against thee, — for <with
thee> am ‖I‖, Declareth Yahweh,
to deliver thee.

§ 2. *Commencing his First Message to Jerusalem in terms of touching Tenderness, the Prophet remonstrates with his People for their Unfaithfulness, Ingratitude, Daring and Cruelty; he silences Equivocation, and sternly brings home the Charge of Unfaithfulness.*

2 1 And the word of Yahweh came unto me, saying;
2 Go and cry in the ears of Jerusalem, saying—
‖Thus‖ saith Yahweh,
I remember, in thy behalf, the lovingkindness of thy youthful days,
The love of thy bridal estate,—
Thy coming out after me,
Through the desert,
Through a land |not sown|:
3 |Holiness| was Israel unto Yahweh,
The first-fruit of his increase,—
‖All that devoured it‖[a] were held guilty,
‖Calamity‖ used to come upon them,—
Declareth Yahweh.

4 Hear ye the word of Yahweh, O house of Jacob,
And all the families of the house of Israel.
5 ‖Thus‖ saith Yahweh,—
What did your fathers find in me, by way of perversity, that they removed far from me,—and went after vanity,[b] and became vain?[c] 6 Neither said they,
Where is Yahweh,
Who brought us up out of the land of Egypt,—
Who led us
Through the desert,
Through a land of wastes and clefts,
Through a land of parched places and of death-shade,
Through a land
Along which no man had passed,
And in which no son of earth dwelt?
7 Then brought I you into a country of garden' land, to eat the fruit thereof and the goodness thereof,—and yet <when ye entered> then defiled ye my land, and <mine inheritance> ye made an abomination.
8 ‖The priests‖ said not,
Where' is Yahweh?
And ‖they who handled the law‖ did not acknowledge me,
And ‖the shepherds‖ transgressed against me,—
And ‖the prophets‖ prophesied by Baal,
And so <after things that could not profit> did they walk.

[a] Or: "him." [b] Or: "the vain thing."
[c] Cp. 2 K. xvii. 15.

9 |Therefore| ‖yet further‖ will I plead with you, Declareth Yahweh,
Yea <with your children's children> will I plead.
10 For—pass through the coastlands of the West,[a] and see,
And <unto Kedar> send ye and |consider diligently|,—
And see—whether[b] there hath been the like of this!
11 Hath |a nation| changed |gods|, although ‖they‖ were No-gods?
Yet ‖my people‖ have changed my[c] glory' for that which could not profit!

12 Be amazed, O ye heavens, at this,—
And shudder, be dried up[d] utterly,
Urgeth Yahweh.
13 For <two wicked things> have my people committed,—
<Me> have they forsaken, |a fountain of living water|,
To hew out for themselves cisterns, broken' cisterns, that cannot hold water.
14 Was Israel ‖a servant‖?
<Born in the house> was |he|?
Wherefore hath he become a prey?
15 <Against him> have been roaring |wild lions|,
They have uttered their voice,—and have made his land a desolation,
‖His cities‖ have been burned, so as to have no inhabitant.
16 ‖Even the sons of Noph and Tahpanhes‖ have been crushing the crown of the head.
17 Is not this' what thou wast certain to do for thyself,—in that thou didst forsake Yahweh thy God, when he was leading thee by the way?
18 ‖Now‖ therefore, what hast thou to do with the way to Egypt, to drink the waters of Shihor?
Or what hast thou to do with the way to Assyria, to drink the waters of the River [= Euphrates]?
19 Let thy wickedness correct' thee,
And ‖thine apostacies‖ rebuke thee,
Know therefore and see,
That it is a wicked thing and a bitter, that thou shouldest have forsaken Yahweh thy God,—
And that the dread of me' should not have pertained to[e] thee,
Declareth My Lord, Yahweh[f] of hosts.

[a] Or: "Cyprus."
[b] Cp. O.G. 243[b].
[c] "The ancient records emphatically declare that the original reading here was . . . (*kebhodi*) '*my glory*'; and that the Sopherim changed it into (*kebhodo*) '*his glory*.' The original reading was deemed too bold a statement and derogatory to the Lord"—*G. Intro.* 356.
[d] "Devoid of clouds and vapours"—*Davies' H.L.*
[e] Or: "reached."
[f] Or: "Adonây, Yahweh."

20 For <in age-past time>[a]
I brake thy yoke,
I tare off thy fetters,
And thou saidst, I will not transgress,[b]—
Nevertheless <on every[c] high hill, and under every green tree> wast thou lying down as an unchaste woman.

21 Yet ‖I‖ planted thee a precious vine,[d] a wholly true seed,—
How then didst thou change thyself towards me, into the degenerate plantings of the alien[e] vine?

22 For <though thou wash thee with nitre,[f]
And take thee much soap>[g]
Yet is thine iniquity inscribed' before me,
Declareth My Lord, Yahweh.[h]

23 How canst thou say,
I have not defiled myself,
<After[i] the Baalim> have I not gone?
See thy way, in the valley,
Own' what thou hast done,—
A nimble young she-camel, crossing[k] her own ways;

24 A wild ass, taught of the desert,
<In the desire of her soul> she snuffeth the wind,
<In her occasion> who can turn her back?
‖None who seek her‖ will weary themselves,
<In her month> they shall find her!

25 Withhold thy foot from being unshod,
And thy throat from thirst!

But thou saidst,
Hopeless!
No! for I love foreigners, and <after them> will I go.

26 <As the shame of a thief when he is found>
‖So‖ |hath been put to shame|,[l] the house of Israel,—
‖They, their kings, their[m] princes, and[n] their priests, and their prophets‖:

27 Saying to a tree, <My father> art |thou|!
And to a stone, ‖Thou‖ didst give us[o] birth,
For they have turned unto me the back, and not the face,—
But <in the time of their calamity> they will say,
Arise, and save us!

28 Where then are thy gods' which thou hast made for thyself?
Let them arise, if they can save thee, in the time of thy calamity,—
For <according to the number of thy cities> have become thy gods, O Judah.[a]

29 |Wherefore| should ye plead against me,
‖All of you‖ have transgressed against me,
Declareth Yahweh.

30 <In vain> have I smitten your children,
<Correction> have they not accepted,—
Your sword hath devoured' your prophets, as a lion that destroyeth.

31 O generation, see ‖ye‖ the word of Yahweh,
<A desert> became I unto Israel?
Or a land of thick darkness?[b]
|Wherefore| have my people said,
We have roved about,
We will not come in, any more, unto thee?

32 Can |a virgin| forget |her ornaments|,—
|A bride|, |her girdle|?
Yet ‖my people‖ have forgotten me, days without number.

33 How' thou dost make winsome thy way, to seek love!
|Therefore| <even unto wicked women> hast thou[c] taught thy ways.

34 <Even in thy skirts> is there found,
The blood of the lives of the helpless innocents,—
Not <in the act of breaking in> didst thou find them,[d] yet [the blood is] on all these.

35 Although thou saidst,
<Because I am innocent> surely hath his anger' turned back from me,—
Behold me! entering into judgment with thee, because thou sayest, I have not sinned!

36 |How vigorously| thou goest about, changing thy way!
<Even of Egypt> shalt thou be ashamed, just as thou wast ashamed of Assyria:

37 <Even from this one> shalt thou go forth, with thy hands upon thy head,—
For Yahweh hath rejected those in whom thou confidest, and thou shalt not prosper with them.

3 1 He hath said,[e]
<If[f] a man send away his wife, and she go from him, and become another man's> will he return unto her |again|? would not that land be ‖utterly defiled‖?
<And ‖thou‖ hast been unchaste with many neighbours>[g] and yet [thinkest] to return unto me! Declareth Yahweh.

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[a] Mf.: "in the old long-ago."
[b] *Written*: "serve"; *read*: "transgress." In some cod. (w. 5 ear. pr. edns.) both *written* and *read*: "transgress"—G.n.
[c] The Eastern Massorites omit this "every"—G.n.
[d] A *shorek*, as in Is. v. 2.
[e] Or: "foreign."
[f] *Nether*, a mineral alkali. "Natron"—O.G.
[g] *Borith*, a vegetable alkali.
[h] Or as two proper names: "Adonây, Yahweh."
[i] Some cod. (w. 4 ear. pr. edns., Aram., Sep. and Syr.): "And after"—G.n.
[k] Or: "tangling."
[l] Ml.: "caused to turn pale."
[m] Some cod. (w. Sep., Syr.): "and their"—G.n.
[n] Some cod. (w. 2 ear. pr. edns.) omit this "and"—G.n.
[o] *Written*: "me"; *read*: "us." Some cod. (w. 3 ear. pr. edns., Aram.) have: "us," both *written* and *read*—G.n.

[a] Cp. chap. xi. 13.
[b] One school of Massorites *write* (in two words): "darkness of Yah"—G.u. Cp. G. Intro. 384.
[c] *Written*: "have I"; but *read*: "hast thou." Some cod. (w. 2 ear. pr. edns.) have, both *written* and *read*: "thou hast"—G.n.
[d] *I.e.*, "those whom thou hast slain were not detected in crime"—O.G. 369. Cp. Exo. xxii. 2.
[e] Namely, in Deu. xxiv. 1—4.
[f] Cp. O.G. 243b.
[g] Or: "friends," "associates," "lovers."

2 Lift up thine eyes unto the bare heights, and see — where thou hast not been unchastely embraced! <beside the ways> hast thou sat to them, like the Arabian in the desert,—and hast defiled the land' with thine unchastities, and with thy wickedness.

3 Therefore have been withholden the showers,[a]
And ‖the latter rain‖ hath not come,—
Yet <the forehead of an unchaste woman> hast thou,
Thou hast refused to be ashamed.

4 Hast thou not <from this time> cried unto me,
My father! <the friend of my youth> art |thou|?

5 Will he maintain [his anger] to times age-abiding?
Will he keep it perpetually?
Lo! thou hast[b] spoken [thus] but hast done wicked things, and had thy way!

§ 3. *Treacherous Judah put to shame as a worse Offender than Apostate Israel: the latter encouraged to return to Zion along with Judah. Ark to be abolished, Nations gathered, Spirit of Adoption bestowed.*

6 And Yahweh said unto me, in the days of Josiah the king,
Hast thou seen what |apostate Israel| did?
She used to go upon every high mountain, and beneath every green tree, and commit unchastity there.

7 And I said, <after she had been doing all these things>
‖Unto me‖ shalt thou[c] return?
and she returned not,—and her treacherous sister Judah saw' it!

8 <Though she[d] saw that ‖for all this‖ <apostate Israel having committed adultery> I had sent her away, and had given a scroll of divorcement unto her> yet her treacherous' sister Judah feared not, but ‖she also‖ went and committed unchastity.

9 Yea <though it had come to pass that, through the levity of her unchastity, she had defiled the land,—and committed adultery with Stone and with Tree> 10 yet, <in spite of all this> her treacherous' sister Judah |returned not unto me|, with all her heart,—but |falsely|,
Declareth Yahweh.

11 Then said Yahweh unto me,—
Apostate' Israel |hath justified herself|,—more[e] than treacherous' Judah.

12 Go, and proclaim these words, towards the North, and say—
Return! thou apostate' Israel,
Urgeth Yahweh,
I will not lower my face against you,—for <full of lovingkindness> I am',
Declareth Yahweh,
I will not maintain [mine anger] unto times age-abiding. 13 |Only| acknowledge thine iniquity, that <against Yahweh thy God> hast thou transgressed,—and hast gone hither and thither[a] unto foreigners under every green tree, and <unto my voice> ye have not hearkened,
Declareth Yahweh.

14 Return, ye apostate sons,
Urgeth Yahweh,
for ‖I‖ am become your husband,[b]—therefore will I take you, one of a city, and two of a family, and will bring you to Zion;
15 and will give you shepherds, according to mine own heart,—who will feed you, with knowledge and discretion.

16 And it shall come to pass, <when ye shall be multiplied and become fruitful in the land> ‖in those days‖, Declareth Yahweh,
They shall say no more,
The ark of the covenant of Yahweh,
Neither shall it come up on the heart,[c]
Neither shall they remember it,
Neither shall they miss[d] it,
Neither shall it be made any more.[e]

17 <At that time> shall they call Jerusalem,
The throne of Yahweh,
and there shall be gathered unto her all the nations — to the Name of Yahweh, to Jerusalem; and they shall walk no more' after the stubbornness of their own wicked' heart.

18 <In those days> shall the house of Judah go unto the house of Israel, — that they may enter together'[f] out of the land of the North, upon the land which I gave as an inheritance unto your fathers.

19 <Though ‖I myself‖ had said,—
How can I put thee among the sons,[g]
And give thee a land to be coveted,
An inheritance of beauty, of the hosts of nations?>
Yet I said,
<My father> shalt thou[h] call me,
And <away from me> shalt thou[i] not turn.

20 But indeed <[as] a wife goeth treacherously

[a] Or: "the myriad drops."
[b] *Written*: "I have spoken" ["and thou hast done"]; *read*: "thou hast spoken" ["and done"]-G.n.
[c] Or: "she will."
[d] So it shd be (w. the Vul.). Mistake corrected by referring to the ancient Phœnician or Samaritan characters, and to the interchange with each other to which its letters were liable.] "I saw" . . . mars "the whole connection and flow of the passage"—G. Intro. 292, 293.
[e] Or: "made herself appear more righteous."
[a] Ml.: "scattered thy ways."
[b] Or: "owner."
[c] *I.e.*: "come to mind."
[d] Cp. 1 S. xx. 6.
[e] Does not this abrogation of the Ark imply the disappearance of the Covenant which it contained and represented?
[f] Or: "at one time."
[g] Or: "children."
[h] *Written*: "shall ye"; *read*: "shalt thou." In some cod. (w. 2 ear. pr. edns., Aram. and Vul.) both *written* and *read*: "shalt thou"—G.n.
[i] *Written*: "shall ye"; *read*: "shalt thou." In some cod. (w. 2 ear. pr. edns., Vul.) both *written* and *read*: "shalt thou"—G.n.

from her husband>[a] ‖so‖ have ye acted
treacherously with me, O house of Israel,
Declareth Yahweh.

21 ‖A voice, on the bare heights‖ is heard,
The weeping of the supplications of the sons
of Israel,—
Because they have perverted their way,
Have forgotten' Yahweh their God.

22 Return, ye apostate sons,
I will heal your apostacies!

Behold us! we have come unto thee,
For ‖thou‖ art Yahweh our God.
23 |Surely| <to falsehood> pertain the hills,
The noisy throng on the mountains,—
|Surely| <in Yahweh our God> is the
salvation[b] of Israel!
24 But ‖the Shameful thing‖ hath devoured
the labour of our fathers from our youth:
Their flocks, and their herds, their[c] sons,
and their daughters.
25 We must lie down in our shame,
And our reproach |be our covering|,
For <against Yahweh our God> have we
sinned,
‖We, and our fathers, from our youth, even
until this day‖,—
Neither have we hearkened' unto the voice
of Yahweh our God.

1 <If thou wilt return, O Israel>
Declareth Yahweh,
<Unto me> mayst thou return,—
And <if thou wilt remove thine abominations
from before me>
Then shalt thou not become a wanderer.
2 <If thou wilt swear,
By the life of Yahweh!
in faithfulness, in justice and in right-
eousness>
Then shall the nations bless themselves in
him,
And <in him> shall they glory.[d]

§ 4. *Against Judah and Jerusalem an Invasion is threatened—to the Anguish of the tender-hearted Prophet, who, assured it must be so, pictures the Scene of Devastation in Language of great beauty. Rejected by her Paramours, the Forsaken One makes bitter Outcry.*

3 For ‖thus‖ saith Yahweh,
Unto the men of Judah and unto
Jerusalem,[e]
Till ye the untilled ground,—
And do not sow among thorns.

4 Circumcise yourselves unto Yahweh,
So shall ye remove the impurity[c] of your
heart, ye men of Judah, and ye inhabitants
of Jerusalem,—
Lest mine indignation |go forth as fire|, and
burn, and there be none to quench it,
Because of the wickedness of your doings.

5 Declare ye in Judah,
And <in Jerusalem> let it be heard,
And say,
Blow ye[b] a horn in the land,—
Cry, with full voice, And say,
Gather yourselves together,
And let us enter the defenced' cities.
6 Lift up an ensign—Zion-ward,
Bring into safety, do not tarry,—
For <calamity> am ‖I‖ bringing in from the
North,
Even ‖a great destruction‖:[e]
7 There hath come up a lion' out of his thicket,
Yea ‖a destroyer of nations‖—
hath set forward,
hath come forth out of his place,—
To make thy land' a desolation,
‖Thy cities‖ shall fall in ruins, |so as to have
no' inhabitant|.
8 ‖On this account‖ gird you with sackcloth,
lament and howl,—
Because the glow of the anger of Yahweh
|hath not turned| from us.
9 And it shall come to pass, in that day,
Declareth Yahweh,
That the courage[d] of the king |shall fail|,
And the courage[d] of the princes,—
And the priests |shall be astonished|,
And ‖the prophets‖ shall be amazed.
10 Then said I,—
Ah! My Lord Yahweh!
|Surely| thou hast suffered this people and
Jerusalem ‖to be beguiled‖, saying,
‖Peace‖ shall ye have,—
whereas the sword shall reach' unto the soul.
11 <At that time> shall it be said of this people
and of Jerusalem,—
‖The sharp wind of the bare heights in the
desert‖ cometh towards the daughter of my
people,—‖not to winnow, nor to cleanse‖.
12 ‖A wind too strong for these‖ cometh in
for me.
‖Now‖ will ‖I also‖ pronounce sentences
upon them:[e]
13 Lo! <like clouds> shall he come up,
Even <as a storm-wind> his chariots,
<Swifter than eagles> his horses,—
Woe to us, for we are laid waste!

[a] Or: "friend." Cp. ver. 4.
[b] Or: "prosperity."
[c] Some cod. (w. 2 ear. pr. edns. Aram., Sep. and Syr.): "and their"—G.n.
[d] A most significant promise!
[e] Some cod. (w. Aram., Sep. and Syr.): "the inhabitants of Jeru."; cp. ver. 4—G.n.

[a] Lit.: "foreskins." In some cod. (w. Sep., Syr.): "foreskin" (sing.); but in others (w. 3 ear. pr. edns.): "foreskins" (pl.)—G.n.
[b] *Written*: "And blow ye"; *read*: without "And.' In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr.) both *written* and *read*: without "And"—G.n.
[c] Lit.: "breaking up."
[d] Lit.: "heart."
[e] A sp. v.r. (*sevir*): "her"—G.n.

14 Wash, from wickedness, thy heart, O Jerusalem,
That thou mayest be saved,—
|How long| shall lodge within thee thy wicked' devices?
15 For |a voice| declareth from |Dan|,—
And publisheth trouble' from the hill country of Ephraim.
16 Put ye in mind the nations,
Lo! publish ye against Jerusalem,
‖Blockaders‖ are coming in from a land afar off,—
And have uttered, against the cities of Judah, their voice:
17 <As the keepers of a field> have they come against her, round about,—
For <against me> hath she rebelled,
Declareth Yahweh.
18 ‖Thine own way And thine own doings‖
Have done these things unto thee,—
<This thy wickedness>
Surely it is bitter,
Surely it hath reached unto thy heart.

19 My bowels! My bowels!
I am pained in the walls of my heart,
My heart beateth aloud to me,
I cannot be still!
For <the sound of a horn> hast thou[a] heard, O my soul,
The loud shout of war!
20 <Breach upon breach> they cry,[b]
For ‖ruined‖ is all the land,—
‖Suddenly‖ are ruined my tents,
‖In a moment‖ my curtains!
21 |How long| shall I
keep on seeing a standard,—
continue to hear the sound of a horn?

22 Surely ‖perverse‖ is my people,
<Me> have they not known,[c]
<Foolish sons> they are',
Yea <without understanding> they are':
<Wise> they are', to commit wickedness,
But <how to do well> they know not!

23 I beheld
The earth, and lo! it was waste and wild,[d]—
The heavens also, and their light was' not:
24 I beheld
The mountains, and lo! they were trembling,—
And ‖all the hills‖ had been violently moved:
25 I beheld
And lo! there was no' human being,—
Yea ‖all the birds of the heavens‖ had fled:
26 I beheld
And lo! ‖the garden-land‖ was a desert,—
And ‖all its cities‖ had been broken down,
Because of Yahweh,
Because[a] of the glow of his anger!
27 For ‖thus‖ saith Yahweh,
<A desolation> shall all the land become,—
Nevertheless <a full end> will I not make.
28 ‖For this cause‖
shall the land mourn',
and the heavens above be overcast':
Because I have spoken, have purposed, and have not repented, nor will I turn back therefrom.
29 <At the noise of horseman and archer>[b]
The whole city |is in flight|,
They have entered dark thickets,
Yea <unto the crags> have they gone up,—
‖Every city‖ is forsaken,
There remaineth not in them ‖a man‖!

30 And <when ‖thou‖ art laid waste> what wilt thou do?
<Though thou clothe thyself with crimson,
Though thou deck thyself with ornaments of gold,
Though thou enlarge with antimony thine eyes>
‖In vain‖ shalt thou make thyself fair,—
Paramours |have rejected thee|,
<Thy life> will they seek!
31 For <a voice as of a woman in pangs> have I heard,
Anguish as of her that is bearing her first-born.
‖The voice of the daughter of Zion‖!
She gaspeth for breath,
She spreadeth forth her palms,—
Surely woe to me!
For my soul fainteth before murderers.

§ 5. *One Right-doer might have saved Jerusalem; but no! Poor and Rich alike are corrupt—Prophets, Priests and People; the End must come, but not an Utter End!*

5 1 Run ye to and fro through the streets of Jerusalem,
And see, I pray you, and know, and seek out in the broad places thereof,
Whether ye can find ‖a man‖,
Whether there is' one Doing justice,
Demanding fidelity,—
That I may pardon her.
2 <Even though they say ‖By the life of Yahweh‖>
Yet in fact' <falsely> do they swear.
3 O Yahweh! <thine own eyes> are they not directed to fidelity?

[a] *Written*: "have I"; *read*: "hast thou." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "hast thou"—G.n.
[b] Ml.: "is cried."
[c] Or: "acknowledged."
[d] As in Gen. i. 2.

[a] Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "And because"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Arum., Syr.): "archers" (pl.)—G.n.

Thou hast smitten them,
Yet have they not grieved,[a]
Thou hast consumed them—
They have refused to receive correction,—
They have made their faces bolder than a cliff,
They have refused to return.

4 And ‖I‖ said,—
Only' ‖poor people‖ are |they|,—
They act foolishly, For they know not
the way of Yahweh,
the justice of their God!
5 I will betake me unto the great men, and will
speak |with them|! For ‖they‖ know
the way of Yahweh,
the justice of their God!
Yea but' ‖they‖ |with one accord| have
broken the yoke,
torn off the bands.
6 ‖For this cause‖ hath the lion out of the forest
smitten' them,
‖The wolf of the waste plains‖ preyeth' upon
them,
‖The leopard‖ is keeping watch over their
cities,
‖Every one that goeth out from thence‖ is
torn in pieces,—
For they have multiplied their transgressions,
Numerous' are their apostacies.

7 How <for this> can I pardon thee?
‖Thine own sons‖ have forsaken me,
And have sworn by No-gods,—
<When I had fed them to the full>[b] Then
committed they adultery,
And <the house of the unchaste woman>
they used to throng:
8 <Lusty, well-fed horses> had they become,
‖Every man‖ <unto his neighbour's wife>
would neigh!

<For these things> shall I not punish?
Demandeth Yahweh:
Yea <on a nation such as this> must not my soul avenge herself?[c]

10 Scale ye her walls, and destroy,
But <a full end> do not make,—
Remove her tendrils,
For <not to Yahweh> do |they| belong!
11 For <very treacherously> have the house of
Israel and the house of Judah |dealt with
me|, Declareth Yahweh.
12 They have acted deceptively against[d] Yahweh,
And have said,
Not He!
Neither shall there come' upon us |calamity|,
<Nor sword nor famine> shall we see;

13 But ‖the prophets‖ shall prove to be wind,
And there is |no one| speaking in them,—
‖Thus‖ shall it be done to themselves!
14 Therefore
‖Thus‖ saith Yahweh,
God of hosts,
<Because ye have spoken this word>,—
Behold me! making my words in thy mouth
to be fire,
And ‖this people‖—wood,
So shall it devour them.
15 Behold me! bringing upon you a nation from
afar, O house of Israel,
Declareth Yahweh,—
<A nation invincible> it is',
A nation from age-past times> hath it
been',
A nation' whose tongue thou shalt not
know,
Neither shalt thou understand[a] what it
speaketh:
16 ‖Its quiver‖ is like an open sepulchre,—
‖They all‖ are heroes:
17 Then shall it eat thy harvest, and thy bread,
which |thy sons and thy daughters| should
eat,—
It shall eat thy flock and thy herd,
It shall eat thy vine and thy fig-tree,—
It shall destroy thy defenced' cities, wherein
‖thou‖ art trusting, |with the sword|.

18 Yet <even in those days>
Declareth Yahweh,
Will I not make of you' |a full end|.

19 And it shall come to pass <when ye shall
say,
|For what cause| hath Yahweh our God
done' to us all these things?>
Then shalt thou say unto them,—
<As ye forsook me', and served the gods
of the foreigner' in your own land>
So‖ shall ye serve aliens' in a land |not
your own|.

20 Tell ye this, throughout the house of Jacob,—
And let it be heard throughout Judah,
saying:
21 Hear this, I pray you, ye people—foolish
and without heart,—
<Eyes> have they, and see not,
<Ears> have they, and hear not![b]
22 <Even for me> will ye have no reverence?
Enquireth Yahweh,
And <because of me> will ye not be
pained?
In that <though I placed the sand as a
bound to the sea,
A decree age-abiding, and it should not
pass beyond it,—
When they would toss themselves,
Then should they not prevail,
When the waves thereof would roar,
Then should they not pass beyond it>

[a] Or: "have felt no pain."
[b] So in many cod. (w. 2 car. pr. edns., Arum., Sep., Syr. and Vul.): but some cod. (w. 5 car. pr. edns.): "When I had sworn with them"—G.n.
[c] Cp. ver. 29; ix. 9. Also Intro., Chap. I., 3, *a*.
[d] Cp. Josh. xxiv. 27, n.

[a] Lit.: "hear"; Cp. 1 Cor. xiv. 2.
[b] Cp. Eze. xii. 2.

23 Yet ‖this people‖ hath an obstinate and
rebellious heart,—
They have turned aside, and gone their way;
24 Neither have they said in their heart,—
Let us, we pray you, revere Yahweh our God,
Who giveth rain, even[a] the early and the
latter, in its season,[b]—
<The appointed weeks of harvest> he
reserveth for us.
25 ‖Your iniquities‖ have thrust away these
things,
Yea ‖your sins‖ have withholden that which
is good from you.
26 For there have been found among my people,
lawless men,—
One lieth in wait, as with the stooping of
fowlers,
They have set a trap, they capture ‖men‖:
27 <As ‖a cage‖ is full of birds>
‖So‖ are |their houses| full of unrighteous
gain,—
‖For this cause‖ have they become great, and
waxen rich:
28 They have waxed fat, they shine,
Yea' they have overpassed the records of
wickedness.
<The right> have they not determined,
‖The right of the fatherless, that they
might prosper‖,—
Yea <justice to the helpless> have they
not decreed.
29 <*Upon these things*> *shall I not bring punish-*
ment? *Demandeth Yahweh.*
Or <on a nation such as this> shall not my
soul avenge' herself?[c]
30 ‖An astounding and horrible thing‖ hath been
brought to pass in the land:
31 ‖The prophets‖ have prophesied |falsely|,
And ‖the priests‖ tread down |by their
means|,
And ‖my people‖ love it |so|,—
What then can ye do, as to her latter end?

§ 6. *The Invader approaches, making light of his Task, his Men clamouring for the Fray. Yahweh, tearing himself from his People because they abound in Wickedness and Violence, and refuse to hearken, and mock the Divine Word—charges the Enemy not to spare. The Prophet himself, filled with Yahweh's Indignation, pours out his Warnings wherever he can get a Hearing, and is further appointed to act as an Assayer of Metal amongst his People.*

6 1 Take your goods into safety, ye sons of
Benjamin, out of the midst of Jerusalem,
And <in Tekoa> blow ye a horn,
And <on Beth-haccherem> raise a fire-
signal,—
For ‖calamity‖ hath looked out from the
North,
Even a great destruction.[d]
2 <To a comely and delicate woman> have I
likened[a] the daughter of Zion:
3 <Against her> shall come shepherds, with
their flocks;
They have pitched against her their tents,
round about,
They tend their flocks, every one near at
hand.
4 Hallow ye against her a war,
Arise! and let us go up in broad noon.

Woe to us,
for the day |hath turned|,
for the shadows of evening |stretch
along|.

5 Arise! and let us go up in the night,
And let us destroy her palaces.

6 For
‖Thus‖ saith Yahweh of hosts,
Cut ye down timber,
And cast up, against Jerusalem, a mound,—
‖That‖ is the city to be punished!
There is ‖nothing‖ but oppression in her
midst;
7 <Like the casting forth by a well of its
waters>,
‖So‖ hath she cast forth her wickedness,—
‖Violence and destruction‖ are heard in her,
<Before my face, continually> are suffering
and smiting.
8 Receive thou correction, O Jerusalem,
Lest my soul be torn from thee,—
Lest I make thee A desolation,
A land not habitable.
9 ‖Thus‖ saith Yahweh of hosts,
They shall thoroughly glean, as a vine, the
remnant of Israel,—
Turn back thy hand, as a grape gatherer, over
the tendrils.

10 |Unto whom| can I speak—and bear witness,
that they may hear?
Lo! <uncircumcised> is their ear, that they
cannot attend,—
Lo! ‖the word of Yahweh‖ hath become to
them a reproach, they[b] take no delight
therein.

11 So then <with the indignation of Yahweh>
am I full,
I am too weary to hold it in,
[I am constrained] to pour it out,
upon the boy in the street, and
upon the circle of young men |together|,—
For ‖even husband with wife‖ will be cap-
tured,
The elder, with him who is full of days;
12 And their houses shall be turned over to
others,
Fields and wives together,—

[a] Some authorities omit this "even"—G.n.
[b] Cp. Deu. xi. 14.
[c] Cp. ver. 9.
[d] Or: "fracture"! = "damage." Cp. ver. 14.

[a] Or (according to some): "As a c. and d. thing have I cut off (or laid waste)."
[b] So the Mugah MS.; but some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "and they"—G.n.

For I will stretch out my hand against the
inhabitants of the land,
Declareth Yahweh.
13 For <from the least of them, even unto the
greatest of them>
‖Every one‖[a] graspeth with greed,—
And <from the prophet even unto the priest>,
‖Every one‖[a] dealeth |falsely|;
14 *And so they have healed the grievous wound*[b] *of*
my people[c] ‖*slightly*‖,
Saying Peace, peace, when there was
no' peace,
15 *Were they led to turn pale, because <an*
abominable thing> they had done!
Nay! they did not ‖at all turn pale‖,
Nay! they did not so much as know how' ‖to
exhibit shame‖,
‖*Therefore*‖ *shall they fall among them who are*
falling,
<In the time when I punish them> shall they
be overthrown, Saith Yahweh.[d]
16 ‖Thus‖ saith Yahweh—
Stand ye at the ways—and see,
And ask for the paths of age-past times,[e]
Where is the good'[f] way?
And walk therein,
And ye shall find rest' to your souls.[g]
But they said,
We will not walk [therein]!
17 Therefore will I raise up over you, watch-
men,
Give ye heed[h] to the sound of a horn,—
But they said,
We will not give heed!
18 |Therefore| hear, O ye nations,—
And take knowledge, O assembly,
Of that which befalleth them:
19 Hear thou—O earth,
Lo! ‖I‖ am bringing in Calamity against
this people, the fruit of their own
devices,—
For <unto my words> have they not given
heed,
And <as for my law>[i] they have rejected it.
20 What then is' it to me, that—
‖Frankincense from Sheba‖ come in, or
‖Sweet cane' from a land afar off‖?
‖Your own ascending-offerings‖ are not
acceptable,
Nor are ‖your sacrifices‖ pleasing to me.
21 |Wherefore|
‖Thus‖ saith Yahweh,
Behold me! laying before this people,
stumblingblocks,—
And fathers and sons together |shall stumble
against them|,
‖The neighbour and his friend‖ shall perish.
22 ‖Thus‖ saith Yahweh,
Lo! a people coming in from the land of the
North,—
Yea ‖a great nation‖ shall be stirred up out
of the remote parts of the earth:
23 <Bow and javelin> shall they grasp,
‖Cruel‖ is he!
So they will not have compassion,
‖Their voice‖ <like the sea> will roar,[a]
And <on horses> will they ride,—
Arrayed each one, like a man for battle,
Against thee, O daughter of Zion!
24 We have heard the report thereof,
Relaxed' are our hands,—
‖Anguish‖ hath taken hold on us,
‖Pangs‖ as on her that is giving birth.
25 Do not go out into the field,
And <in the road> do not walk,—
Because ‖a sword‖ hath the foe,—
Terror round about![b]
26 O daughter of my people,
Gird thee with sackcloth, and[c] roll thyself in
ashes,—
<The mourning for an only son> make thou
for thyself,
‖Most bitter lamentation‖!
For <suddenly> shall the destroyer come
upon us.
27 <An assayer> have I set thee amongst my
people, of gold-ore,[d]—
That thou mayest note and try their way:[e]
28 ‖They all‖ are rebels[f] of rebels,
Slander-walkers',
[They are] bronze and iron!
<As for them all> ‖corrupters‖ they are!
29 Scorched' are the bellows,
<By fire> is lead [wont to be] con-
sumed,—
<In vain> hath he gone on refining,
For ‖the wicked‖ have not been drawn out:
30 <Rejected silver> are they called,
For |Yahweh| hath rejected' |them|.

§ 7. *A Message in the Temple Gate: Thoroughly reform, or the Fate of Shiloh shall befall this House, and Judah be rejected like Ephraim. Jeremiah forbidden to pray for his People, since whole Families and the Temple are given up to Idolatry, and the cruel Rites of Topheth have been commenced. These and other Enormities, including a Falsifying of Records, deepen the Gloom, until at length the Harvest is past!*

7 1 The word that came unto Jeremiah, from
Yahweh, saying:—
2 Stand thou in the gate of the house of

[a] Cp. O.G. 482a, d (*b*).
[b] Mi.: "fracture."
[c] Some cod. (w. 4 ear. pr. edns.): "of the daughter of my people." Cp. chap. viii. 11—G.n.
[d] N.B.: Verses 12 to 15 here nearly the same as chap. viii. 11, 12.
[e] Cp. chap. xviii. 15.
[f] Or: "right."
[g] Cp. Deu. xxviii. 65; Mt. xi. 29.
[h] Some cod. (w. 2 ear. pr. edns.): "And give ye heed" = "Give ye heed therefore"—G.n.
[i] Or: "mine instruction."

[a] Cp. Is. v. 29, 30.
[b] Cp. chap. xx. 3, 10; xlvi. 5; xlix. 29; Lam. ii. 22. Also Intro., Chap. I., 3, *a*.
[c] Some cod. (w. 5 ear. pr. edns.) omit: "and"—G.n.
[d] So Fu. H.L. and Davies ("perh"). Most render *mivzar* "fortress"; cp. chap. i. 18.
[e] Some cod.: "their heart"—G.n.
[f] Some cod. (w. Aram., Syr., Vul.): "chiefs"—G.n.

Yahweh, and thou shalt proclaim there' this word,—and shalt say—
Hear ye the word of Yahweh, all Judah, ye who are entering in at these gates, to bow down unto Yahweh:

3 ||Thus|| saith Yahweh of hosts,
God of Israel,
Amend your ways, and your doings,—
That I may cause you to dwell in this place.
4 Do not, on your part, trust in false' words, saying,—
The temple of Yahweh,
The temple of Yahweh,
The temple of Yahweh, they are'!
5 But <if ye shall ||thoroughly amend|| your ways, and your doings,—
Shall ||thoroughly execute|| justice, between a man and his neighbour;
6 <The sojourner, the fatherless, and the widow> shall not[a] oppress,
And <innocent blood> shall not shed in this place,—
And <after other gods> shall not walk, to your own hurt>
7 Then will I cause you to dwell
In this place,
In the land' which I gave to your fathers,—
From one age even unto another.[b]
8 Lo! ||ye, on your part|| are trusting in false' words,—
To no' profit!
9 Are ye to steal, commit murder, and commit adultery, and swear |falsely|, and burn incense unto Baal,—and walk after other gods, whom ye have not known;
10 And will ye then come in, and stand before me, in this house, whereon my Name hath been called, and say,—
We have set ourselves free,—for the purpose of committing all these abominations?
11 <A den of robbers> hath this house, on which my Name hath been called, become |in your own eyes|?
||I, also||—lo! I have seen it,
Declareth Yahweh.
12 For go, I pray you, unto my place which was in Shiloh,
Where I made my Name to dwell |at first|,—
And see what I did to it, because of the wickedness of my people Israel!
13 ||Now|| therefore—
<Because ye have done all these deeds,
Declareth Yahweh,—
And though I spake unto you, betimes' speaking,
Yet ye hearkened not,
And though I cried unto you,
Yet ye answered not>
14 Therefore will I do to the house,
Whereon my Name hath been called,
Wherein ||ye|| are trusting,
Even to the place which I gave to you and to your fathers,—
Just as I did unto Shiloh;
15 And will cast you' out from before me,—
Just as I have cast out
All your brethren,
All the seed of Ephraim.

16 ||Thou|| therefore—
Do not pray for this people,
Neither lift up for them cry or prayer,
Neither intercede with me,[a]—
For I am not going to hear thee.

17 Dost thou not' see what ||they|| are doing
In the cities of Judah,— and
In the streets of Jerusalem?
18 ||The children|| gather wood, and
||The fathers|| kindle the fire, and
||The women|| knead dough,—
To make sacrificial cakes' to the queen[b] of the heavens,
And to pour out drink-offerings' to other' gods,
Provoking me to anger!
19 Is it <me> they are provoking?
Enquireth Yahweh,—
Is it not <themselves>—unto the shame of their own faces?
20 |Wherefore|
||Thus|| saith My Lord Yahweh[c]—
Lo! ||mine anger and mine indignation|| are about to be poured out upon this place,
On man, and on beast, and
On the tree of the field, and
On the fruit of the ground,—
And it shall burn, and shall not be quenched.

21 ||Thus|| saith Yahweh of hosts,
God of Israel,—
<Your ascending-offerings> add ye unto your peace-offerings,[d] and eat ye flesh.
22 For I bade not your fathers,
Neither commanded I them,
In the day I brought them forth out of the land of Egypt,—
Concerning the matter of ascending-offering and peace-offering;[d]
23 But <this thing> I commanded them—saying,
Hearken ye unto my voice,
So will I become unto you—a God,
And ||ye|| shall become unto me—a people,—
Ye shall therefore walk in all the way that I may command you,
To the end it may be well with you;

[a] Some cod. (w. 1 ear. pr. edn.): "do not" [as in next clause]—G.n.
[b] Or: "From times long past even unto times long to come." Heb.: "from *'olâm*" even unto *'olâm*." Scarcely = "from everlasting even to everlasting."
[a] Cp. chap. xi. 14; xiv. 11.
[b] In some cod. (w. 2 ear. pr. edns.): "worship" = "goddess"—G.n. Cp. T.G. p. 479.
[c] Or transfer both names: "Adonây, Yahweh."
[d] Lit.: "sacrifices"; but see P.B. Lev. i. 3, n., and O.G. 257, 6.

24 Yet they hearkened not,
Neither inclined their ear,
But walked In the counsels—
In the stubbornness of their own wicked heart;
And went backward, and not forward.
25 <Ever since the day that your fathers came forth out of the land of Egypt, until this day>
Have I sent unto you all my servants the prophets,
<Daily, betimes> sending them;
26 Yet they hearkened not unto me,
Neither inclined their ear,—
But stiffened their neck,
They did more wickedly than their fathers.
27 Therefore shalt thou speak unto them all these words,
Though they do not hearken unto thee,—
And thou shalt cry aloud unto them,
Though they do not answer thee;—
28 But thou shalt say unto them,—
‖This‖ is the nation that hearkened not unto the voice of Yahweh its God,
Neither accepted they correction,—
Perished' is fidelity,
And is cut off, out of their[a] mouth.

29 Cut thou off thy crown of hair, [O Jerusalem], and cast it away,
And lift thou up on the bare heights, a dirge,—
For Yahweh hath rejected and cast out the generation with which he was wroth.
30 For the sons of Judah |have done| that which was wicked in mine eyes,
Declareth Yahweh,—
They have set their abominations in the house whereon my Name hath been called, to defile it;
And they have built the high places of Topheth, which is in the valley of the son of Hinnom,
To burn up their sons and their daughters' in the fire,—
Which I commanded not,[b]
Neither came it up on my heart.[c]
32 |Therefore| lo! |days are coming|,
Declareth Yahweh,
When it shall not be called any more—
The Topheth, nor
The valley of Ben-hinnom, but
The valley of Slaughter,[d]—
And they shall bury in Topheth, for want' of place;
33 And the dead bodies[e] of this people shall become food,
For the bird of the heavens, and
For the beast of the earth,—
And there shall be none' to drive them away.

34 So will I cause to cease,
From the cities of Judah, and
From the streets of Jerusalem,
The voice of joy, and the voice of gladness,
The voice of the brideyroom, and the voice of the bride,[a]—
For <a desolation> shall the land[b] become.

8 1 <At that time>
Declareth Yahweh,
Shall they bring forth
The bones of the kings of Judah, and
The bones of his princes, and
The bones of the priests, and
The bones of the prophets, and
The bones of the inhabitants of Jerusalem
Out of their graves,
2 And shall spread them out—
To the sun and
To the moon and
To all the host of the heavens,
Whom they have loved,
And whom they have served,
And after whom they have walked,
And whom they have sought,
And to whom they have bowed themselves down,—
They shall not be gathered,
Neither shall they be buried,
<As heaps of dung on the face of the ground> shall they be.
3 Then shall |death| be chosen' rather than |life|, by all the remnant of them that remain, of this wicked family,—in all the places,[c] whither I have driven them,
Declareth Yahweh of hosts.
4 Therefore shalt thou say unto them—
‖Thus‖ saith Yahweh,
Will men fall, and not arise?
Will one turn away, and not come back?
5 Wherefore hath this people of Jerusalem apostatised[d] with an enduring' apostacy,—
Taken fast hold of deceit,
Refused to come back?
6 I hearkened and heard—
<Not aright> did they speak,—
|Not a man| repented him of his wickedness, saying,
What have I done!
They have ‖every one‖[e] turned to their course again,
Like a horse sweeping on through the battle.
7 ‖Even' the stork in the heavens‖ knoweth her appointed times,
And ‖the turtle and the swallow[f] and the crane‖ observe the season for coming;
But ‖my people‖ know not the just sentence of Yahweh.

[a] Babylonian cod.: "your"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "com. them not." Cp. chap. xxxii. 35—G.n.
[c] Mf.: "Neither entered it into my mind."
[d] Cp. chap. xix. 6.
[e] Mf.: "carcase."

[a] Cp. chap. xvi. 9; xxv. 10; xxxiii. 11; Intro. Chap. I., 3, *a*, *ante*, p. 6 (on the subject of "Refrains").
[b] Some cod. (w. Sep. and Syr.): "all the land"—G.n.
[c] So it shd be (w. Sep. and Syr.)—G.n. [M. C. T.: "In all places of them who remain, whither," etc.].
[d] Or: "turned away"; cp. ver. 4.
[e] Cp. ver. 10, n.
[f] Cp. Is. xxxviii. 14.

8 How' can ye say,
<Wise> are |we|,
And ‖the law[a] of Yahweh‖ is with us?
But indeed| lo! <falsely> hath dealt the
false pen of the scribes![b]
9 Ashamed' are the wise, dismayed, and
captured!
Lo! <the word of Yahweh> have they rejected,
And ‖what wisdom‖ have |they|?[c]
10 |Therefore| will I give—
Their wives to others,
Their fields, to such as shall take possession
of them,
For <from the least, even unto the greatest>
‖Every one‖[d] is ‖wholly given to
extortion‖:
<From[e] the prophet, even unto the
priest>
‖Every one‖[d] dealeth |falsely|.
11 *And so they have healed the grievous wound of*
the daughter of my people |slightly|,—
Saying, Peace! peace! when there
was no' peace!
12 *Were they led to turn pale, because <an*
abominable thing> they had done?
Nay! they did not ‖at all‖ turn pale,
Nay! they did not so much as know how' ‖to
exhibit shame‖!
|Therefore| shall they fall among them who are
falling,
<In the time when they are punished> shall
they be overthrown, Saith Yahweh:[f]
13 I will ‖surely remove‖ them,
Declareth Yahweh:
There shall be no' grapes on the vine,
Nor' figs on the fig-tree,
Even ‖the leaf‖ hath faded,
<Though I have given them [these things]>
they shall pass away from them.[g]

14 Why' are ‖we‖ sitting still?
Gather yourselves together, and let us enter
the defenced' cities,
And let us be silent there,—
For ‖Yahweh our God‖ hath put us to silence,
And made us drink poisoned water,[h]
Because we have sinned against Yahweh.
15 *A waiting! For prosperity, but no' welfare,—*
For a time of healing, but lo! terror.[i]

16 <From Dan> was heard the snorting of
his horses,
<At the sound of the neighing of his
chargers> the whole land trembled,—
Yea they came in and did eat up
The land and the fulness thereof,
The city, and them who were dwelling
therein.

17 For behold me! sending among you, serpents
—vipers which there is no' charming,—
And they shall fatally bite you,
Declareth Yahweh.

18 <When I would have cheered myself against
sorrow>[a]
‖Against me‖ mine own heart sickened:—
19 Lo! the voice of the cry for help of the
daughter of my people, from a land far
away,
Is ‖Yahweh‖ not' in Zion?
Is ‖her King‖ not' within her?

|Why| have they provoked me
with their carved images,[b]
with their foreign vanities?

20 The harvest |is passed|,
The fruit-gathering |is ended|;
And ‖we‖ are not saved!

§ 8. *After an Outburst of Emotion the Prophet resumes his unwelcome Theme: further probing the Sins of his People, he is instructed to call for Wailing Women to lament over the Ravages of Death. The Divine Character a Theme for Glorifying. Circumcision availeth nothing.*

21 <For the grievous injury of the daughter of
my people>
I am grievously injured,—
I am enshrouded in gloom,
‖Horror‖ hath seized me:—
22 <Balsam> is there none' ‖in Gilead‖?[c]
Is there no' |physician| there?
Why hath not appeared[d] the healing of the
daughter of my people?

9 1 Oh that my head' were waters,
And mine eyes' a fountain of tears,—
That I might weep day and night,
For the slain of the daughter of my
people!

2 Oh that I had in the wilderness, a wayfarers'
lodge,
That I might leave my people, and go from
them,—
For ‖they all‖ are
Adulterers,
An assemblage of traitors;
3 Who have prepared[e] their tongue as their
bow of falsehood,
And ‖not by faithfulness‖ have they become
mighty in the land,—
For <from wickedness unto wickedness>
have they gone forth,
But <me> have they not known,[f]
Declareth Yahweh.

[a] Or: "instruction."
[b] Or: "<a falsehood> hath the f. p. of the scribes made [it]."
[c] "And wisdom of *what* (= what kind of wisdom) is theirs!"—O.G. 552.
[d] Cp. O.G. 482[a], d, (*b*).
[e] Some cod. (w. 2 car. pr. edns. and Syr.): "And from"—G.n.
[f] N.B.: Verses 10-12 here nearly the same as chap. vi. 12-15.
[g] "Dubious": cp. O.G. 718[a].
[h] Ml.: "water of poppy"—T.G.
[i] Cp. xiv. 19.

[a] "A source of brightening to me in sorrow"—O.G. (which, however, deems text doubtful).
[b] Same word as in Deu. vii. 5.
[c] Cp. xlvi. 11; li. 8.
[d] Ml.: "come up."
[e] Lit.: "bent."
[f] Or: "acknowledged."

4 ‖Every one‖ <of his neighbour> beware ye,
And <in no brother> may ye trust,—
For ‖every brother‖ ‖supplanteth‖!
And ‖every neighbour‖ <as a tale-bearer>
goeth about;[a]
5 Yea ‖every one‖ <of his neighbour> maketh
a dupe,
And <truth> they do not speak,—
They have taught their tongue to speak
falsehood,
<In acting perversely> they have wearied
themselves.
6 ‖Thy dwelling‖ is in the midst of deceit,—
<Through deceit> have they rejected the
knowledge of |me|,
Declareth Yahweh.
7 ‖Therefore‖ ‖thus‖ saith Yahweh of hosts,
Behold me! melting them, so will I try
them,—
For how else should I do, because of the
wickedness of[b] the daughter of my people?
8 <A pointed[c] arrow> is their tongue,
<Deceit> hath it spoken,—
<With his mouth, peace unto his neighbour>
doth one speak,
But <within himself> he layeth his ambush.
9 <*For these things*> *shall I not bring punish-*
ment on them? *Demandeth Yahweh,*—
<*On a nation such as this*> *must not my soul*
avenge herself?[d]
10 <Over the mountains> will I take up a
weeping and wailing,
And <over the oases of the desert> a dirge,
For they have been burned, so that no man
passeth through,
Neither have men heard the lowing of cattle,—
‖Both the bird of the heavens and the beast‖
have fled, have gone their way:
11 Thus will I give up Jerusalem
To heaps,
A habitation for jackals,—
And <the cities of Judah> will I give up to
desolation, without inhabitant.
12 |Who| is the man that is wise,
That he may discern this?
And |unto whom| hath the mouth of Yahweh
spoken,
That he may declare it?
‖For what cause‖
Hath the land perished,
Hath it been burned as a wilderness,
that no man passeth through?
13 Then said Yahweh,—
<Because they have forsaken my law,[e] which
I set before them,—
And have not hearkened to my voice, neither
walked therein;
14 But have gone their way,
After the stubbornness of their own
heart,—
And after the Baals which their fathers
taught' them>
15 ‖Therefore‖
‖Thus‖ saith Yahweh of hosts,
The God of Israel,
Behold me!
Feeding them |even this people| with
wormwood,—
And I will cause them to drink, poisoned
water;[a]
16 And will scatter them among the nations,
which neither they nor their fathers |have
known|,—
And will send after them the sword, until I
have consumed them.
17 ‖Thus‖ saith Yahweh of hosts,
Consider ye diligently and call for the wailing
women, that they may come,—
And <unto the wise women> send ye, that
they may come;
18 Yea let them make haste, and lift up over
us a wailing,—
That our eyes |may run down| with tears,
And ‖our eyelashes‖ stream down with
water;—
19 Yea ‖a voice of wailing‖ hath been heard out
of Zion,
How are we ruined!
We have turned very pale,
For we have left the land,
For[b] they have cast down our habitations.
20 For hear, O ye women, the word of Yahweh,
And let your ear take in the word of his
mouth,—
And teach your daughters a wail,
Yea |each woman—her neighbour, a
dirge‖:—
21 That death
Hath come up through our windows,
Hath entered our palaces,—
Cutting off
The boy from the street,
The young men from the broadways.
22 Speak thou,
‖Thus‖ declareth Yahweh,
So shall fall the dead bodies of men,
Like dung heaps on the face of the
field,[c]—
And like swaths after the harvestman,
With none to gather.
23 ‖Thus‖ saith Yahweh,
Let not |the wise man| glory |in his
wisdom|,
Neither let |the mighty man| glory |in his
might|,—
Let not[d] |the rich man| glory |in his riches|;

[a] N.B.: The "envelope" arrangement of lines; see Intro. Chap. I., 2, c.
[b] So it shd be (w. Aram. and Sep.). Cp. chap. vii. 12—G.n.
[c] *Written*: "piercing"; *read*: "pointed." In some cod. (w. 2 ear. pr. edns. and Syr.) both *written* and *read*: "pointed"—G.n.
[d] Cp. chap. v. 9, 29.
[e] Or: "mine instruction."

[a] Ml.: "water of poppy."
[b] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]: "Yea for" (or: "For indeed") —G.n.
[c] Some cod. (w. 1 ear. pr. edn.): "of the ground"—G.n.
[d] Some cod. (w. 6 ear. pr. edns., Aram., Sep., Syr. and Vul.): "Neither (nor) let"—G.n.

24 But <in this> let the glorying one glory—
In having intelligence, and in knowing |me|,
That ‖I‖ am Yahweh,
Executing lovingkindness, justice,[a] and righteousness in the earth,—
That <in these things> I delight,
Declareth Yahweh.

25 Lo! days are coming,
Declareth Yahweh,—
When I will bring punishment upon every one circumcised,
With him that is uncircumcised:[b]

26 Upon Egypt and upon Judah,
And upon Edom, and upon the sons of Ammon,
And upon Moab,
And upon all the clipped beards,
The dwellers in the desert,—
For ‖all the nations‖ are uncircumcised,
And ‖all the house of Israel‖ are uncircumcised |in heart|.

§ 9. *The Folly of Idol-making described with keen Irony; the Majesty of A Living God declared; a Challenge to the World in Aramaic; Israel's Lament.*

10 1 Hear ye the word which Yahweh hath spoken unto you, O house of Israel:—

2 ‖Thus‖ saith Yahweh—
<Unto the way of the nations> become not ye accustomed,
Nor <at the signs of the heavens> be ye dismayed,—
Because the nations are dismayed at them.

3 For <as for the prescribed customs of the peoples> |vanity| they are',—
For <a tree out of the forest> one cutteth down,
Work for the hands of a skilled workman, |with the axe|:

4 <With silver and with gold> he decketh it,—
<With nails and with hammers> they fasten them, that it may not totter.

5 <Mere palm-trunks turned> they are', and cannot speak,
They must needs be ‖carried‖, for they cannot take a step.—
Be not afraid of them, for they cannot do harm,
And <even to do good> is not in their power.

6 ‖None‖ there is |like unto thee|,[c] O Yahweh,—
‖Great‖ art ‖thou‖,
And ‖great‖ is |thy Name|, ‖for might‖.

7 |Who| would not revere thee, O King of nations?
For ‖thee‖ doth it beseem;
Forasmuch as <among all the wise men of the nations,
And throughout all their royal estate>
‖None‖ there is |like unto thee|.

8 But <at once> do they become brutish and stupid,[a]—
<An example of utmost vanity> is |a tree|!

9 ‖Silver spread into plates‖ |from Tarshish| is brought,
And gold, from Uphaz,
Work for the craftsman, and for the hands of the smith,—
‖Blue and purple‖ is their clothing,
‖Work for the skilled‖ are they all.

10 But ‖Yahweh‖ is God |in truth|,
‖He‖ is a God that |liveth|,
And a King of times age-abiding,—
<At his anger> quaketh the earth,
And nations cannot endure' his wrath.

11 ‖Thus‖ shall ye say unto them,
‖The gods that made not the heavens'
And the earth'‖
Shall perish out of the earth,
And from under these heavens![b]

12 <He that made the earth by his power,
That established the world by his wisdom,—
And |by his understanding| stretched out the heavens>

13 <At the voice that he uttered> there was a tumult of waters in the heavens,
And he caused vapours to ascend from the ends of the earth,—
<The lightnings for rain> he made,
And brought forth wind out of his treasuries.

14 Every son of earth hath become too brutish' to discern,
|Every goldsmith| hath been put to shame |by a graven image|,[c]—
For <a falsehood> is his molten image,
Seeing there is no breath[d] in them.

15 ‖Vanity‖ they are', the handiwork of mockeries,—
<In the time of their visitation> shall they perish.

16 <Not like these> is the portion of Jacob,
For <the fashioner of all things> is |he|,[e]
And ‖Israel‖ is his inherited' sceptre,—
‖Yahweh of hosts‖ is his name.

17 Fold up, from the ground, thy travelling carpet,—O inhabitress of the fortress;

18 For ‖thus‖ saith Yahweh,
Behold me! slinging out the inhabitants of the land at this throw,—
And I will distress them, that they may discover it.

19 Woe to me! for my grievous injury,
‖Severe‖ is my wound,—
But ‖I‖ said,
Verily ‖this‖ is an[f] affliction, and[g] I must bear it:

[a] One school of Massorites: "and justice"—G.n.
[b] Ml: "circumcised in uncircumcision." "Circumcised who are (yet) uncircumcised"—Leeser.
[c] Some would supply vowel-points so as to = "Whence is any like like thee?" —O.G. 35.
[a] Or: "dull."
[b] Cp. Intro. Chap. I., 2, c. N.B.: This verse alone in "The Book of Jeremiah" is in Aramaic.
[c] Heb.: *pe'ṣel*. Cp. Exo. xx. 4, n.
[d] Or: "spirit." Heb.: *ruaḥ*.
[e] Cp. chap. li. 15-19.
[f] Or: "my."
[g] Or "but."

20 ‖My tent‖ is laid waste,
And ‖all my tent-cords‖ are broken,—
‖My children‖ are gone forth from me, and they |are not|.
There is none'
To stretch out, any more, my tent.
Or to set up my curtains.

21 For the shepherds |have become brutish|,
And <Yahweh> have they not sought,—
‖For this cause‖ have they not prospered,
And ‖all their flock‖ is scattered.

22 The noise of a rumour! lo it hath come!
Even a great commotion, out of the land of the North,—
To make the cities of Judah
A desolation,
A den of jackals.

23 I know, O Yahweh,
That <not to a son of earth> pertaineth his own path,—
Not[a] <to the man who walketh> also to direct his own steps.
24 Chastise me, O Yahweh,
But yet in measure,—
Not in thine anger, lest thou make me few.
25 Pour out thy wrath—
Upon the nations, that know thee not, and
Upon the families,[b] that <upon thy Name> have not called,—
For they have devoured Jacob,
Yea they have devoured him, and consumed him,
And <his habitation> have they made desolate.

§ 10. *Suiting the Time when the Book of the Law was found* (2 K. xxii. 8; 2 Ch. xxxiv. 15), *Jeremiah recalls the People to the Sinai Covenant, appending his own "Amen" to the "Curse"* (Deu. xxvii. 16–26); *by the flagrant Breach of which Covenant the People are declared past praying for. The Prophet's own Brethren of Anathoth conspire against him; on discovering which he (the "Gentle Lamb") prays for Vengeance, though on public Grounds. The Prophet is counselled to prepare for heavier Trials. In spite of the lingering of Divine Affection, the Anger of Yahweh flames forth, and is subdued only when Israel's wicked Neighbours are brought into the account.*

11 1 The word that came unto Jeremiah, from Yahweh, saying:
2 Hear ye the words of this covenant,—and speak ye unto the men of Judah, and to the inhabitants of Jerusalem, 3 and say thou unto them,
‖Thus‖ saith Yahweh, God of Israel,—
‖Accursed‖ is the man who will not hear' the words of this covenant; 4 which I commanded your fathers—in the day when I brought them forth out of the land of Egypt, out of the smelting-pot of iron—saying,
Hearken unto my voice, and do them,
According to all that I may command you,—
So shall ye become |my' people|,
And ‖I‖ will become |your' God|:
5 That the oath may be established' which I sware to your fathers,
To give them a land flowing with milk and honey, as at this day.
Then answered I and said,
Amen, O Yahweh!

6 And Yahweh said unto me,—
Proclaim thou all these words, throughout the cities of Judah, and in the streets of Jerusalem, saying,—
Hear ye the words of this covenant, and do them,
7 For I ‖solemnly took your fathers to witness‖ in the day that I brought them up out of the land of Egypt—even until this day, <betimes> taking them to witness, saying,—
Hearken ye unto my voice.
8 Howbeit they hearkened not, neither inclined their ear, but walked severally in the stubbornness of their wicked heart,—so then I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.
9 Yahweh therefore said unto me,—
There is found a conspiracy, among the men of Judah, and among the inhabitants of Jerusalem:
10 They have turned back unto the iniquities of their first fathers, who refused to hear my words, yea ‖they themselves‖ have walked after other gods, to serve them,— the house of Israel and the house of Judah have broken' my covenant, which I solemnised with their fathers.
11 |Therefore|
‖Thus‖ saith Yahweh,
Behold me! bringing upon them calamity, which they shall not be able to escape,—and <though they make outcry unto me> yet will I not hearken unto them. 12 Then shall the cities of Judah and the inhabitants of Jerusalem, go' and make outcry unto the gods, to whom they' have been burning incense,—but they will not at all |save‖ them in the time of their calamity; 13 for <according to the number of thy cities> have become thy gods O Judah,[a]—and <according to the number of the streets of Jerusalem> have ye set up altars to the Shameful thing, altars for burning incense to Baal.

[a] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "Nor"—G.n.

[b] Some cod. (w. Vul.): "kingdoms." Cp. Ps. lxxix. 6—G.n.

[a] Cp. chap. ii. 28.

14 ‖Thou‖ therefore, do not pray[a] for this people,
Neither lift thou up for them cry or prayer,—
For I am not going to hear, in the time
that they cry unto me concerning[b] their
calamity.

15 Why' hath the beloved <in mine own house>
done an abomination?
Shall ‖vows and holy flesh‖[c] take away from
thee thy wickednesses, or shalt thou <by
these> escape?[d]

16 <A green olive-tree, fair with goodly fruit>
did Yahweh call thy name, — <with the
noise of a great tumult> hath he kindled
fire upon it, and the branches thereof |shall
be broken|.

17 But ‖Yahweh of hosts, who planted thee‖
hath pronounced against thee |calamity|,—
on account of the wickedness of the house
of Israel and of the house of Judah, which
they have wrought[e] for themselves, provok-
ing me to anger by burning incense to Baal.

18 Now <when ‖Yahweh‖ let me know, and I
did know> ‖then‖ didst thou shew me
their doings.

19 But ‖I‖ was as a gentle lamb that is to be
led to the slaughter, — and I knew not that
<against me> they had devised devices
[saying]—
Let us destroy the tree with its fruit,[f]
Yea let us cut him off out of the land of
the living,[g]
And ‖his name‖ shall be remembered no
more!

20 But, O Yahweh of hosts,
Who judgest righteously,
Who triest affections and intellect,[h]—
Let me see thine avenging upon them,
For <unto thee> have I revealed my cause.

21 |Therefore|
‖Thus‖ saith Yahweh,
Concerning the men of Anathoth, who are
seeking thy life,[i] saying,—
Thou shalt not prophesy in the name of
Yahweh,
So shalt thou not die by our hand:[k]—

22 |Therefore|
‖Thus‖ saith Yahweh of hosts,—
Behold me! bringing punishment upon them,
‖The young men‖ shall die by |the sword|,
‖Their sons and their daughters‖ shall die
|by famine|;
And <remnant> shall they have none,—
For I will bring calamity against the men of
Anathoth, in the year of their visitation.

[a] Cp. chap. vii. 16, and xiv. 11.
[b] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.): "in the time of." Cp. ver. 12—G.n.
[c] *I.e.*, sacrifices: Lev. vii. 20, 21; Hag. ii. 12.
[d] Heb. text of this verse "obscure"—R.V. Above rendering is from the Sep. Cp. O.G. 273[b].
[e] Or: "made"—if idols are meant.
[f] Ml.: "bread," "food." "Appar. fig. of destroying the *prophet and his house*, but read prob. *beleḥo* in its freshness (*i.e.*, untimely)" [instead of *bil'ḥmo*]—O.G. 537[b].
[g] Cp. Is. liii. 8.
[h] Or: "reins and heart."
[i] U.: "soul."
[k] Some cod. (w. 2 ear. pr. edns., Sep., Syr. and Vul.): "hands"—G.n.

1 ‖Righteous‖ art thou', O Yahweh, when I present my pleading unto thee,— **12**
Yet <concerning the things that are right>
let me speak with thee,—
Wherefore' hath ‖the way of the lawless‖
prospered?
[Wherefore] have all ‖utter traitors‖[a] |been
at ease|?

2 Thou didst plant them, yea they took root,
They have gone on, yea' they have borne
fruit,—
|Near| art thou' |in their mouth|,
But far off from their affections.[b]

3 But ‖thou, O Yahweh‖, knowest me,
Wilt thou observe me, and try my heart
|towards thee|?
Drag them away, as sheep for slaughter,
And hallow them, for the day when they
are to be slain.[c]

4 ‖How long‖ shall the land mourn,
And ‖the herbage of the whole field‖ wither?
<For the wickedness of them that dwell
therein> beast and bird |have perished|,
For, say they,
He will not see our latter end!

5 <If |with the footmen| thou hast run, and
they have wearied thee>
How then wilt thou hotly contend |with
horses|?
<Though |in a safe land| thou' art con-
fident>
Yet how wilt thou deal with the proud
banks of the Jordan?[d]

6 For <even thy brethren and the house of thy
father>
‖Even they‖ have betrayed thee,
‖Even they‖ have cried after thee |with
full voice|,—
Do not trust in them, though they speak unto
thee |fair words|.

7 I have forsaken mine own house,
I have given up mine inheritance,—
I have delivered the dearly beloved of my
soul, into the hand of her enemies:

8 |Mine inheritance| hath become to me |as a
lion in a jungle|,—
She hath given forth against me her voice,
‖For this cause‖ have I hated her.

9 Is it ‖a variegated bird of prey‖ that mine
inheritance is to me?
‖The birds of prey‖ are round about against
her!
Go ye, assemble all the beasts of the field,
bring them to devour.

10 ‖Many shepherds‖ have laid waste my vine-
yard,
They have trampled down my portion,—
They have turned my coveted' portion into a
desert of desolation:

[a] Ml.: "traitors of treachery."
[b] Or: "reins."
[c] Ml.: "the day of slaughter."
[d] Abounding in wild beasts which there hide themselves.

11 It hath been made' a desolation,
It hath mourned unto me, as desolate,—
All the land |hath become' a desolation|,
For ‖no' man‖ layeth it to heart.
12 <On all the bare heights in the wilderness>
have come despoilers,
For ‖the sword of Yahweh‖ hath devoured
from one end of the land unto the other,—
There is peace' for no' flesh!
13 They sowed |wheat|, but <thorns> have
they reaped,
They have put themselves to pain, they[a]
shall not be profited,—
Yea turn ye pale at your produce,
Because of the glow of the anger of Yahweh.

‖Thus‖ saith Yahweh
Concerning all my wicked' neighbours, who
have been touching the inheritance, which
I gave as an inheritance unto my people
Israel,—
Behold me! uprooting them from off their
own soil,
Whereas <the house of Judah> will I
uproot out of their' midst.
15 And it shall come to pass <after I have
uprooted them> I will again' have compassion upon them,—and will bring them
back—
Every man—to his own inheritance, and
Every man—to his own land.
16 And it shall come to pass—
<If they will ‖diligently learn‖ the ways
of my people—
To swear by my Name [saying],
By the life of Yahweh,
As they taught my people to swear by
Baal>
Then shall they be built' in the midst of my
people.
17 But <if they will not hearken>
Then will I Uproot that nation,
Uproot, that I may destroy,—
Declareth Yahweh.

§ 11. *By Symbolic Action with a Linen Girdle, Jeremiah is taught how Israel now failed of fulfilling Yahweh's Designs, and, by the Metaphor of Wine-jars, how the Nation must suffer Punishment. If the People will not repent, the Prophet will weep in secret. The King and Queen-Mother specially called on to humble themselves.*

13 1 ‖Thus‖ said Yahweh unto me,—
Go, and buy for thyself, a linen girdle, and
put upon thy loins,—but <in water> shalt
thou not place it.
2 So I bought a girdle, according to the word of
Yahweh,—and put upon my loins. 3 Then
came the word of Yahweh unto me, a second
time, saying:
4 Take the girdle which thou hast bought,
which is upon thy loins,—and arise, go to
the Euphrates, and hide it there, in a hole
of the cliff.
5 So I went, and hid it, by the Euphrates,—as
Yahweh had commanded me. 6 And
it came to pass, at the end of many days,—that
Yahweh said unto me,—
Arise, go to the Euphrates, and take from
thence, the girdle, which I commanded thee
to hide there.
7 So I went to the Euphrates, and digged, and
took the girdle' out of the place where I had
hidden it,—and lo! the girdle |was spoiled|, it[a]
was good for nothing. 8 Then came
the word of Yahweh unto me, saying:
9 ‖Thus‖ saith Yahweh,—
<After this manner> will I spoil the pride of
Judah, and the great pride of Jerusalem.
10 ‖This wicked people, who are refusing to
hear my words, who are walking in the
stubbornness of their heart, and have
gone after other gods, to serve them, and
to bow down to them‖ yea let them be
like this girdle, which is good for nothing.
11 For <as a girdle cleaveth unto the
loins of a man> ‖so‖ caused I to cleave
unto me—the whole house of Israel, and
the whole house of Judah,
Declareth Yahweh,
to become mine—
For a people, and
For a name, and
For a praise, and
For an adorning,—
but they hearkened not. 12 Therefore
shalt thou say unto them this word—
‖Thus‖ saith Yahweh,
God of Israel,
‖Every jar‖ is to be filled with wine;
and they will say unto thee,
Do we not ‖know well‖ that ‖every jar‖
is to be filled with wine?
13 Then shalt thou say unto them—
‖Thus‖ saith Yahweh—
Behold me! filling all the inhabitants of this
land—
Even the kings that are sitting for David,
upon his throne, and
the priests and
the prophets, and
all the inhabitants of Jerusalem—
with drunkenness; 14 and I will dash
them every man against his brother, even
the fathers and the sons |together|,
Declareth Yahweh,—
I will not pity,
Neither will I spare,
Neither will I have compassion,
that I should not destroy them.

[a] Some cod. (w. 3 ear. pr.edns., Syr., Vul.): "but they"—G.n.

[a] Some cod. (w. 1 ear. pr. edn.): "and was"—G.n.

15 Hear ye and give ear, be not haughty,—
For ‖Yahweh‖ hath spoken.
16 Give ye, to Yahweh your God—glory,
Before he cause darkness, and
Before your feet stumble upon the twilight mountains;
Lest <when ye wait for light>
He turn it into the shadow of death,
And change it for thick darkness.
17 But <if ye will not hear it>
<In secret places> shall my soul weep',
Because of the pride,—
And mine eye[a] ‖shall flow over‖ and run down |with tears|,
Because captive' hath been taken the flock of Yahweh.
18 Say thou to the king and
to the queen-mother,
Abase yourselves— Sit down,—
For descended' have
your Head-tires,
your Crown of adornment.
19 The cities of the South‖[b] are shut,
And there is none' to open,—
Judah |hath been carried away captive|,
She hath altogether' been carried away captive |in full number|.
20 Lift up your eyes and see
Them who are coming in from the North,—
Where is The flock that was given thee,
Thy beautiful' flock?
21 What wilt thou say when he shall bring punishment upon thee,
Since ‖thou thyself‖ hast accustomed them to be over thee as friends |in chief|?
Shall not ‖pangs‖ seize thee, as of a woman in childbirth?
22 But <if thou say in thy heart,
Wherefore' have these things befallen' me?>
‖For the greatness of thine iniquity‖ have
Thy skirts' been turned aside,
Thy heels' suffered violence!
23 Can |the Ethiopian| change' |his skin|,
Or |the leopard| |his spots|?
Even ‖ye‖ may be able to do right,
Who are accustomed[c] to do wrong.
24 Therefore have I scattered them,
As broken straw passing away, by the wind of the desert.
25 |This‖ is thy lot,
‖Thy measured portion from me‖,
Declareth Yahweh;
For that thou didst forget me,
And confide in falsehood:
26 Therefore ‖even I myself‖ have drawn away thy skirts, over thy face,
And thy shame |hath been seen|.
27 <Thine adulteries, and thy neighings, thine unchaste' wickedness>
<Upon the hills in the field> I have seen thine abominations!
Woe to thee, O Jerusalem,
Wilt thou not become pure?
After how long |yet|?

[a] So in Cod. Mugah; in Cod. Hallel: "eyes"—G.n.
[b] The Negeb.
[c] Or: "taught," "schooled," "trained."

§12. *A Severe Drought vividly described; as to which the Prophet intercedes with God, but, for Reasons given, is forbidden to pray; howbeit, in Consideration of the Misguidance of False Prophets, he is permitted to tell the People his Grief. Venturing once more to plead with God, Jeremiah is told that even Moses and Samuel could not succeed, because of the Sin of King Manasseh. Jerusalem is pitied but cannot be spared. The Prophet in dismay apostrophises his Mother, vindicates himself, and is assured of Divine Protection.*

14 1 So much of the word of Yahweh as came[a] unto Jeremiah, concerning the matter of the drought:—
2 Judah |mourneth|,
And ‖the gates thereof‖ pine,
They lie in gloom on the ground,—
And ‖the outcry of Jerusalem‖ hath ascended;
3 And ‖their nobles‖ have sent their menials to the waters,—
They have been to the pits,
They have[b] found no water,
They have returned, |their vessels' empty|,
They are pale and ashamed, and have covered their heads.
4 <Because ‖the ground‖ is cracked,
For there hath been no rain in the land>
The plowmen are pale,
They have[c] covered their heads.
5 For ‖even the hind of the field‖ hath calved, and forsaken,
Because there is no |young herbage|;
6 Yea ‖wild asses‖ stand still on the bare heights,
They pant for air like jackals,—
Dimmed' are their eyes,
Because there is |no grass|.
7 <Though ‖our iniquities‖ have testified[d] against us>
O Yahweh, effectually work thou, for the sake of thy Name,—
For our apostacies have abounded,
<Against thee> have we sinned.
8 Thou Hope of Israel,
His Saviour in the time of distress,—
|Wherefore| shouldst thou be as a sojourner[e] in the land?
Or as a wayfarer, who hath turned aside to lodge for the night?

[a] Cp. O.G. 82[b], 6; also chap. xlvi. 1; xlvii. 1, and xlix. 34.
[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "And have found"—G.n.
[c] Some cod. (w. 2 ear. pr. edns., Aram., Syr.): "And have." Cp. ver. 3—G.n.
[d] Mt.: "answered."
[e] Or: "stranger."

9 |Wherefore| shouldst thou be as a man astounded,
As a mighty man, who cannot save?
Yet ‖thou‖ art in our midst—O Yahweh,
And ‖thy Name‖ |on us| hath been called,
Do not abandon us!

10 ‖Thus‖ saith Yahweh
To this people,
‖In this way‖ have they loved to wander,
<Their feet> have they not restrained,—
‖Yahweh‖ therefore hath not accepted them,
‖Now‖ will he call to mind their iniquity,—
That he may punish their sins.

11 And Yahweh said' unto me,—
Do not pray[a] for this people, for blessing;
12 <Though they fast> I am not going to hearken unto their loud cry, and
<Though they offer ascending-sacrifice and meal-offering> I am not going to accept them,—
For <with sword, and with famine, and with pestilence> am ‖I‖ about to consume them.

13 Then said I,
Ah, My Lord, Yahweh!
Lo! |the prophets‖ are saying to them—
Ye shall not see the sword,
And <famine> shall ye not have,—
For <prosperity in truth> will I give you, in this place.

14 So then Yahweh said unto me,
<Falsehood> are the prophets prophesying in my name,
I have not sent them,
Neither have I commanded them,
Neither have I spoken unto them,—
<A vision of falsehood, and
A divination of worthlessness, and
A fraud of their own hearts>
‖They‖ are prophesying unto you.[b]

15 |Therefore|
‖Thus‖ saith Yahweh,
concerning the prophets who are prophesying in my Name, though ‖I‖ sent them not, and yet |they‖ have been saying,
‖Neither sword nor famine‖ shall there be in this land,—
<By sword or by famine> shall |those' prophets| be consumed';
16 And ‖the people to whom they' have been prophesying‖ shall be getting cast out into the streets of Jerusalem, because of the famine and the sword, and of there being none' to give burial |unto them|, ‖them, their wives, nor their sons nor their daughters‖,—
So will I pour out upon them their own wickedness.

17 Therefore shalt thou say unto them this word,
Let mine eyes |run down| with tears night and day,
And let them not rest,—
For <with a grievous injury> hath been injured the virgin, the daughter of my people,
‖With a wound, severe indeed‖!
18 <If I have gone out into the field>
Then lo! the slain of the sword!
And <if I have entered the city>
Then lo! the diseases of famine!
For ‖both prophet and priest‖ have trafficked against the land |unnoticed|.

19 Hast thou ‖utterly rejected‖ Judah?
<Zion itself> hath thy soul loathed?
|Why| hast thou smitten us, so that there is for us no' healing?
A waiting For prosperity, but no' welfare, and[a]
For a time of healing, but lo! terror![b]

20 We acknowledge, O Yahweh,
Our own lawlessness,
The iniquity of our fathers,—
For we have sinned against thee.

21 Do not despise—for the sake of thy Name,
Do not[c] treat with contempt—the throne of thy glory,—
Remember!—do not break thy covenant with us.

22 Are' there, among the vanities of the nations, senders of rain?
Or can ‖the heavens themselves‖ give myriad drops?
Art not ‖thou‖ he, O Yahweh our God?
Therefore will we wait for thee,
For ‖thou‖ hast made all these.

15 1 Then said Yahweh unto me,
<Though Moses and Samuel should stand' before me>
My soul could not' be toward this people,—
Send them away from before me,
And let them go forth.

2 And it shall come to pass <when they say unto thee,
Whither' shall we go?>
Then shalt thou say unto them,
‖Thus‖ saith Yahweh,—
‖Such as are for death‖ to death, and
‖Such as are for the sword‖ to the sword, and
‖Such as are for famine‖ to the famine, and
‖Such as are for captivity‖ to captivity.
3 And I will set in charge over them—four species, Declareth Yahweh,
The sword, to slay, and
The dogs, to trail along,— and
The bird of the heavens and
The beast of the earth, to devour and to destroy.

[a] Cp. chap. vii. 16; xi. 14.
[b] Some cod. (w. 2 ear. pr. edns.): "unto them"—G.n.
[a] Some cod. (w. 3 ear. pr. edns. and Sep.) omit: "and"—G.n.
[b] Cp. chap. viii. 15.
[c] Some cod. (w. 3 ear. pr. edns., Syr. and Vul.): "Neither"—G.n.

4 And I will make them a terror, to all the kingdoms of the earth,—
On account of Manasseh, son of Hezekiah, king of Judah,
‖For what[a] he did in Jerusalem‖.

5 For who shall have pity upon thee, O Jerusalem?
And who shall lament for thee?
And who shall turn aside, to ask for thy welfare?

6 ‖Thou‖ hast abandoned |me|,
.Declareth Yahweh,
<Backward> thou wilt go,—
Therefore have I stretched forth my hand against thee and laid thee waste,—
I am weary' of having compassion.

7 Therefore have I winnowed them with a winnowing shovel, in the gates of the land,—
I have bereaved—I have destroyed my people,
<From their own ways> have they not returned.

8 Their widows have become multiplied to me, beyond the sand of the seas,
I have brought against them—upon the mother of young men—the spoiler, in the broad noon,—
I have let fall upon her, suddenly, excitement and terrors.

9 Languisheth! she who had given birth to seven,
She hath breathed out her life.[b]
Her sun |hath gone in|, while yet it was day,
She hath turned pale, and hath turned red,—
And ‖the remnant of them‖ <to the sword> will I deliver before their enemies,
Declareth Yahweh.

10 Woe to me! my mother,
That thou didst bear me,
A man of litigation and a man of contention to all the land,—
I have not lent on interest,
Nor have they lent on interest to me,
‖Every one‖ hath treated me with contempt.

11 Said Yahweh,—
Verily, I will loose thee[c] for good!
Verily, I will intercede for thee,
In the time of calamity, and
In the time of distress, with the enemy![d]

12 Shall |iron| crush |the iron from the North| and the bronze?

13 <Thy substance, and thy treasures—for a prey> will I give, |without price|,—
‖Even for all thy sins, and in all thy bounds‖:

14 Therefore will I make thee pass[a] with thine enemies, into[b] a land thou knowest not,—
For ‖a fire‖ hath been kindled in mine anger,
<Upon you> shall it burn.

15 ‖Thou‖ knowest—O Yahweh,
Remember me, and visit me, and avenge me upon my persecutors,
Do not <of thy longsuffering> take me away,—
Know—I have borne, for thy sake, reproach.

16 Thy words |were found|,[b] and I did eat them,
Then became thy words[c] unto me, the joy and gladness of my heart,—
For |thy Name| hath been called |upon me|, O Yahweh, God of hosts!

17 I sat not in the circle of mockers,
Nor became I uproarious,—
<Because of thy hand> |by myself| did I sit,
For <with indignation> hadst thou filled me.

18 |Wherefore| hath my pain become |perpetual|?
And my wound |incurable|?
Refuseth to be healed?
Wilt thou ‖indeed be‖ to me,
[As a brook] that disappointeth,
Waters that cannot be trusted?

19 |Wherefore|
‖Thus‖ saith Yahweh—
<If thou wouldst return> I will cause thee to return,
<Before me> shalt thou stand,
Yea <if thou wilt bring out the precious from among the vile>
‖As mine own mouth‖ shalt thou be,—
Let ‖them‖ return unto |thee|,
But ‖thou‖ shalt not return unto |them|;

20 So will I make thee, to this people, a wall of bronze |fortified|,
<When they fight against thee> they shall not prevail against thee,—
For <with thee> am |I|, to save thee and to deliver thee,
Declareth Yahweh;

21 Thus will I deliver thee out of the hand of the wicked,—
And redeem thee out of the grasp of the tyrants.

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[a] Some cod. (w. Sep., Syr., Vul.): "For all that" —G.n.
[b] U.: "soul."
[c] So *read*; and in some cod. (w. 2 ear. pr. edns.) both *written* and *read*—G.n. |The form *written* in the Mass. Text prob. = the same thing.]
[d] Cp. with this, R. V. margin. Some render: "Cause the enemy to make supplication unto thee" — R. V., T. G., Davies. "Make the enemy meet thee"—Fuerst.

[a] Some cod. (w. Sep. and Syr.): "Make thee serve thine enemies in." Cp. chap. xvii. 4—G.n.
[b] "Found"—note that the word strictly applies to discovery—not revelation, and see 2 K. xxii. 8; 2 Ch. xxxiv. 14, 15.
[c] "Words," *written*; "word," *read*. In some cod. (w. 2 ear. pr. edns.): "word" both *written* and *read*—G.n.

§ 13. *Jeremiah, for Reasons given, forbidden to marry, or go to Houses of Mourning or Feasting; is charged to give the People reasons for Divine Chastisements—out of which, however, should come Blessing to Gentiles. Judah's Indelible Sin must bring its Punishment. The Accursed Man and the Blessed Man set in sharp contrast. Fragments concerning Deceitful Heart, Unjust Gain, Hope of Israel, Prayer for Healing, Prophet's Self-restraint, and Sabbath-keeping.*

16 1 And the word of Yahweh came unto me, saying:

2 Thou shalt not take to thee a wife,—
Neither shalt thou have sons or daughters, in this place.

3 For ‖Thus‖ saith Yahweh,
<Concerning the sons, and concerning the daughters, that are being born in this place,—and concerning their mothers who do bear them, and concerning their fathers who do beget them, in this land>

4 <Of deaths from diseases> shall they die,
They shall not be lamented,
Neither shall they be buried,
<As heaps of dung on the face of the ground> shall they serve,—
Yea <by sword and by famine> shall they be consumed,
And |their dead bodies| shall become |food|—
To the bird of the heavens, and
To the beast of the earth.

5 For ‖Thus‖ saith Yahweh—
Do not thou enter into the house of crying,
Neither do thou go to lament, nor do thou bemoan for them,—
For I have withdrawn my blessing[a] from this people, Declareth Yahweh.
Both lovingkindness and compassion.

6 So shall great and small die in this land,
They shall not be buried,—
Neither shall men lament for them,
Nor cut themselves,
Nor make themselves bald for them;

7 Neither shall they break bread to them in[b] mourning
To console one over his dead,—
Nor cause them to drink the cup of consolation,
Over one's father,
Or over one's mother;

8 And <the house of banqueting> shalt thou not enter,
To sit with them, To eat and to drink.

9 For ‖Thus‖ saith Yahweh of hosts‖
God of Israel,—
Behold me! causing to cease, out of this place,
Before your eyes,
And in your days,
The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,[a]

10 And it shall be <when thou shalt declare to this people, all these words,—and they shall say unto thee—
<For what reason> hath Yahweh pronounced against us, all this great calamity?
Or what is our iniquity, or what our sin, which we have sinned against Yahweh our God?>

11 Then shalt thou say unto them,—
<For that your fathers forsook |me|, Declareth Yahweh,
And walked after other gods, and served them, and bowed down to them,—
Whereas <me> they forsook,
And <my law>[b] kept they not;

12 And |ye| have done more wickedly than your fathers,—for, look at you! walking every man after the stubbornness of his wicked heart, so as not to hearken unto me>

13 Therefore will I hurl you forth, from off this land, unto a land which ye have not known, ‖ye, nor your fathers‖,—and ye can serve there, other gods, day and night, in that I will grant you no favour.

14 |Therefore| lo! |days are coming| Declareth Yahweh,
When it shall be said no more,
By the life of Yahweh, who brought up the sons of Israel out of the land of Egypt; but——

15 By the life of Yahweh, who hath brought up the sons of Israel out of the land of the North, and out of all the lands, whither he had driven them,—
So will I bring them back upon their own soil, which I gave to their fathers.

16 Behold me! sending for many fishers, Declareth Yahweh,
And they shall catch them,—and ‖thereafter‖ will I send for many hunters, and they shall hunt them from off every mountain, and from off every hill, and out of the clefts of the crags.

17 For ‖mine own eyes‖ are upon all their ways, they have not been hid from my face,—neither hath their iniquity been concealed from being straight before mine eyes.

18 Thus will I recompense |first, twofold| their iniquity and their sin, because of their profaning my land,—<with the carcase of their disgusting and detestable things> have they filled mine inheritance.

19 O Yahweh, my strength, and my refuge, and my place to fly to, in the day of distress,—
<Unto thee> shall nations come in, out of

[a] Or: "prosperity," "welfare," "well-being."
[b] Or: "one who is." Suggested by O.G. p. 828[a].

[a] Cp. chap. vii. 34; xxv. 10; xxxiii. 11; also Intro., Chap. I., 3, *a*.
[b] Or: "mine instruction."

the ends of the earth, that they may say—
Surely!
<Falsehood> did our fathers inherit,
Vanity, among whom is none that can profit:
20 Shall |a son of earth| make for himself |gods|
Seeing that ‖they‖ are no-gods?
21 |Therefore| behold me! causing them to know,
|by this stroke|,
I will cause them to know my hand, and my might,—
That they may know, that |my name| is ‖Yahweh‖!

17 1 ‖The sin of Judah‖ is written
With a stylus of iron,
With the point of a diamond:
It is engraved
Upon the tablet of their heart,
And upon the horns of your[a] altars;
2 So long as their sons remember' their altars,
and their Sacred Stems,
By the[b] green tree,—
Upon[c] the high' hills.

3 O my mountain in the field!
<Thy substance, all thy treasures> |for a prey| will I give:
Thy high places for[d] sin, within all thy bounds.
4 So shalt thou, even of thyself, suffer to rest
the inheritance which I gave thee,
Seeing that I will cause thee to serve thine enemies, in the land which thou knowest not;
For <a fire> have ye kindled in mine anger,
<Unto times age-abiding> shall it burn.[e]

5 ‖Thus‖ saith Yahweh—
Accursed' is the man—
Who trusteth in a son of earth,
And hath made flesh' his arm,—
And whose heart <from Yahweh> turneth aside:
6 Therefore shall he become as a shrub[f] in the waste plain,
Neither shall he perceive' when good cometh,—
But shall inhabit,
Parched places in a wilderness,
A land[g] of salt that cannot be dwelt in.

7 Blessed' is the man
Who trusteth in Yahweh,
To whom Yahweh is his ground of confidence;

8 For he shall become like a tree planted by waters,
And <by a stream> shall he send out his roots,
Neither shall he perceive when heat cometh,
But his leaf shall continue green;
Even <in a year of dearth> shall he not be anxious,
Neither shall he cease from bearing fruit.[a]

9 Deceitful' is the heart[b] above all things,
And ‖dangerously wayward‖,—
Who can know it?
10 ‖I—Yahweh‖ Searching the heart,[b]
Testing the affections;
And giving[c] to every man
According to his way,[d]
According[e] to the fruit of his doings.

11 <[As] a partridge gathereth eggs she did not lay>,
[So] is he that maketh riches, but not with justice,—
<In the midst of his days>[f] shall he leave them,
And <in his latter end> prove to have been base.

12 <A throne of glory, exalted from the beginning> hath been the place of our sanctuary.

13 Thou hope of Israel |Yahweh|,
‖All who forsake thee‖ shall turn pale,—
Yea ‖all who depart from me‖ <in the ground> shall be written,
For they have forsaken a fountain of living water, ‖even Yahweh‖.

14 Heal thou me, O Yahweh, that I may be healed,
Save me, that I may be saved,—
For <my praise> thou art'!

15 Lo! ‖they‖ are saying unto me,—
|Where| is the word of Yahweh?
Pray thee let it come to pass!
16 But <as for me>
I have neither forced myself away from tending the flock after thee,
Nor yet <for the woful day> have I longed—‖thou‖ knowest,—
‖That which came out of my lips‖ <before thy face> was uttered.

17 Do not thou become to me a terror,—
<My refuge> art thou, in the day of calamity.

[a] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "their"; and though in some cod. it is "your," there is a Massoretic note that it shd be "their"—G.n.
[b] Some cod. (w. Aram. and Syr.): "by every green tree"—G.n.
[c] Some cod. (w 1 ear. pr. edn., Aram. and Syr.: "And upon"—G.n.
[d] Ml.: "in sin." Or perh.: "as a punishment for sin."
[e] Cp. Isa. xxxiii. 14.
[f] "Rd. prob. *Aroer*"—O.G. 792b.
[g] Some cod. (w. Aram., Sep., Syr., Vul.): "In a land"—G.n.

[a] Cp. Ps. i. 1-3.
[b] Or: "mind," "intellect."
[c] Some cod. (w. 2 ear. pr. edns., Sep. and Vul.): "to give" (or) "that he may give"—G.n.
[d] So *written*; *read*: "ways." In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "ways"—G.n.
[e] In some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "And according"—G.n.
[f] *Written*: "day"; *read*: "days." In some cod. (w. 1 ear. pr. edn.): "days"—G.n.

18 Let my persecutors' |turn pale| but let not ‖me‖ turn pale,
Let ‖them‖ be terrified, but let not ‖me‖ be terrified,—
Bring thou upon them' a day of calamity,
And <with a double fracture> destroy[a] them.

19 Thus‖ said Yahweh unto me—
Go and stand in the gate of the sons of the people, through which the kings of Judah enter in, and through which they come out,—
also in all the gates of Jerusalem. 20 Then shalt thou say unto them—

Hear ye the word of Yahweh,
Ye kings of Judah and all Judah,
And all ye inhabitants of Jerusalem,—who enter in through these gates:
21 ‖Thus‖ saith Yahweh,
Take heed unto your souls,—
And do not bear any burden on the sabbath' day,[b]
Nor bring it in through the gates of Jerusalem,—
22 Neither shall ye take forth any burden out of your houses on the sabbath' day,[b]
Nor <any manner of work> shall ye do,—
But ye shall hallow the sabbath day,[b]
As I commanded your fathers.

23 Howbeit they hearkened not, neither inclined their ear,—but stiffened their neck, that they might not hearken, neither receive correction.

24 And it shall come to pass,—
<If ye will ‖indeed hearken‖ unto me,
Declareth Yahweh,
To bring in no burden through the gates of this city on the sabbath' day,—
But to hallow the sabbath day, by not doing thereon any manner of work>
25 Then shall enter in through the gates of this city,
Kings and princes,
Sitting on the throne of David,
Riding in chariots and on horses,
‖They, and their princes‖,
‖The men of Judah, and the inhabitants of Jerusalem‖,
And this city shall remain unto times age-abiding.
26 And they shall come in—
Out of the cities of Judah, and
Out of the places round about Jerusalem, and
Out of the land of Benjamin, and
Out of the lowlands, and out of the hill country, and
Out of the South,
Bringing in ascending-offering, and peace-offering, and meal-offering, and frankincense,—
Even they who bring in a thankoffering into the house of Yahweh.

27 But <if ye will not hearken unto me—
To hallow the sabbath day,
And to bear no burden and bring in through the gates of Jerusalem |on the sabbath day|>
Then will I kindle a fire within her gates,
And it shall devour the palaces of Jerusalem,
And shall not be quenched.

§ 14. *The Potter's House and its Lessons: attempting to enforce which, Jeremiah's Hearers conspire against him, and he prays against them—though once he had pleaded for them.*

18 1 The word that came unto Jeremiah' from Yahweh, saying:
2 Arise and go down to the house of the potter,—and ‖there‖ will I cause thee to hear my words.
3 So I went down to the house of the potter,—and there he was! making a piece of work on the wheels.[a] 4 |Then was marred| the vessel that he' was making, while yet it was clay in the hand of the potter,—so he turned and made of it another' vessel, as seemed right in the eyes of the potter to make it. 5 Then came the word of Yahweh' unto me, saying:
6 <Like this potter> can I not deal with you, O house of Israel?
Demandeth Yahweh:
Lo! <as clay in the hand of the potter>
‖So‖ are ‖ye‖ in my hand, O house of Israel.

7 <The moment I speak, concerning a nation or concerning a kingdom,—to pull up and to break down,[b] and to destroy; 8 and that nation return' from its wickedness against whom I have spoken> then will I repent concerning the calamity' which I had devised to bring upon it.

9 And <the moment I speak, concerning a nation or concerning a kingdom,—to build and to plant; 10 and it commit wickedness in mine eyes, in not hearkening unto my voice> then will I repent concerning the good wherewith I had said I would do it good.

11 ‖Now‖ therefore, I pray thee, speak unto the men of Judah, and concerning the inhabitants of Jerusalem, saying,
‖Thus‖ saith Yahweh,—
Lo! I' am fashioning against you calamity,
and devising against you a device,—
Return, I pray you, every man from his wicked way,
And amend your ways and your doings.

[a] M. acture." [b] Or: "day of rest."

[a] Mt.: "the two stones." [b] Some cod. (w. 2 ear. pr. edns. and Syr.): "and to tear away" [instead of "break down"]. Cp. chap. xxxi. 28.

12 And <since they will say, Hopeless!
For <after our own devices> will we walk,
And ‖every one‖ <the stubbornness of his own wicked heart> will we do!>
13 ‖Therefore‖
‖Thus‖ saith Yahweh,
Ask, I pray you, among the nations,—
Who' hath heard |such things as these|?
<A very horrible thing> hath |the virgin, Israel| done!
14 Shall the snow of Lebanon |fail from the rock of the field|?
Or shall waters from afar, deep, overflowing, |be dried up|?
15 Yet my people |have forgotten me|,
<Unto vanity> have they been burning incense;
And it hath caused them to stumble
In their ways,
The roads of age-past times,
To walk in by-paths—
A way |not cast up|.[a]
16 To make their land a desolation,
The hissings of age-abiding times,—
‖Every one that passeth by her‖ shall be astonished and wag his head.
17 <Like[b] an east wind> will I scatter them before the enemy,—
<The back and not the face> will I let them see, in the day of their distress.

18 Then said they,—
Come ye, and let us devise against Jeremiah, devices,
For |the law| shall not perish' |from the priest|,
Nor |counsel| from |the wise|,
Nor |the word| from |the prophet|:
Come and let us smite him with the tongue,
And let us not give ear to any of his words!

19 Give thou ear, O Yahweh, unto me,—
And hearken unto the voice of mine accusers.

20 Shall ‖evil‖ be recompensed' for |good|?
For they have digged a pit for my life,[c]—
Remember how I stood before thee,
To speak, in their behalf, what was good!
To turn back thine indignation from them.
21 |Therefore| give thou up their sons' to the famine,
And deliver them into the hands of the sword,
And let their |wives| become |childless and widows|,
And let ‖their men‖ be slain by death,
‖Their young men‖ be smitten by the sword in battle.
22 Let there be heard a cry out of their houses,
When thou shalt bring in upon them a troop, |suddenly|,—
Because they digged a pit to capture me,
And <snares> did they hide for my feet.

23 But ‖thou, O Yahweh‖ knowest all their counsels against me, to put me to death,
Put thou no propitiatory-covering over their iniquity,
And <their sin, from before thee> do not thou blot out,—
But let them be overthrown before thee,
<In the time of thine anger> deal thou effectively with them.

§ 15. *Before the Elders of People and Priests, Jeremiah symbolically breaks a Bottle in Topheth; and there, and in the Temple Court, predicts the Breaking of the People, chiefly for sacrificing their Children to Baal.*

19 1 Thus said Yahweh,[a]
Go and buy a potter's earthen bottle,[b]—and [take] of the elders of the people, and of the elders of the priests;
2 Then shalt thou go forth into the valley of Ben-hinnom, which is at the opening of the gate of potsherds; and proclaim there' the words which I shall speak unto thee; 3 and shalt say,—
Hear ye the word of Yahweh,
O kings of Judah,
And inhabitants of Jerusalem,—
‖Thus‖ saith Yahweh of hosts—
God of Israel,
Behold me! bringing in calamity upon this place, which shall cause the ears of ‖every one that heareth it‖ to tingle:
4 <Because they have forsaken me,
And have treated this as a foreign place,
And have burned incense therein to other' gods, which ‖neither they, nor their fathers, nor the kings of Judah‖ have known;
And have filled this place with the blood of innocents;
5 And have built the high places of Baal' for burning up their sons in the fire, as ascending-sacrifices to Baal,[c]—
Which I commanded not,
Nor spake,
Neither came it up on my heart>[d]
6 |Therefore| lo! |days coming|
Declareth Yahweh,
When this place shall be called no longer,
The Topheth, or
The Valley of Ben-hinnom,— but—
The Valley of Slaughter;[e]
7 And I will pour out the counsel[f] of Judah and Jerusalem, in this place,
And I will cause them to fall by the sword, before their enemies, and by the hand of them who seek their life,—
And I will give their dead bodies, for food,

[a] Cp. chap. vi. 16.
[b] Some cod. (w. 5 ear. pr. edns.): "With"—G.n.
[c] U.: "soul."
[a] Some cod. (w. 2 ear. pr. edns., Aram., Sep. and Syr.) add: "unto me"—G.n.
[b] Or: "flask."
[c] "Customary of old"—Deu. xii. 31; "strongly forbidden"—Lev. xx. 2-4.
[d] Cp. chap. xliv. 21; 1 Co. ii. 9. Mf.: "Neither came it into my mind."
[e] Cp. chap. vii. 32.
[f] "Sagacity"—O.G.

to the bird of the heavens, and to the beast of the earth;
8 And I will make this city a desolation, and a hissing,—‖every one that passeth by it‖ shall be astonished and hiss, over all her wounds;[a]
9 And I will suffer them to eat the flesh of their sons, and the flesh of their daughters, yea <every one—the flesh of his friend> will they eat,[b]—in the siege, and in the straitness, wherewith |their enemies, and they who seek their lives|, will straiten them.

10 Then shalt thou break the bottle,[c] before the eyes of the men who are walking with thee;
11 and shalt say unto them—
‖Thus‖ saith Yahweh of hosts—
‖Thus and thus‖ will I break this people, and this city,
As one breaketh the vessel of a potter, which cannot be made whole any more,—
And <in Topheth> shall they bury, for want of place to bury.
12 ‖Thus‖ will I do to this place,
Declareth Yahweh,
And to the inhabitants thereof,—
‖Even making this city like Topheth‖:
13 Yea |the houses of Jerusalem, and the houses of the kings of Judah|, shall <like the place of Topheth> be places defiled,—even all the houses, upon whose roofs they burned incense, to all the host of the heavens, and poured out drink-offerings to other gods.

14 Then entered Jeremiah out of Topheth, whither Yahweh had sent him to prophesy,—and stood in the court of the house of Yahweh, and said unto all the people:
15 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
Behold me! bringing in against this city, and upon all the cities thereof,
The whole calamity which I have pronounced against her,—
Because they stiffened their neck, that they might not hear my words.

§ 16. *Jeremiah is smitten and put in the Stocks by Pashhur, priest, and overseer of the Temple. Next day, when set free, he boldly denounces Pashhur — naming him a "Terror-round-about," and dooming him to be carried Captive to Babylon. Then his Mind recoils, especially when he finds himself laughed at and nicknamed by the People: he resolves to be silent, and cannot: finally, in full Oriental style, he curses the Day he was born.*

20 1 And <when Pashhur son of Immer, the priest, who also was deputy-overseer in the house of Yahweh, heard that Jeremiah had prophesied[a] these things> 2 then Pashhur smote Jeremiah the prophet,—and put him in the stocks that were in the upper gate of Benjamin, which was in the house of Yahweh. 3 And it came to pass <on the morrow, when Pashhur brought forth Jeremiah out of the stocks> —that Jeremiah said unto him—
<Not Pashhur> hath Yahweh called thy name,
But *Mâgôr-missâvîv*[=*"Terror-round-about"*][b].
4 For ‖Thus‖ saith Yahweh—
Behold me! making thee a [*mâgôr*, i.e. a] *terror* to thyself and to all who love thee, and they shall fall by the sword of[c] their enemies, ‖thine own eyes also‖ beholding.
And <all Judah> will I deliver into the hand of the king of Babȳlon, and he will carry them captive to Babylon, and smite them with the sword.
5 And I will deliver up—
All the wealth of this city, and
All her labour and
All her precious things,—
And <all the treasures of the kings of Judah> will I deliver up into the hands of their enemies, and they will make of them a prey, and take them, and carry them into Babylon.
6 And ‖thou, Pashhur, and all who are dwelling in thy house‖ shall go into captivity,—
Yea <into Babylon> shalt thou enter,
And <there> shalt thou die,
And <there> shalt thou be buried,
‖Thou, and all who love thee, to whom thou hast prophesied |falsely|‖.

7 Thou didst persuade me, O Yahweh, and I was persuaded,
Thou didst lay firm hold on me, and didst prevail,—
I am become a mockery |all the day|,
‖Every one‖[d] is laughing at me.

8 For <as often as I speak> I make outcry,
<Violence and wasting> I proclaim,—
Yea the word of Yahweh hath become to me a reproach and derision, |all the day|.

9 Therefore I say—[e]
I will not mention him,
Neither will I speak any more in his name,
But then it becometh in my heart, as a fire that burneth,
Shut up in my bones,—
And I am weary of restraint, and cannot refrain.

[a] Or: "scourgings." The word used means "blow," "wound" "slaughter." All the visible havoc wrought by an invading army is here comprehended.
[b] Cp. Deu. xxviii. 53–57.
[c] Or: "flask."

[a] Or: "was prophesying."
[b] Cp. chap. vi. 25, n.; also Intro., Chap. I., 3, *a*.
[c] Some cod. (w. 2 ear. pr. edns.): "at the hand of" —G.n.
[d] Cp. O.G. 482ᵃ, d, (*b*).
[e] Or: "keep saying."

10 Because I have heard the whispering of many—
"*A terror round about!*"[a]
Tell ye [say they], that we may tell of him,
‖All the men I am wont to salute‖[b] do watch for my halting,—
|Peradventure| he will be persuaded, and we shall prevail over him, and take our vengeance upon him.[c]

11 But ‖Yahweh‖ is with me, as a mighty one striking terror,
‖For this cause‖ shall my persecutors stumble, and not prevail,—
They have turned very pale,
For they have not prospered,
<Confusion age-abiding> it shall not be forgotten!

12 But, O Yahweh of hosts—
Testing the righteous,
Beholding the affections[d] and the heart,—
Let me see thine avenging upon them,
For <unto thee> have I laid bare my cause.

13 Sing ye to Yahweh! Praise ye Yahweh!
For he hath delivered the soul[e] of the needy, out of the hand of evildoers.

14 ‖Accursed‖ be the day on which I was born,—
<The day when |my mother| bare me> let it not be blessed!
15 ‖Accursed‖ be the man who carried tidings to my father, saying,
There is born to thee a man'-child![f]
Making him very glad:
16 Yea let that' man be—as the cities which Yahweh overthrew' and repented not,—
And let him hear
An outcry in the morning, and
A war-shout at broad noon!
17 Because I was not slain from the womb,—
Nor did |my mother| become |my grave|,
Nor was her womb great for ever!
18 |Wherefore| was' it—
That <from the womb> I came forth, to see labour and pain; and
That |in shame| should |my days| be consumed!

§ 17. *In reply to Enquiries of Yahweh made by Jeremiah for King Zedekiah, special Answers are sent to the King, to the People, and to the House of David. Further Messages to the Royal House.*

21 1 The word which came unto Jeremiah, from Yahweh,—when King Zedekiah sent unto him Pashhur, son of Malchiah, and Zephaniah,[a] son of Maaseiah,[b] the priest, saying:
2 Enquire for us, I pray thee, of Yahweh, in that ‖Nebuchadrezzar, king of Babylon‖ maketh war against us,—|Peradventure| Yahweh will deal with us, according to all his wonders, so that he go up from us.

3 Then said Jeremiah unto them,—
‖Thus‖ shall ye say unto Zedekiah:
4 ‖Thus‖ saith Yahweh,
God of Israel—
Behold me! turning back the weapons of war that are in your hand, wherewith ‖ye‖ are fighting the king of Babylon and the Chaldeans, who are besieging you, outside the wall,—and I will gather them into the midst of this city.
5 And ‖I myself‖ will fight against you, with a hand outstretched, and with an arm of strength,—and with anger and with wrath, and with great indignation; 6 and I will smite the inhabitants of this city, |both man and beast|,—<of a great pestilence> shall they die.
7 And <after that> Declareth Yahweh—
Will I deliver Zedekiah king of Judah, and his servants, and the people,—even such as are left in this city from the pestilence, from[c] the sword, and from the famine,—into the hand of Nebuchadrezzar king of Babylon, even into the hand of their enemies, and into the hand of them who are seeking their life,[d]—and he will smite them with the edge[e] of the sword, he will not have pity on them, nor will he spare, nor will he have compassion.

8 And <unto this people> shalt thou say,
‖Thus‖ saith Yahweh,—
Behold me! setting before you, the way |of life|, and the way |of death|:[f]
9 ‖He that remaineth in this city‖ shall die—by the sword, or[g] by the famine, or by the pestilence,—
Whereas ‖he that goeth forth and falleth unto the Chaldeans, who are besieging you‖,—then shall he live,[h] and ‖his life‖[d] shall become to him |a spoil|;
10 For I have set my face against this city, for calamity and not for blessing,
Declareth Yahweh,—
<Into the hand of the king of Babylon> shall it be given up, and he will burn it with fire.

[a] Heb.: *mâgôr-m'gaviv*, as in ver. 3; cp. chap. vi. 25, n., and Intro., Chap. I., 3, *a*.
[b] Lit.: "the men of my peace." Cp. Ps. xli. 9.
[c] Or: "take our revenge out of him."
[d] Or: "impulses." U.: "reins."
[e] Or: "life."
[f] Ml.: "a son, a male"; cp. Rev. xii. 5.
[a] Heb.: *ẓ'phanyâh*, 8; 2, *ẓ'phanyâhu*.
[b] Heb.: *ma'aseyâh*, 16; 7, *ma'aseyâhu*.
[c] Some cod. (w. Aram., Sep., Syr. and Vul.): "and from"—G.n.
[d] U.: "soul."
[e] Ml.: "mouth."
[f] N.B.: "life . . . death"; then (ver. 9): "death... life." Cp. chap. ix. 4, x 11; and Intro., Chap. I.
[g] Some cod. (w. 4 ear. pr. edns.) omit: "or." Cp. chap. xliv. 13—G.n.
[h] So *read*; but *written* simply: "shall live." Some cod. (w. 2 ear. pr. edns.) both *write* and *read*: "then (so) shall he live"—G.n.

11 Now <as to the house of the king of Judah>
--hear ye the word of Yahweh:—
12 O house of David!
‖Thus‖ saith Yahweh,
Administer justice |betimes|,[a]
And deliver the robbed out of the hand of the oppressor,—
Lest mine indignation |come forth like fire|,
And burn, and there be none to quench it,
Because of the wickedness of your[b] doings.
13 Behold me! against thee, O thou dweller in the vale, on the level rock,
Declareth Yahweh,—
Ye who are saying,
Who shall come down upon us?
Who shall enter our habitations?
14 Yet will I bring punishment upon you, according to the fruit of your doings,
Declareth Yahweh,—
and will kindle a fire in her forest, and it shall devour all things round about her.

22 1 ‖Thus‖ said Yahweh,
Go thou down to the house of king of Judah, and speak thou there' this word, 2 and say—
Hear thou the word of Yahweh, O king of Judah, who sittest upon the throne of David,—‖thou, and thy servants, and thy people, who enter in at these gates‖
3 ‖Thus‖ saith Yahweh,—
Execute ye justice, and righteousness,
And deliver the robbed, out of the hand of the oppressor,--
But <the sojourner, the[c] fatherless, and the widow> do not oppress, neither[d] commit violence,
And <the blood of the innocent> do not ye shed, in this place.
4 For <if ye ‖indeed do‖ this thing> then shall there enter into the gates of this house—kings, sitting for David upon his throne, riding in chariots and on horses, ‖he, and his servants,[e] and his people‖.
5 But <if ye will not hear' these words>
‖By myself‖ have I sworn
Declareth Yahweh—
That ‖a ruin‖ shall |this house| become.
6 For ‖Thus‖ saith Yahweh
Concerning the house of the king of Judah,—
<Though thou wast
‖Gilead‖ to me,
The summit of Lebanon>
Yet surely I will make thee,
A wilderness,
Cities |not habitable|;
7 And I will hallow against thee Destroyers,
Every man with his weapons,—
And they shall cut down of the choicest of thy cedars, and cast upon the fire.
8 Then shall many nations pass by this city,—and shall say, every man to his neighbour,
<For what cause> hath Yahweh done ‖thus‖ unto this great city?
9 And they shall say,
Because they forsook the covenant of Yahweh, their God,—
And bowed down to other' gods,
And served them.

10 Do not ye lament for him that is dead,
Neither bemoan ye |him|,
But weep ye—weep on[a]—for him that is going away,
For he shall not return any more,
Nor see the land of his birth.

11 For ‖Thus‖ saith Yahweh—
Touching Shallum,[b] son of Josiah, king of Judah,
That reigneth instead of Josiah, his father,
Who hath gone forth out of this place,
He shall not return thither any more;
12 For[c] <in the place whither they have taken him captive>
‖There‖ shall he die,—
And <this land> shall he see no more.
13 Alas! for him who buildeth
His house without righteousness,
And his roof-chambers without justice,—
<Of his neighbour> taketh service for nought,
And <recompense for his work> giveth him not.
14 Who saith--
I will build me a roomy house, with spacious roof-chambers,—
So he cutteth him open its windows,
And it is covered in with cedar,
And he painteth it with vermilion.
15 Shalt thou reign, because ‖thou‖ art eager to excel in cedar?
<Thy father> did he not eat and drink, and do justice and righteousness,
And ‖then‖ it was well with him?
16 [Did he not] plead the cause of the oppressed and the needy,
And ‖then‖ it was well?
Was not ‖that‖ to know |me|?
Demandeth Yahweh.
17 Verily thou hast neither eyes, nor heart, save for thy plundering and for thy shedding of ‖innocent blood‖, and for oppression and for crushing, to do' them!

[a] Or: "Pronounce in the morning the sentence of justice."
[b] So *read*; but *written*: "their." Some cod. (w. 1 ear. pr. edn., Aram., Syr. and Vul.) both *write* and *read*: "your." Cp. chap. iv. 4. Some cod. however (w. 7 ear. pr. edns.) both *write* and *read*: "their"—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "and the"—G.n.
[d] So some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.); [but M.C.T. abruptly: "do not commit violence"]—G.n.
[e] So *read*; *written* (in M.C.T.): "servant." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "servants"—G.n.

[a] See Intro., Chap. II., Synopsis, *B*, *b*, p. 16, *ante*.
[b] Cp. 1 Ch. iii. 15; 2 K. xxiii. 34.
[c] A sp. v.r. (*sevir*: "But." Some cod. (w. 6 ear. pr. edns. and Sep.) both *write* and *read*: "But"—G.n.

18 Therefore— ‖Thus‖ saith Yahweh,
<Touching Jehoiakim son of Josiah,
King of Judah>
They shall not cry in lament for him
Alas, my brother! , or Alas, sister!
They shall not cry in lament for him
Alas, lord! or Alas! his renown!
19 <With the burial of an ass> shall he be buried,—
Dragged along and cast forth, beyond the gates of Jerusalem.

20 Ascend the Lebanon, and make outcry,
And <in Bashan> put forth thy voice,—
And make outcry from Abarim,[a]
For all thy lovers |are torn in pieces|.

21 I spake unto thee, in thy carelessness,—
Thou saidst, I will not hearken!
‖This‖ hath been thy way from thy youth,
That thou hast not hearkened to my voice.
22 <All thy shepherds> the wind' shall feed,
And ‖thy lovers‖ <into captivity> shall depart,—
Surely ‖then‖ shalt thou turn pale, and be confounded, by reason of all thy wickedness.

23 O inhabitress of Lebanon, that makest thy nest in the cedars,—
How hast thou bemoaned thyself,[b]
Now that pangs have overtaken thee,
Anguish, as of her that giveth birth.
24 |As I live‖ Declareth Yahweh,—
<Even though Coniah[c] son of Jehoiakim king of Judah were the signet-ring upon my right hand> yet ‖from thence‖ would I pull thee off; 25 and I would give thee into the hand of them who seek thy life, and into the hand of them from the face of whom ‖thou‖ dost shrink in fear,—even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans; 26 and I will hurl thee out, and thy mother who bare thee, upon another land, where ye were not born,—and ‖there‖ shall ye die. 27 But <unto the land whither they shall be lifting up their souls to return> ‖thither‖ shall they not return.
28 <An carthen vessel, to be despised, thrown about> is this man Coniah?
Or an instrument, in which is no pleasure?
|Wherefore| are they to be cast out, ‖he, and his seed‖, and to be thrown forth upon a land which they have not known?
29 O land, land, land!
Hear thou the word of Yahweh!

30 ‖Thus‖ saith Yahweh,—
Register ye this man |childless|,
A man who shall not prosper in his days,—
For there shall prosper of his seed,
No man sitting upon the throne of David,
Or ruling any more over Judah.

§ 18. *Bad Shepherds denounced: Yahweh himself will gather the Remnant of his Flock, and raise up Good Shepherds, notably One of Davidic Descent, of Saving Power, and of Divine Name; in whose Days a Wider Return than from Babylon shall furnish a new Formula for Swearing. False Prophets, Dreamers, Pretenders are to be for ever disgraced.*

23 1 Alas for the shepherds, who are destroying and scattering the sheep of my pasture,
Declareth Yahweh.
2 |Therefore|
‖Thus‖ saith Yahweh, God of Israel,
Concerning the shepherds who are tending my people,—
‖Ye‖ have scattered my flock, and have driven them away, and have not visited them,—
Behold me! visiting |upon you| the wickedness of your doings,
Declareth Yahweh.
3 ‖I myself‖ therefore, will gather the remnant of my flock, out of all the lands whither I have driven them,—
And will bring them back unto their own fold,
And they shall be fruitful and multiply;
4 And I will raise up over them shepherds, who will tend them,—
So shall they not be afraid any more, nor be dismayed, nor be missing,
Declareth Yahweh.
5 Lo! |days are coming|,
Declareth Yahweh,
when I will raise up to David
A righteous Bud[a]
And he shall reign as' king, and prosper,
And shall execute justice and righteousness in the land.
6 <In his days>
Shall Judah |be saved|,
And ‖Israel‖ abide securely,—
And ‖this‖ is his name whereby he shall be called,
‖Yahweh‖ our Righteousness.
7 |Therefore| lo! ‖days are coming‖,
Declareth Yahweh,
When it shall not be said any more,
As Yahweh liveth, who brought up the sons of Israel out of the land of Egypt;
8 but—
As Yahweh liveth, who hath brought up and who hath brought in the seed of the house of Israel out of the land of the

[a] "A range of mountains to the south of Gilead, opposite Jericho"—Student's Com.
[b] Nearly so, Davies' H.L. 221. Cp. O.G. 396.
[c] Heb.: *konyâhu*.
[a] Or: "sprout." Cp. chap. xxxiii. 15; Is. lxi. 11.

North, and out of all the lands whither I
have driven them,—
And they shall remain upon their own soil.

9 <As for the prophets> —
Broken' is my heart within me,
Trembled' have all my bones,
I have become as a drunken man,
And as a strong man whom wine hath over-
come, —
Because of Yahweh.
And because of his holy' words.
10 For <with adulterers> is the land filled',
Yea <because of cursing> doth the land
mourn,
Dried up are the oases of the desert,—
And |their oppression| hath become wicked,
And ||their might|| is not right.
11 For ||both prophet and priest|| are profane,—
<Even in my house> have I found their
wickedness, Declareth Yahweh.
12 |Therefore| shall their way become to them
like slippery places in darkness,
They shall be driven on, and shall fall
therein,—
For I will bring in upon them calamity—
The year of their visitation,
Declareth Yahweh.
13 <Even among the prophets of Samaria> had
I seen a foolish thing,—
They prophesied by Baal,
And led astray my people Israel.
14 But <among the prophets of Jerusalem>
have I seen a horrible thing,—
Committing adultery,
And walking in falsehood,
And so strengthening the hands of doers
of wickedness, not to return any man
from his wickedness:
They have |all of them| become' to me |as
Sodom|,
And her inhabitants, |as Gomorrah|.[a]
15 |Therefore|
||Thus|| saith Yahweh of hosts
Concerning the prophets,—
Behold me!
Feeding them with wormwood,
And I will cause them to drink poisoned
water,[b]—
For <from the prophets of Jerusalem> hath
there gone forth profanity unto all the
land.
16 ||Thus|| saith Yahweh of hosts,—
Do not hearken unto the words of the
prophets who are prophesying unto you,
They' are filling you' ||with vain' hopes||,—
<The vision of their own hearts> do they
speak,
Not from the mouth of Yahweh!
17 They keep on saying to them who despise
me,
Yahweh |hath spoken|, [saying]
<Prosperity> shall ye have!
And <to every one who is going on in the
stubbornness of his own heart> have they
said,
There shall come on you |no calamity|;
18 For who, hath stood in the council of
Yahweh, that he should see, and hear
his word?
Who hath given ear to his[a] word, and
heard[b] it?
19 Lo! the tempest of Yahweh!
||Indignation|| hath come forth,[c]
Even a tempest whirling along:
<On the head of the lawless> shall it hurl
itself down.
20 The anger of Yahweh |will not return|,
Until he hath executed, nor
Until he hath established,
The purposes of his heart,—
<In the afterpart of the days> shall ye
understand it |perfectly|.[d]
21 I sent not the prophets, yet ||they|| ran,
I spake not unto them, yet ||they|| prophesied.
22 But <if they had stood in my council>
Then might they have announced my
words unto my people,
And have turned them from their wicked'
way and from the wickedness of their
doings.
23 Am I' ||a God at hand||,
Demandeth Yahweh,
And not a God afar off?
24 Can any hide' himself in secret places, that
||I|| shall not see him?
Demandeth Yahweh,—
<The heavens and the earth> do I' not fill?
Demandeth Yahweh.
25 I have heard what the prophets |have said|,
who prophesy in my name falsely,
saying,—
I have dreamed! I have dreamed!
26 |How long| shall it be' in the heart of the
prophets,
[To be] prophets of falsehood,—
And prophets of the deceit of their own
heart?
27 Who lay a plot[e] to cause my people |to
forget| my name, by their dreams which
they relate, every man to his neighbour,—
Just as their fathers forgat |my name|,
||for[f] Baal||.
28 <The prophet with whom is a dream>
Let him relate it as' a dream,
And <he with whom is my word>
Let him speak my word as' truth,—
What is the chaff's to the wheat'?
Demandeth Yahweh:

[a] Cp. Isa. i. 10.
[b] Ml.: "water of gall."
[a] *Written*: "my"; *read*: "his." In the Babylonian Codex (w. 8 ear. pr. edns., Aram., Syr. and Vul.): "his"—G.n., compared with G. Intro. 439.
[b] *Gt.*: "announced." Cp. ver. 22—G.n.
[c] Some cod.: "is coming f."—G.n.
[d] Cp. chap. xxx. 24.
[e] *Gt.*: "Are they laying plot . . . !"—G.n.
[f] Or: "in," "through."
[g] Or: "chopped straw."

29 Is not my word |like this|,
‖Like fire‖? Demandeth Yahweh,—
And like a hammer, that breaketh in pieces a cliff?

30 |Therefore| behold me! against the prophets, Declareth Yahweh,—
who steal my words, every man from his neighbour:

31 Behold me! against the prophets, Declareth Yahweh,
who presume with their tongue and declare, He declareth:[a]

32 Behold me! against such as prophesy the dreams[b] of falsehood, Declareth Yahweh,
who have related them, and led astray my people, with their falsehoods and with their recklessness,[c]—whereas ‖I‖ had not sent them, nor commanded them, so that they could be of no ‖profit‖ to this people, Declareth Yahweh.

33 But <when this people, or a prophet or a priest, shall ask' thee, saying
What is the oracle of Yahweh?>
Then shalt thou say unto them,
‖Ye yourselves‖[d] are the oracle,
Therefore will I reject you, Declareth Yahweh;

34 But <the prophet, or the priest, or the people, who shall say—
The oracle of Yahweh>
I will bring punishment upon that man, and upon his house.

35 ‖Thus‖ shall ye say—every man unto his neighbour, and every man unto his brother,—
What' hath Yahweh |answered|? or,
What' hath Yahweh |spoken|?

36 but <the oracle of Yahweh> shall ye not mention |any more|, — for ‖every man's oracle‖ shall be his own word, because ye have perverted the words of a Living' God, ‖Yahweh of hosts, our God‖.

37 ‖Thus‖ shalt thou say unto the prophet,—
What' hath Yahweh |answered thee|? or
What' hath Yahweh |spoken|?

38 But <since ye keep on saying
|The Oracle of Yahweh|>,
|therefore|
‖Thus‖ saith Yahweh,
<Because ye have said this word, The oracle of Yahweh, whereas I had sent unto you saying, Ye shall not say, The oracle of Yahweh> 39 |therefore| behold me! I will lift you up,[e] — and carry you away, and the city which I gave to you and to your fathers, from before my face; 40 and will give unto you reproach age-abiding,—and disgrace age-abiding, which shall not be forgotten.

[a] "And they uttered [it] as an utterance [of Y.]" —O.G.
[b] Some cod. (w. 2 ear. pr. edns., Syr., Vul.): "the prophets of dreams"—G.n.
[c] Or: "vain boasting."
[d] So it shd be (w. Sep., Vul. and Rashi). (A resultreached by a different grouping of the letters) —G.n. and Intro. p. 169.
[e] So it shd be (w. Sep., Syr., Vul.)—G.n.

§ 19. *Two Baskets of Figs: the Good representing the Captives; and the Bad setting forth such as remain in Judea or dwell in Egypt.*

24 1 Yahweh shewed' me, and lo! two baskets of figs, which had been set before the temple of Yahweh,—after that Nebuchadrezzar king of Babylon had carried away captive, Jeconiah son of Jehoiakim king of Judah, and the princes of Judah, and the carpenters and the smiths, out of Jerusalem, and had brought them into Babylon:—2 ‖the one basket‖ was of very good figs, like the first-ripe' figs; and ‖the other basket‖ was of very bad figs, which could not be eaten |for badness|. 3 Then said Yahweh unto me,—
What canst thou' see, Jeremiah?
And I said,
Figs:
|the good figs‖ very' good; and
‖the bad‖ very bad, which cannot be eaten |for badness|.

4 Then came the word of Yahweh unto me, saying:

5 ‖Thus‖ saith Yahweh God of Israel,
<Like these' good' figs> ‖so‖ will I regard them of Judah who are carried into captivity, whom I have sent out of this place into the land of the Chaldeans, |for good|. 6 Therefore will I set mine eye[a] upon them, |for good|, and will bring them back upon this land,—
and will build them up, and not pull them down,
and will plant them, and not root them up;

7 and will give them a heart, to know |me|, that ‖I‖ am Yahweh,
So shall they become my' people,
And ‖I‖ will become their' God;
for they will return unto me with all their heart.

8 And <like the bad figs, which cannot be eaten |for badness|>
Surely ‖thus‖ saith Yahweh—
‖so‖ will I deliver up Zedekiah king of Judah, and his princes, and the remnant of Jerusalem, that remain in this land, and them who are dwelling in the land of Egypt; 9 yea I will deliver them up, as a terror of calamity, to all the kingdoms of the earth,—as a reproach, and as a by-word, as[b] a mockery and as a contempt, in every place whither I will drive them; 10 and I will send among them, sword, famine[c] and pestilence, — until they are consumed from off the soil, which I gave to them, and to their fathers.

[a] Some cod. (w. Sep., Syr., Vul.) read; "eyes" (pl.) —G.n.
[b] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and as"—G.n.
[c] Some cod. (w. 1 ear. pr. edn., Sep., Syr. and Vul.): "and famine"—G.n.

§ 20. *Jeremiah sums up the Messages he had delivered against Judah and Jerusalem, from the thirteenth Year of Josiah to the fourth of Jehoiakim; declaring that, as these Messages had been unheeded, the threatened Chaldean Invasion must needs come, but the Captivity in Babylon should be limited to Seventy Years. The Prophet passes the Cup of Indignation round to the Nations, beginning at Jerusalem, and significantly ending with Sheshach (or Babylon,* chap. li. 41).

25 1 The word which came upon[a] Jeremiah concerning all the people of Judah, in the fourth
year of Jehoiakim son of Josiah king of Judah,
—‖the same‖ was the first year of Nebuchadrez-
zar king of Babylon; 2 which [word] Jeremiah
the prophet spake' concerning all[b] the people
of Judah, and against[c] all the inhabitants of
Jerusalem saying:—
3 <From the thirteenth year of Josiah son of
Amon king of Judah, even until this day,
the which is the twenty-third year> hath
the word of Yahweh come' unto me; and I
have spoken unto you, |betimes| speaking,
yet have ye not hearkened. 4 And Yahweh
sent' unto you all his servants the prophets,
|betimes| sending, though ye hearkened
not, neither inclined ye your ear' to hear:
5 saying,—
Return I pray you every one from his
wicked' way and from the wickedness
of your doings,
So shall ye remain on the soil which
Yahweh hath given' to you and to your
fathers,—even from age to age;
6 But do not go away after other' gods, to
serve them, and to bow down to them,—
So shall ye not provoke me to anger with
the work of your hands, and I will not
bring calamity upon you;
7 Howbeit ye hearkened not unto me,
Declareth Yahweh,—
that ye might provoke me to anger with
the work of your hands, unto your own
hurt.
8 |Therefore|
‖Thus‖ saith Yahweh of hosts,—
<Because ye have not heard my words>,
9 Behold me! sending and fetching all the
families of the North,
Declareth Yahweh,
and Nebuchadrezzar king of Babylon, my
servant,
And I will bring them in against this land,
and against its inhabitants, and against all
these nations |round about|,—
And I will devote them to destruction, and
make them an astonishment and a hissing,
and age-abiding desolations.
10 And I will banish from among them—
The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of
the bride,—
The sound of the millstones, and the light of
the lamp:[a]
11 So shall all this land become a desolation, an
astonishment,[b]
And these nations shall serve the king of
Babylon seventy years.
12 And it shall come to pass—
<When the seventy years are fulfilled>
I will visit upon the king of Babylon and
upon that nation,
Declareth Yahweh,
their iniquity, and upon the land of the
Chaldeans,—and I will turn it into age-
abiding desolations.
13 So will I bring upon that land,
All my words which I have spoken against
it,—
Even all that is written in this book, which
Jeremiah hath prophesied against all the
nations.
14 For many nations and great kings have
used ‖even them‖ as slaves,
So will I recompense to them—
According to their deed, and
According to the work of their own hands.
15 For |thus‖ said Yahweh, God of Israel unto
me,
Take this cup of indignation' wine, out of my
hand,—and cause all the nations unto whom
I' am sending thee |to drink it|:
16 Yea they shall drink, and reel to and fro, and
act as madmen, because of the sword which
I' am sending between them.
17 So I took the cup out of the hand of Yahweh,—
and caused all the nations, unto whom Yahweh
had sent me, |to drink|: 18 [to wit, said he]—
Jerusalem, and the cities of Judah, and
her kings, her[c] princes,—making them a
desolation, an astonishment, a hissing, and a
contempt, |as at this day|;
19 Pharaoh king of Egypt, and his servants, and
his princes, and all his people;
20 And all the Bedawîn,[d] and all the kings of
the land of Uz,—and all the kings of the
land of the Philistines, even Ashkelon, and
Gaza, and Ekron, and the remnant of
Ashdod;
21 Edom and Moab, and the sons of Ammon;
22 And all the kings of Tyre, and all the kings
of Zidon,—and the kings[e] of the Coastland,
that is beyond the sea;

[a] Some cod. (w. 2 ear. pr. edns., Sep. and Vul.): "unto"—G.n.
[b] One school of Massorites omit this "all."
[c] A sp. v.r. (*sevir*): "and concerning"—G.n.
[a] Cp. chaps. vii. 34; xvi. 9; xxxiii. 11. Also Intro., Chap. I., 3, *a*.
[b] Some cod. (w. 3 ear. pr. edns., Syr. and Vul.): "and an a."—G.n.
[c] Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and her"—G.n.
[d] Or: "mixed multitude." Cp. Eze. xxx. 5.
[e] So in the Mugah MS., but some cod. (w. 1 ear. pr. edn. and Aram.): "and all the kings"—G.n.

23 Dedan,[a] and Tema, and Buz, and all the clipt-beards;
24 And all the kings of Arabia, and all the kings of the Bedawin[b] who dwell in the desert;
25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes;
26 And all the kings of the North, the near and the far, every man with his brother, and all the kingdoms of the earth, which are on the face of the ground:
And |the king of Sheshach|[c] shall drink |after them|.[d]

27 Therefore shalt thou say unto them—
‖Thus‖ saith Yahweh of hosts,
God of Israel,—
Drink ye and be drunken, and vomit, and fall, and rise not,—because of the sword' which I' am sending between you.

28 And it shall be <when they shall refuse to take the cup at thy hand, to drink> then shalt thou say unto them—
‖Thus‖ saith Yahweh of hosts,
Ye shall ‖certainly drink‖;
29 For lo! <with the city on which my Name hath been called> am I' making a beginning of sending calamity,
And shall ‖ye‖ be held ‖guiltless‖?[e]
Ye shall not be held guiltless:
For <a sword> am I' proclaiming against all the inhabitants of the earth,
Declareth Yahweh of hosts.
30 ‖Thou‖ therefore, shalt prophesy against them all these words,—and shalt say unto them—
‖Yahweh‖ <from on high> will roar,
Yea <from his holy' habitation> will utter his voice,
He will ‖roar mightily‖ over his home,[f]
<With a shout as of them who tread the winepress>[g] will he answer unto all the inhabitants of the earth.

31 There hath come in a tumult, as far as the end of the earth,
For <a controversy> hath Yahweh |with the nations|,
‖Himself‖ hath entered' into judgment with all flesh,—
<As for the lawless> he hath delivered them to the sword, Declareth Yahweh.
32 ‖Thus‖ saith Yahweh of hosts,
Lo! ‖calamity‖! going forth from nation to nation,—
And ‖a great tempest‖ shall be stirred up, out of the remote parts of the earth.

33 Then shall the slain of Yahweh <in that day> be from one end of the earth, even unto the other end of the earth,—
They shall not be lamented, nor gathered together, nor buried,
<As dung, on the face of the ground> shall they serve.

34 Howl, ye shepherds, and make outcry,
And roll in the dust, ye illustrious of the flock,
Because your days for being slaughtered |are fulfilled,—
Therefore will I break you in pieces,[a] and ye shall fall, like a precious vessel!
35 Then shall place of refuge vanish from the shepherds,
And escape, from the illustrious of the flock.
36 The voice of the outcry of the shepherds!
Yea the howling of the illustrious of the flock!—
Because Yahweh is laying waste the grounds where they fed.
37 Then shall be silenced the prosperous pastures,[b]—
Because of the fierceness of the anger of Yahweh.
38 He hath left, as a lion, his covert,
For their land hath become a horror,
Because of the fierceness of oppression,[c] and
Because of the fierceness of his anger.

§ 21. *Jeremiah, delivering his Warnings in the Temple Court, Priests, Prophets, and People seize him and threaten him with death; whereupon the Princes hear the Case: the Peril of the Prophet is noted, but Ahikam delivers Jeremiah out of his Enemies' Hands.*

26 1 <In the beginning of the reign of Jehoiakim son of Josiah, king of Judah> came this word from Yahweh, saying:
2 ‖Thus‖ saith Yahweh,—
Stand thou in the court of the house of Yahweh, and speak unto all the cities of Judah, who are entering in to bow down in the house of Yahweh, all the words' which I have commanded thee to speak unto them,
—do not thou keep back a word:
3 |Peradventure| they will hear, and return every man from his wicked' way,—and I shall repent as to the calamity which I' am devising to execute upon them, because of the wickedness of their doings:
4 Therefore shalt thou say unto them,
‖Thus‖ saith Yahweh,—
<If ye will not hearken unto me,
To walk in my law'[d] which I have set before you;

[a] Some cod. (w. 8 ear. pr. edns., Sep., Syr., Vul.): "And Dedan"—G.n.
[b] Or: "mixed people."
[c] The Massorah explains this word to = "Babel" by a species of cypher in wh. the alphabet is inverted, so that *tau* = *aleph*; *shin* = *beth*, etc. Cp. G.n. But many doubt this, and explain "Sheshak" otherwise; as *e.g.*, T.G., Fuerst, Davies' H.L.
[d] Cp. chap. l. 12, 17.
[e] Cp. 1 Pet. iv. 17.
[f] Cp. Exo. xv. 13.
[g] Cp. Is. lxiii. 1—6.

[a] So prob. In some cod. (including the celebrated Mugah, w. 3 ear. pr. edns.): "And your dispersions" [perh. = "When ye are dispersed"]—G.n.
[b] "Meadows of peace"—O.G. 627b.
[c] Some cod. (w. 1 ear. pr. edn., Aram., Sep.): "Because of the sword of oppressors." Cp. chaps. xlvi. 16; l. 16—G.n. Cp. O.G. 413a.
[d] Or: "mine instruction."

5 To hearken unto the words of my servants
the prophets, whom I' am sending unto
you, even[a] |betimes| sending, though ye
have not hearkened>
6 Then I will make this house like Shiloh,[b]—
And <this city> will I make a contempt'
to all the nations of the earth.

7 So the priests and the prophets, and all the
people, heard' Jeremiah, speaking these words
in the house of Yahweh. 8 And it came to
pass <when Jeremiah had made an end of
speaking all that Yahweh had commanded
[him] to speak unto[c] all the people> that the
priests, and the prophets, and all the people,
|laid hold of him|, saying—
Thou shalt ‖surely die‖!
9 |Why| hast thou prophesied in the name of
Yahweh, saying,
<Like Shiloh>[d] shall this house become,
And ‖this city‖ shall be desolate, without
inhabitant?
And all the people |were gathered together|
unto Jeremiah, in the house of Yahweh.
10 <When the princes of Judah heard' these
things> then came they up out of the house of
the king, [unto] the house of Yahweh,—and
took their seats in the opening of the new gate
of Yahweh.[e] 11 Then spake the priests
and the prophets unto the princes, and unto all
the people, saying,—
<Worthy of death> is this man,[f] because he
hath prophesied against this city, as ye
have heard, with your own ears.
12 Then spake Jeremiah, unto all the princes'
and unto all the people, saying,—
‖Yahweh‖ sent me to prophesy against this
house, and against this city, all the words
that ye have heard.
13 ‖Now‖ therefore, amend your ways, and your
doings, and hearken' unto the voice of
Yahweh your God,—that Yahweh may
repent him, as to the calamity' which he
hath spoken concerning you.
14 But <I> behold me! in your hand,—do
with me as may be good and right in your
eyes;
15 |Only|, ye must ‖know‖ that
<If |ye| do put |me| to death> verily
<innocent blood> are ye' laying upon
yourselves, and against this city, and
against her inhabitants,—for <of a truth>
did Yahweh send' me unto you, to speak in
your ears, |all these words|.
16 Then said the princes, and all the people, unto
the priests, and unto the prophets,—
There is nothing in this man, worthy of death,
for <in the name of Yahweh our God>
hath he spoken unto us.

17 Then rose up men, from among the elders of
the land, and spake unto all the convocation of
the people, saying:
18 ‖Micah[a] the Morashtite‖ was prophesying, in
the days of Hezekiah king of Judah,—and
he spake unto all the people of Judah, saying,
‖Thus‖ saith Yahweh of hosts—
‖Zion‖ <as a field> shall be plowed',
And ‖Jerusalem‖ <into heaps of ruins>
shall be turned,
And the mountain of the house [be]
like mounds in a jungle.[b]
19 Did Hezekiah king of Judah and all Judah
‖put him to death‖? Did he not revere
Yahweh, and appease the face of Yahweh?
And did not Yahweh repent' him, as to the
calamity which he had spoken against them?
‖We‖ therefore, are doing a great wicked-
ness,[c] against our own lives![d]
20 There was', however, ‖a man‖ prophesying
in the name of Yahweh, Urijah, son of
Shemaiah,[e] of Keriath-jearim,—who prophesied,
against this city, and against this land, ac-
cording to all the words of Jeremiah. 21 And
<when King Jehoiakim, and all his mighty
men, and all the princes, heard' his words>
then the king sought' to put him to death,—
but Urijah heard', and feared, and fled, and
entered Egypt. 22 Then did King Jehoiakim
send men to Egypt,—even Elnathan son of
Achbor, and certain men with him, into Egypt,
23 and they brought forth Urijah out of Egypt,
and took him in unto King Jehoiakim, who
smote him with the sword,—and cast out his
dead body among the graves of the sons of the
people.[f]
24 |Howbeit| ‖the hand of Ahikam, son of
Shaphan‖ turned out to be with Jeremiah,—
so as not to give him up into the hand of the
people, to put him to death.

§ 22. *Jeremiah, making Symbolic Bonds and Bars, prophetically charges the Kings of Edom, Moab, Ammon, Tyre and Zidon to submit to Nebuchadnezzar, in spite of False Prophets counselling resistance. A similar Charge to the Priests and People of Jerusalem to disregard their False Prophets: the Temple Vessels shall not soon be brought back; but those still left shall be taken.*

27 1 <In the beginning of the reign of Jehoiakim[g]
son of Josiah, king of Judah> came this word
unto Jeremiah[h] from Yahweh, saying:
2 ‖Thus‖ said Yahweh unto me,
Make thee, bonds and bars, and put them
upon thine own neck.

[a] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.) omit this "even." Cp. chap. xxv. 4—G.n.
[b] Cp. chap. vii. 12.
[c] One school of Massorites: "concerning"—G.n.
[d] Cp. ver. 6.
[e] Some cod. (w. Aram., Syr., Vul.): "new g. of the house of Y."—G.n.
[f] Ml.: "Just cause of death pertaineth to this man."
[a] "Micaiah," *written*; "Micah," *read*. In some cod. (w. 3 ear. pr. edns.): "Micah" both *written* and *read*—G.n.
[b] See Mi. iii. 12.
[c] Or: "wrong."
[d] U.: "souls."
[e] Heb.: *shᵉma'yahu*, 7; 34, *shᵉma'yāh*.
[f] Prob. = "graves of the common people."
[g] Some cod. (w. Syr.): "Zedekiah." Cp. verses 3 and 12—G.n.
[h] Heb.: *yirmᵉyah*, 17; 130, *yirmᵉyahu*.

3 Then shalt thou send them unto the
king of Edom, and unto the king of
Moab, and unto the king of the sons of
Ammon, and unto the king of Tyre, and
unto the king of Zidon,—by the hand of
messengers[a] coming into Jerusalem, unto
Zedekiah king of Judah. 4 And thou shalt
give them charge, unto their lords, saying,—
‖Thus‖ saith Yahweh of hosts,
God of Israel,
‖Thus‖ shall ye say unto your lords:—
5 ‖I‖ made The earth—
The man and the beast that are
on the face of the[b] earth—
By my great power,
And by mine outstretched arm,—
And gave it to whomsoever was right in
mine own eyes.
6 ‖Now‖ therefore, ‖I‖ have given all these
lands, into the hand of Nebuchadnezzar[c]
king of Babylon, my servant,—
|Moreover also| <the wild beast of the field>
have I given him, to serve him.
7 Therefore shall all the nations |serve him|,
and his son, and his son's son,—until the
time even of his own land ‖itself‖ arrive,
when many nations and great kings |shall
use him as a slave|.
8 And it shall come to pass, that <the nation
or kingdom which will not serve him, even
Nebuchadnezzar[d] king of Babylon, and that
will not put its neck under the yoke of
the king of Babylon>,—<with sword, and
with famine, and with pestilence> will I
bring punishment upon that nation,
Declareth Yahweh,
until I have consumed them by his hand.
9 ‖Ye‖ therefore, do not ye hearken unto your
prophets, nor unto your diviners, nor unto
your dreams, nor unto your users of hidden
arts, nor unto your mutterers of incanta-
tions,—in that ‖they‖ are speaking unto
you, saying,
Ye shall not serve the king of Babylon;
10 <for falsehood> are they' prophesying unto
you,—that ye may be far removed from off
your own soil, and I drive you out, and ye
be destroyed.
11 But <the nation that shall bring its neck
into the yoke of the king of Babylon, and
serve him> I will let them remain in
quietness upon their own soil,
Declareth Yahweh,
and they shall till it, and dwell therein.

12 Also <unto Zedekiah king of Judah> spake
I, according to all these words, saying,—
Bring your necks into the yoke of the king
of Babylon, and serve him and his people,
|and live|!
13 |Wherefore| should ye die, ‖thou, and thy
people‖, by sword, by[a] famine, and by
pestilence, — as Yahweh hath spoken,
against the nation that will not serve the
king of Babylon?
14 Do not, then, hearken unto the words of the
prophets who are speaking unto you, saying—
Ye shall not serve the king of Babylon,—
for <falsehood> are they' prophesying unto
you. 15 For I have not sent them,
Declareth Yahweh,
but they' are prophesying in my name
|falsely|,—to the end I may drive you out
and ye be destroyed, ‖ye, and the prophets
who are prophesying unto you‖.

16 Also <unto the priests, and unto all this
people> spake I, saying,
‖Thus‖ saith Yahweh,
Do not hearken unto the words of your pro-
phets, who are prophesying unto you, saying,
Lo! ‖the vessels of the house of Yahweh‖
are to be brought back out of Babylon,
|now, quickly|;
for <falsehood> are they' prophesying
unto you. 17 Do not hearken unto them,
serve the king of Babylon, |and live|!
|wherefore| should this city become a
desolation?

18 But <if ‖prophets‖ they are', and if the word
of Yahweh is' with them> let them inter-
cede, I pray you, with Yahweh of hosts,
that the vessels which are left remaining in
the house of Yahweh, and the house of the
king of Judah, and in Jerusalem,[b] |come
not| into Babylon. 19 For
‖Thus‖ saith Yahweh of hosts—
<Concerning the pillars, and concerning
the sea, and concerning the stands,—and
concerning the residue of the vessels that
remain in this city[c] 20 which Nebuchad-
nezzar[d] king of Babylon took not, when
he carried away captive Jeconiah[e] son of
Jehoiakim king of Judah, from Jerusalem
to Babylon,—with all the nobles of Judah
and Jerusalem> 21 Yea—
‖Thus‖ saith Yahweh of hosts,
God of Israel—
<Concerning the vessels that are left, [in]
the[f] house of Yahweh, and the house of
the king of Judah, and Jerusalem>

22 <Into Babylon> shall they be taken,
And <there> shall they remain,
Until the day that I visit |them|,
Declareth Yahweh,
When I will bring them up, and restore
them unto this place.

[a] Some cod. *read*: "the messengers." In some cod. (w. 4 ear. pr. edns.): "the m." In both *written* and *read*—G.n.
[b] Some cod.: "the f. of all the"—G.n.
[c] Some cod. (w. 2 ear. pr. edns.): "Nebuchadrezzar"—G.n.
[d] Some cod.: "Nebuchadrezzar"—G.n.
[a] Some cod. (w. Aram., Syr., Vul.): "and by." Cp. ver. 8—G.n.
[b] Some cod. (w. 3 ear. pr. edns.): "and J.," omitting "in." Cp. ver. 21—G.n.
[c] So Ben Asher; Ben Naphtali: "this land."
[d] Some cod.: "Nebuchadrezzar"—G.n.
[e] Heb.: *y'khonyâh*, 6; 1, *yekhonyâhu* (chap. xxiv. 1).
[f] Some cod. (w. 3 ear. pr. edns.): "in the"—G.n.

§ 23. *The Prophet Hananiah, daring to foretell in the Divine Name, the Breaking of Nebuchadnezzar's Yoke within two Years, Jeremiah is charged to confront and contradict him, and to foretell Hananiah's Death that Year—which comes to pass.*

28 1 And it came to pass <in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month> that Hananiah[a] son of Azzur, the prophet who was of Gibeon, |spake unto me| in the house of Yahweh, before the eyes of the priests and all the people, saying:

2 ‖Thus‖ speaketh Yahweh of hosts,
God of Israel, saying,—
I have broken the yoke of the king of Babylon:
<within the space of two years> I′ am bringing back into this place, all the vessels of the house of Yahweh,—which Nebuchadnezzar[b] king of Babylon |hath taken away| from this place, and carried into Babylon. 4 <Jeconiah also, son of Jehoiakim king of Judah, with all the captives[c] of Judah who have entered Babylon> am I′ bringing back into this place,
Declareth Yahweh,—
for I will break the yoke of the king of Babylon.

5 Then said Jeremiah the prophet, <unto Hananiah the prophet, in the presence[d] of the priests, and in the presence[d] of all the people, who were standing in the house of Yahweh> 6 then said Jeremiah the prophet,—
Amen! ‖So‖ may Yahweh do! Yahweh establish′ thy words[e] which thou hast prophesied, by bringing back the vessels of the house of Yahweh and all them of the captivity, from Babylon, unto this place.
7 |Nevertheless| hear thou, I pray thee, this word, which I′ am speaking in thine ears,—and in the ears of all the people:
8 ‖The prophets who were before me and before thee, from age-past times‖ <when they prophesied against many lands, and concerning great kingdoms, of war, and of calamity,[f] and of pestilence> 9 ‖the prophet who prophesied of peace‖ <when the word of the prophet was fulfilled′> then was known′ the prophet, whom Yahweh had sent |in truth|.

10 Then Hananiah the prophet took the yoke′ from off the neck of Jeremiah the prophet,—and brake it. 11 And Hananiah spake before the eyes of all the people, saying,
‖Thus‖ saith Yahweh,—
<In like manner> will I break the yoke of Nebuchadnezzar king of Babylon, within the space of two years, from off the neck of all the nations.
And Jeremiah the prophet |went his way|.

12 Then came the word of Yahweh unto Jeremiah <after that Hananiah the prophet had broken the yoke from off the neck of Jeremiah the prophet> saying:
13 Go and speak unto Hananiah, saying—
‖Thus‖ saith Yahweh,
<Yokes of wood> thou hast broken,—
But thou shalt make, in their stead, yokes of iron!
14 For ‖Thus‖ saith Yahweh of hosts,
God of Israel,—
<A yoke of iron> have I put upon the neck of all these nations, to serve Nebuchadnezzar king of Babylon, and they shall serve him!
|Moreover also| <the wild beast of the field> have I given to him.
15 Then said Jeremiah the prophet unto Hananiah the prophet,—
Hear, I pray thee, Hananiah:
Yahweh |hath not sent thee|,
‖Thou‖ therefore, hast caused this people to trust in falsehood! 16 |Therefore
‖Thus‖ saith Yahweh,
Behold me! driving thee away from off the face of the ground,—
<This year> art thou′ to die,
Because <revolt> hast thou spoken against Yahweh.
17 So Hananiah the prophet |died| the same year, in the seventh′ month.

§ 24. *Jeremiah's Letter to the Captives in Babylon, charging them to settle down and seek the Welfare of the City where they sojourn, assuring them of a Return after Seventy Years, and warning them against False Prophets—naming Ahab, Zedekiah, and Shemaiah.*

29 1 Now ‖these‖ are the words of the letter which Jeremiah the prophet sent′ from Jerusalem,—unto the residue of the elders of the captivity, and unto the priests, and unto the prophets, and unto all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; 2 after that Jeconiah the king and the queen-mother and the eunuchs, the princes of Judah and Jerusalem and the craftsmen and the smiths, |had gone forth| from Jerusalem;— 3 by the hand of Elasah son of Shaphan and Gemariah[a] son of Hilkiah, whom Zedekiah king of Judah sent′ unto Babylon, to Nebuchadnezzar king of Babylon, saying:—

4 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
Unto all the captivity whom I have suffered to be carried away captive from Jerusalem to Babylon:

[a] Heb.: *hănanyâh*, 26; 3, *hănanyâhu*.
[b] Some cod.: "Nebuchadrezzar"—G.n.
[c] Ml.: "the captivity."
[d] Ml.: "eyes."
[e] Some cod. (w, 3 ear. pr. edns., Aram. and Sep.): "word" (sing.)—G.n.
[f] Some cod. (w. 1 ear. pr. edn.): "famine," instead of "calamity." Cp. chaps. xxvii. 8; xxix. 17—G.n.

[a] Heb.: *ĕlʿasâh*, here only; 4, *ĕlʿasâhu*.

5 Build ye houses, and dwell [in them],—
And plant ye gardens, and eat the fruit thereof;
6 Take ye wives, and beget sons and daughters,
And take wives ||for your sons|| and <your daughters> give ye to husbands,
That they may bear sons and daughters,—
And so become ye many there, and do not become few;
7 And seek the welfare of the city whither I have caused you to be carried away captives,
and pray for her unto Yahweh,—
For <in her welfare> shall ye' have welfare.
8 For ||thus|| saith Yahweh of hosts,
God of Israel,
Let not your prophets that are in your midst, nor your diviners, beguile' you,—
Neither hearken ye unto your dreams, which ye' are dreaming;[a]
9 For <falsely> are they' prophesying unto you, in my name,—
I have not sent them, Declareth Yahweh.
10 For ||thus|| saith Yahweh,—
That <as soon as there are fulfilled to Babylon seventy years>[b] I will visit you, — and establish for you, my good word, by causing you to return unto this place.
11 For ||I|| know the plans which I' am planning for you, Declareth Yahweh,—
Plans of welfare, and not of calamity,
To give you a future and a hope.[c]
12 So shall ye call upon me,—
And go and pray unto me,—
And I will hearken unto you;
13 So shall ye seek me, and find,
For[d] ye will enquire after me, with all your heart;
14 And I will be found of you, Declareth Yahweh,
And will turn back your captivity,[e]
And will gather you out of all the nations, and out of all the places, whither I have driven you, Declareth Yahweh,
And will bring you back into the place whence I had caused you to be carried away captive:
15 Because ye have said,—
Yahweh hath raised us up prophets in Babylon.
16 For ||Thus|| saith Yahweh,
Against the king who is sitting on the throne of David, and
Against all the people who are remaining in this city,—your brethren who have not gone forth with you into captivity:
17 ||Thus|| saith Yahweh of hosts,
Behold me! sending upon them, sword, famine,[f] and pestilence,—
So will I make them like the horrid figs,[g] that cannot be eaten for badness;
18 Therefore will I pursue them, with sword, with famine,[a] and with pestilence,—
And will make them a terror to all the kingdoms of the earth,
A curse and an astonishment and a hissing and a reproach, among all the nations whither I have driven them:
19 Because they hearkened not unto my words, Declareth Yahweh,—
which I sent unto them[b] by my servants the prophets, |betimes| sending them, yet hearkened they not, Declareth Yahweh.
20 ||Ye|| therefore, hear ye the word of Yahweh, all ye of the captivity, whom I have sent[c] from Jerusalem to Babylon:
21 ||Thus|| saith Yahweh of hosts,
God of Israel,
Concerning Ahab son of Kolaiah, and concerning Zedekiah son of Maaseiah, who are prophesying to you in my name |a falsehood|,
Behold me! delivering them into the hand of Nebuchadrezzar[d] king of Babylon, and he will smite them before your eyes:
22 So shall there be taken up—from them—a curse,[e] by all of the captivity of Judah who are in Babylon, saying,—
Yahweh |make thee| like Zedekiah and like Ahab,
Whom the king of Babylon roasted in the fire!
23 Because they have committed vileness in Israel,
And have committed adultery with the wives of their neighbours,
And have spoken, as a word in my name, ||a falsehood|| |which I commanded them not|,—
And ||I|| am one who knoweth—and a witness, Declareth Yahweh.
24 Also <unto Shemaiah the Nehelamite> shalt thou speak, saying:
25 ||Thus|| speaketh Yahweh of hosts,
God of Israel, saying,—
<Because ||thou|| hast sent, in thine own name, |letters|, unto all the people who are in Jerusalem, and unto Zephaniah son of Maaseiah the priest, and unto all the priests, saying:
26 ||Yahweh|| hath made thee priest, instead of Jehoiada the priest, that ye should be deputies in the house of Yahweh, to any man who is raving and prophesying, so shalt thou put him into the stocks and into the pillory:
27 ||Now|| therefore, |why| hast thou not rebuked Jeremiah of Anathoth, who is

[a] Or: "causing to dream"; but cp. O.G. 921b.
[b] Cp. chap. xxv. 12.
[c] Cp. chap. xxxi. 17.
[d] Or: "when."
[e] That is: "bring back your captives."
[f] Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.): "and famine"—G.n.
[g] Cp. chap. xxiv. 2, etc.
[a] Some cod. (w. 1 ear. pr. edn.): "and with f."—G.n.
[b] Some cod. (w. 4 ear. pr. edns.): "unto you"—G.n.
[c] Some cod. (w. Aram.): "suffered to be carried captive." Cp. ver. 4—G.n.
[d] Some cod.: "Nebuchadnezzar"—G.n.
[e] "Curse-formula"—O.G.

prophesying unto you? 28 For <on this account> hath he sent unto us in Babylon, saying,—
'Tis |long|!
Build ye houses, and dwell [in them],
And plant gardens, and eat the fruit thereof.
29 And Zephaniah the priest hath read this letter in the ears of Jeremiah the prophet>
30 Therefore hath the word of Yahweh come unto Jeremiah, saying:
31 Send thou unto all them of the captivity, saying,
‖Thus‖ saith Yahweh,
Concerning Shemaiah the Nehelamite,—
<Because Shemaiah |hath prophesied to you|, when ‖I‖ had not sent him,
And hath caused you to trust in falsehood>
32 |Therefore|
‖Thus‖ saith Yahweh,—
Behold me! bringing punishment upon Shemaiah the Nehelamite, and upon his seed,
He shall have no man to dwell in the midst of this people,
Nor shall he see the good that I am about to do for my people,
Declareth Yahweh;
Because <revolt> hath he spoken against Yahweh.

§ 25. *A Scroll of Consolation. With brief Allusions to Israel's Sin and Punishment are given glowing Promises of her Deliverance, Healing, Return, and Permanent Rest, the Appearance of her Illustrious Ruler, the Inclusion of Samaria and Ephraim, the Consoling of Weeping Rachel, and finally a Refrain of Coming Days when there shall be a re-sowing of both Israel and Judah with Men; and a making, with both, a New Covenant, which, even in its outward Provisions, is confirmed by reference to the Stability of the Ordinances of Heaven.*

30 1 The word which came unto Jeremiah from Yahweh, saying:—
2 ‖Thus‖ speaketh Yahweh,
God of Israel, saying,—
Write thee all the words which I have spoken unto thee, in a scroll;
3 For *lo!* |*days are coming*|,
Declareth Yahweh,
when I will turn the captivity of my people Israel and Judah,
Saith Yahweh,—
and will bring them back into the land which I gave to their fathers, that they might possess it.
4 Now ‖these‖ are the words which Yahweh hath spoken against Israel and against Judah:
5 Yea ‖thus‖ saith Yahweh,
<A voice of trembling> have we heard,
Dread, and not welfare!
6 Ask, I pray you, and see, whether a male |travaileth with child|!
Why' have I seen
Every man with his hands upon his loins, like a woman in travail, and
Every face turned into ghastliness?
7 Alas! for ‖great‖ is that day, so that none is like it,[a]—
Yea |a time of anguish| it is' for Jacob,
But <out of it> shall he be saved.
8 And it shall come to pass, in that day,
Declareth Yahweh of hosts,
That I will break his yoke from off thy neck,
And <thy bonds> will I tear off,—
And foreigners |shall use him as a slave no more|;
9 But they shall serve Yahweh their God,—and David their king, whom I will raise up unto them.
10 ‖Thou‖ therefore, do not fear, O my Servant Jacob,
Urgeth Yahweh,
Neither be thou dismayed, O Israel,
For behold me! saving thee from afar,
And thy seed out of the land of their captivity,—
Then shall Jacob return, and rest[b] and be quiet,
And there shall be none to make him afraid;
11 For <with thee> am I,
Declareth Yahweh,
To save thee,—
<Though I make an end of all the nations whither I have scattered thee>[c]
Yet' will I not <of thee> make an end,
But will chastise thee in measure, not holding thee ‖guiltless‖![d]
12 For ‖thus‖ saith Yahweh—
Incurable' is thine injury,—
Grievous' is thy wound:
13 There is none' to plead thy cause, for binding thee up,[e]—
<Healing bandages> hast thou none:
14 ‖All thy lovers‖ have forgotten thee,
<Thyself> do they not seek,—
For <With the wounding of an enemy> have I wounded thee,
|With the correction of one who is cruel|,
Because of the abounding of |thine iniquity|,
[Because] numerous' have been thy sins.
15 Why' shouldst thou make outcry over thine injury,
Incurable' is thy pain?
<Because of the abounding of thine iniquity,
[Because] numerous' have been thy sins>
Have I done these things unto thee.

[a] Or: "too great to have one like it."
[b] Or: "again' rest."
[c] N.B.: An example of statements seemingly absolute which yet are only relative. Cp. Isa. xxiv. 16; xxv. 7.
[d] Cp. Exo. xxxiv. 7.
[e] Some scholars place this clause at the head of next line.

16 ‖Therefore‖ ‖all who devour thee‖ shall be devoured,
And ‖all thine adversaries—all of them‖ <into captivity> shall depart,—
So shall |they who plundered thee| |be plundered|,
And <all who preyed upon thee> will I deliver up as a prey.

17 For I will put a bandage upon thee,
And <from thy wounds> will I heal thee,
Declareth Yahweh,—
<Because <An outcast> they called thee,
'Tis ‖Zion‖! who hath |none to ask for her welfare|>

18 ‖Thus‖ saith Yahweh—
Behold me! bringing back the captivity of the tents of Jacob,
And <on his habitations> will I have compassion,—
So shall the city be built, |upon her own mound|,
And ‖the citadel‖[a] <upon its own site> shall remain:

19 So shall there proceed from them
Thanksgiving.[b] and
The sound of them who make merry,—
And I will multiply them, and they shall not become few,
And will make them honourable, and they shall not be despised:[c]

20 And |his sons| shall come to be |as aforetime|,
And ‖his assembly‖ <before me> shall continue,—
And I will bring punishment on all his oppressors;

21 And |his illustrious one| shall spring |from himself|,
And ‖his ruler‖ <from his own midst> shall proceed,
And I will bring him near, and he shall approach unto me,—
For who is' there that hath pledged[d] his own heart to approach unto me?
Demandeth Yahweh:

22 So shall ye become my' people;
And ‖I‖ will become your' God.

23 Lo! |the tempest of Yahweh|!
‖Indignation‖ hath come forth,
‖A tempest rolling itself upward‖,[e]—
<Upon the head of the lawless ones> shall it hurl itself down!

24 The fierceness of the anger of Yahweh will |not turn back|,
Until he hath executed, nor
Until he hath established
The purposes of his heart,—
<In the afterpart of the days> shall ye understand it.[f]

31 1 <At that time> Declareth Yahweh,
I will become a God, to all the families of Israel;
And ‖they‖ shall become my' people.

2 ‖Thus‖ saith Yahweh,—
There hath found favour in the desert, a people escaped from the sword,—
I must go to cause him, |even Israel|, to rest.

3 <From afar> |Yahweh| hath appeared unto me.
Yea <with an age-abiding love> have I loved thee,
<For this cause> have I prolonged to thee lovingkindness.

4 <Again> will I build thee, and thou shalt be built, thou virgin, Israel,—
<Again> shalt thou deck thyself with thy timbrels,
And go forth in the dance of them that make merry:

5 <Again> shalt thou plant vineyards' in the mountains[a] of Samaria,—
The planters have planted, and have laid open [the vineyards].[b]

6 For it is' a day the watchmen have proclaimed throughout the hill country of Ephraim,—
Arise ye, and let us go up to Zion, unto Yahweh our God.

7 For ‖thus‖ saith Yahweh—
Shout ye for Jacob, with gladness,
Make shrill thy voice, as the head of the nations,—
Publish ye, praise ye, and say,
Save thou, O Yahweh, thy people, the remnant of Israel.

8 Behold me! bringing them in out of the land of the North,
And I will gather them out of the remote parts of the earth,
<Among them> the blind and the lame,
The woman with child and she that giveth birth |together|,—
‖A great convocation‖[c] shall return hither:

9 <With weeping> shall they come in,
And <with supplications> will I lead them,
I will bring them unto rivers of waters,
By a smooth way, wherein they shall not stumble,—
For I have become |to Israel| ‖a father‖,
And <as for Ephraim>[d] ‖my firstborn‖ is he!

10 Hear ye the word of Yahweh, O ye nations,
And declare ye in the Coastlands, afar off,—
And say—
‖He that scattereth Israel‖ will gather him,
And watch over him, as a shepherd his flock;

11 For Yahweh hath ransomed' Jacob,—
And redeemed him from the hand of one stronger than he.

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[a] Or: "castle." "palace."
[b] "Prob. = 'a thanksgiving choir'"—O.G.
[c] Observe: completed double parallelism.
[d] Or: "For ‖who‖, now, hath pledged." Cp. O.G. 216, 4[b], β.
[e] So Fuerst. Or: "a (sweeping) roaring whirlwind"—O.G.
[f] Cp. chap. xxiii. 20.

[a] A sp. v.r. (*serir*): "cities"—G.n.
[b] See Deu. xx. 6.
[c] Or: "gathered host." Heb.: *kâhâl*.
[d] Cp. ver. 20; Hos. x.–xii.

12 Then shall they come in, and shall shout in
triumph on the height of Zion,
And shall stream[a] unto the goodness of
Yahweh,
To the wheat, and to the new wine, and to
the oil, and to the young of the flocks and
of the herds,—
So shall their soul become like a garden well
watered,
And they shall not again' languish |any more|.
13 ||Then|| shall |the virgin| rejoice |in the
dance|,
And young men and elders, [rejoice] |to-
gether|,—
And I will turn their mourning into gladness,
and will comfort them,
And will make them rejoice from their sorrow;
14 Then will I satiate the soul of the priests,
|with fatness|,
And ||my people|| <with my goodness> shall
be satisfied, Declareth Yahweh.

15 ||Thus|| saith Yahweh—
||A voice|| <in Ramah> is heard,
Wailing, bitter weeping,
Rachel, weeping for her children,—
She refuseth to be comforted for her children,
For they are' not!

16 ||Thus|| saith Yahweh—
Restrain thy voice from weeping,
And thine eyes from tears,—
For there is' a reward for thy labour,
Declareth Yahweh,
So they shall return from the land of the
enemy:
17 Yea there is hope for thy future,[b]
Declareth Yahweh,—
And thy sons shall return to their own
boundary.

18 I have ||heard|| Ephraim, bemoaning himself,
Thou hast chastised me, and I have been
chastised,
Like a bullock |not broken in|.
Suffer[c] me to return, that I may' return,
For ||thou|| art Yahweh my God.

19 Surely <after my return> I was filled with
regret,
And <after I came to know myself> I
smote upon the thigh,—
I turned pale, and was even confounded,
For I had borne the reproach of my youthful
days.

20 Was Ephraim ||a very precious son to me||?
Was he a most delightful' child?
For <as often as I have spoken against
him> I have ||remembered|| him |again|!
<For this cause> have my affections been
deeply moved for him,
I must have ||compassion|| upon him,
Declareth Yahweh.

21 Erect thee waymarks,
Set thee up finger-posts,
Apply thy heart to
The highway—
The road by which thou didst de-
part,—
Return, O virgin of Israel,
Return unto these thy cities.
22 |How long| wilt thou turn hither and thither,
O apostate daughter?
For Yahweh hath created' a new thing in the
earth,
||A female| defendeth |a strong man||!

23 ||Thus|| saith Yahweh of hosts,
God of Israel,
||Again|| shall they say this word, in the
land of Judah and in the cities there-
of, when I cause their captivity to
return,
Yahweh |bless thee|,
Thou home of righteousness!
Thou mountain of holiness!
24 Then shall there dwell throughout Judah
itself and all the cities thereof, |to-
gether|,—
Husbandmen, who shall move about with a
flock;
25 For I have satiated the weary soul,—
And <every languishing soul> have I
filled.
26 <Upon this> I awoke and considered,—
And ||my sleep|| had been sweet to
me![a]

27 *Lo! |days are coming|*,
Declareth Yahweh—
That I will sow
The house of Israel, and
The house of Judah,
With the seed of men, and
With the seed of beasts;
28 And it shall come to pass, that—
<Just as I watched[b] over them, to root
up and to break down and to tear
out and to destroy, and to break in
pieces>
||So|| will I watch[b] over them, to build and
to plant, Declareth Yahweh.
29 <In those days> shall they say no more,
||Fathers|| did eat sour grapes,—
And ||children's teeth|| are blunted![c]
30 But ||every one|| <for his own iniquity> shall
die,—
<Any human being who eateth the sour
grapes> ||his own teeth|| shall be blunted.[c]

31 *Lo! |days are coming|*,
Declareth Yahweh,—
When I will solemnise—
With the house of Israel, and
With the house of Judah,
A new' covenant:

[a] Same word as in Is. ii. 2; Mi. iv. 1, and chap. li. 44.
[b] Cp. chap. xxix. 11.
[c] Or: "Cause."

[a] Had the foregoing prophecy, then, been conveyed in a dream! It would appear so.
[b] Cp. chap. i. 12 (same word).
[c] Cp. Exe. xviii. 2, 3.

32 Not like the covenant which I solemnised
with their fathers,
In the day when I grasped their hand, to
bring them forth' out of the land of
Egypt,—
In that ‖they‖ brake my covenant,
Though ‖I‖ had become a husband unto
them,[a] Declareth Yahweh.
33 For ‖this‖ is the covenant which I will
solemnise with the house[b] of Israel, after
those days, Declareth Yahweh,
I will put my law[c] within' them,
Yea <on their heart> will I write it,—
So will I become their' God,
And ‖they‖ shall become my' people.
34 Then shall they no longer teach
Every man his neighbour, and
Every man his brother, saying,
Know ye Yahweh,—
For ‖they all‖ shall know |me|,
From the least of them,
Even unto the greatest of them,
Declareth Yahweh,
For I will forgive their iniquity,
And <their sin> will I remember |no
more|.
35 ‖Thus‖ saith Yahweh—
Who hath given the sun' for a light by
day,
The ordinances[d] of the moon and the stars,
for a light by night,—
Who excited the sea, and the waves thereof
roared'
‖Yahweh of hosts‖ is his name:—
36 <If these ordinances depart from before me>
Declareth Yahweh,—
The seed of Israel also‖ may cease from being
a nation before me, |all the days|.
37 ‖Thus‖ saith Yahweh—
<If the heavens above |can be measured|,
Or the foundations of the earth beneath |be
searched out|>
‖I also‖ may reject all the seed of Israel, for
all that they have done,
Declareth Yahweh.
38 *Lo! |days are coming|,*[e]
Declareth Yahweh,
That the city' shall be built for Yahweh,
From the tower of Hananeel,
[As far as][f] the gate of the corner;
39 Then shall go forth again the measuring-line
straight forward,
Over the[g] hill Gareb,
And it shall go round to Goah;
40 And ‖all the vale of the dead bodies, and of[f]
the ashes, and all the fields[a] as far as the
Kidron torrent-bed, as far as the horse-
gate corner on the east‖,
Shall be holy unto Yahweh,—
It shall not be rooted up, nor thrown down,
any more, |unto times age-abiding|.

§ 26. *When requested by King Zedekiah to say why he had been prophesying against Jerusalem and the King, Jeremiah narrates how he had, under Divine Guidance, redeemed his Family's Property at Anathoth: this enables him to return to his Royal Questioner a circumstantial though indirect Reply.*

32 1 The word which came unto Jeremiah from
Yahweh, in the tenth year of Zedekiah king of
Judah,—‖the same‖ was the eighteenth year of
Nebuchadrezzar; 2 and ‖then‖ |the forces of
the king of Babylon| were besieging Jerusalem,
—and ‖Jeremiah the prophet‖ had been shut
up in the guard-court, which was in the house
of the king of Judah; 3 whom Zedekiah king of
Judah |had shut up|, saying,—
Why' art thou' prophesying, saying,—
‖Thus‖ saith Yahweh,
Behold me! giving up this city into the
hand of the king of Babylon, and he shall
capture it; 4 and ‖Zedekiah king of
Judah‖ shall not be delivered out of the
hand of the Chaldeans,—for he shall be
‖wholly given up‖ into the hand of the
king of Babylon, and shall speak—the
mouth of the one to the mouth of the
other, and the eyes of the one <into the
eyes of the other> shall look; 5 and
<into Babylon> shall he lead Zedekiah,
and ‖there‖ shall he remain, until I
visit him, Declareth Yahweh,—
<though ye fight with the Chaldeans>
ye shall not prosper?

6 And Jeremiah said',—
The word of Yahweh came' unto me, saying:
7 Lo! ‖Hanameel son of Shallum thine uncle‖
hath come unto thee, saying,—
Buy thee my field that is in Anathoth,
for ‖thine‖ is the right of redemption,
to buy it.
8 So Hanameel son of mine uncle |came unto
me|, according to the word of Yahweh, into
the guard-court, and said unto me,
Buy, I pray thee, my field that is in
Anathoth, which is in the land of
Benjamin, for ‖thine‖ is the right of
inheritance, and ‖thine‖ the redemption,—buy it for thyself.

[a] *Gr.*: "And ‖I‖ abhorred them"—G.n.
[b] Some cod. (w. 4 ear. pr. edns.): "sons"—G.n.
[c] Or: "mine instruction."
[d] Or: "statutes."
[e] So, in some cod., both *written* and *read* (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.). [But "coming" is absent from M.C.T.; yet is it to be *read* though not *written*] —G.n.; G. Intro. 308, 310, 888.
[f] Not expressed in M.C.T., nor in some cod., nor in 3 ear. pr. edns.; but is expressed in other cod. (w. 8 ear. pr. edns.)—G.n., G. Intro. 315.
[g] A sp. v.r. (*sevir*): "as far as." In some cod. (w. Aram. and Sep.) both *written* and *read*: "as far as"—G.n.
[a] So in some cod. (w. 7 ear. pr. edns.) both *written* and *read*. M.C.T. *writes*: "dry places"; but *reads*: "fields." Cp. 2 K. xxiii. 4.

So I knew, that <the word of Yahweh> it was'.
9 And I bought the field, from Hanameel son of mine uncle, that was in Anathoth,—and weighed him the silver, <seventeen shekels> was the silver;
10 and I wrote in the scroll, and sealed it, and took in attestation |witnesses|,— and weighed the silver in the balances.
11 Then took I the scroll of purchase', both that which was sealed — the title and the conditions — and that which was open;
12 and gave the scroll of purchase', unto Baruch son of Neriah[a] son of Mahseiah, in the sight of Hanameel mine uncle['s son],[b] and in the sight of the witnesses, who subscribed[c] the scroll of purchase, — in[d] the sight of all the Jews, who were sitting in the guard-court.
13 Then charged I Baruch, in their sight, saying:
14 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
Take thou these scrolls, this scroll of purchase, even that which is sealed, and this scroll that is open, and put them in an earthen vessel,—that they may remain many days.
15 For
‖Thus‖ saith Yahweh of hosts,
God of Israel:
‖Again‖ shall houses and fields and vineyards, be bought, in this land.
16 Then prayed I unto Yahweh, — after I had delivered the scroll of purchase, unto Baruch son of Neriah, saying:—
17 Alas! My Lord, Yahweh!
Lo! ‖thou thyself‖ didst make the heavens, and the earth, by thy great might, and by thine outstretched arm,—
There is |nothing| ‖too wonderful for thee‖:
18 *Executing lovingkindness unto thousands,*
But recompensing the iniquity of fathers, into the bosom of their children |after them|,[e]
Thou GOD, the great, the mighty,
‖Yahweh of hosts‖ is his name:
19 Great in counsel, and mighty in deed,—
Whose eyes are open on all the ways of the sons of men, to give unto every one
According to his ways, and
According to the fruit of his doings:
20 Who didst set signs and wonders, in the land of Egypt, |unto this day|, and in Israel, and among mankind,[f]—
And didst make for thyself a name, |as at this day|;
21 And didst bring forth thy people Israel, out of the land of Egypt,
With signs and with wonders, and
With a strong' hand, and
With an outstretched' arm, and
With great' terror;
22 And didst give unto them this land, which thou hadst sworn to their fathers to give unto them,—a land flowing with milk and honey;
23 And they came in and took possession of it,
But hearkened not unto thy voice,
Nor <in thy law>[a] did they walk,
<Nought of what thou hadst commanded them to do> did they do,—
And so thou hast caused to befall them, |all this calamity|.
24 Lo! the earthworks! they have entered the city, to capture it,
And ‖the city‖ hath been given into the hand of the Chaldeans, who are fighting against it, because of the sword and the famine and the pestilence, —
And so ‖what thou didst speak‖ hath come to pass,
And there' thou art, looking on!
25 Yet ‖thou thyself‖ saidst unto me, O My Lord, Yahweh,
Buy thee the field for silver,
And take in attestation ‖witnesses‖,—
Whereas ‖the city‖ hath been given into the hand of the Chaldeans!
26 Then came the word of Yahweh, unto Jeremiah,[b] saying:—
27 Lo! ‖I‖ am Yahweh, God of all flesh.—
<For me> is |any thing| too wonderful?
28 |Therefore|
‖Thus‖ saith Yahweh,—
Behold me! giving this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall capture it;
29 And the Chaldeans, who are fighting against this city,
|Shall enter|, and
Shall set this city on fire and
Shall consume it,—
With the houses on whose roofs they burned incense to Baal, and poured out drink-offerings to other' gods, that they might provoke me to anger;
30 For the sons of Israel and the sons of Judah have been nothing but doers of wickedness in my sight, from the days of their youth,—
For the sons of Israel have been doing

[a] Heb.: *nērîyāh*, 7; 3, *nerîyâhu*.
[b] [M.C.T.: "mine uncle."] Some cod. (w Sep., Syr. and Vul.): "mine uncle's son." Cp. vers. 8, 9—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Arnm., Syr. and Vul.): "who were written"—G.n.
[d] Some cod. (w. Sep., Syr., Vul.): "and in"—G.n.
[e] Cp. Exo. xxxiv. 6, 7.
[f] Cp. Zech. ix. 1.

[a] M.C.T. *writes*: "law"; *reads*: "laws." Some cod. (w. 3 ear. pr. edns.) have "law" *written* and *read*—G.n.
[b] On due consideration we may feel certain that Jeremiah's answer to Zedekiah included not only a rehearsal of the prophet's prayer (verses 16–25), but took in as well the answer of Yahweh (verses 27–44): in which case it is easy to conclude that the pronoun "me" must have originally appeared (in verse 26) where "Jeremiah" now stands; and where "me" still stands in Sep. and Vul.

nothing but provoke me to anger by the workmanship of their hands,
Declareth Yahweh;
31 For <According to mine anger, and According to mine indignation> hath been to me this city, from the day when they built it, even unto this day,—that I should pull it down from before my face: 32 because of all the wickedness of the sons of Israel and the sons of Judah, which they have done to provoke me to anger, ||they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem||:
33 Thus have they turned unto me the back, and not the face,—
<Though I instructed them, |betimes| instructing them>
Yet have they not' been hearkening, to receive correction;
34 But have set their abominations' in the house on which my name hath been called, |to defile it|;
35 And have built the high places of Baal, which are in the valley of Ben-hinnom,
To cause their sons and their daughters to pass through unto Molech,
Which I commanded them not,
Neither came it up on my heart,[a]
That they should do this horrible thing,—
Causing |Judah| to sin!
36 Now therefore|| <because of this>—
||Thus|| saith Yahweh,
God of Israel,—
Concerning this city, whereof ye' are saying, It hath been delivered into the hand of the king of Babylon, by sword, and by famine, and by pestilence:
37 Behold me! gathering them out of all the lands, whither I have driven them—
In mine anger, and
In mine indignation, and
In great vexation,—
And I will cause them to return into this place,
And will make them dwell |securely|;
38 And they shall become my' people,—
And ||I|| will become their' God;
39 And I will give them one heart, and one way,
That they may revere |me|, all the days,—
For the good of them, and of their children after' them;
40 And I will solemnise to them, an age-abiding covenant,
That I will not turn away from following them, to do them good,—
But <the reverence of myself> will I put in their heart, so that they shall not turn away from me.
41 And I will rejoice over them, to do them good,—
And will plant them in this land, |in truth|, ||with all my heart, and with all my soul||.
42 For ||Thus|| saith Yahweh,
<Like as I have brought upon this people' all this great calamity>
||So|| am I' bringing upon them all the good that I' am speaking concerning them.
43 Therefore shall fields be bought in this land,—whereof ye' are saying,
It is ||a desolation||,
Without man or beast,
It hath been given into the hand of the Chaldeans:
44 <Fields—for silver> shall men buy,
And write in scrolls,
And seal them,
And take in attestation ||witnesses||,
In the land of Benjamin, and
In the places round about Jerusalem, and
In the cities of Judah, and
In the cities of the hill country, and
In the cities of the lowland, and
In the cities of the South,—
For I will cause them of their captivity to return, Declareth Yahweh.

§ 27. *More Consolation through the Imprisoned Prophet: Promises (with striking Change of Refrain) directed to both Israel and Judah, concerning David's Righteous Offspring, and concerning the Fulfilment of both the Davidic and Levitical Covenants—confirmed by the Covenant of Day and Night.*

33 1 And the word of Yahweh came unto Jeremiah, the second time, when he' was yet' imprisoned in the guard-court, saying:
2 ||Thus|| saith Yahweh, who doeth it,—
|Yahweh|,[a] who fashioneth it,
to establish it,
||Yahweh|| is his name:
3 Call unto me, that I may answer thee,—and tell thee things great and inaccessible, which thou hast not known.
4 For ||Thus|| saith Yahweh,
God of Israel.
Concerning the houses of this city, and concerning the houses of the kings of Judah,—which are thrown down against the earthworks and against the sword:
5 ||In entering to fight with[b] the Chaldeans|| it is to fill them with the dead bodies of men, whom I have smitten in mine anger and in mine indignation, — and because of whom I have hidden my face

[a] Cp. chaps. vii. 30, 31; xix. 5.

[a] In some cod. (w. Sep., Syr., Vul.) is found no sign of the word "Y." (thus repeated)—G.n.

[b] Some cod. (w. 2 ear. pr. edns. and Sep.): "against"—G.n.

from this city,—|by reason of all their wickedness|.

6 Behold me! laying upon her a bandage of healing, so will I heal them,—
And will reveal to them abundance of prosperity and truth;

7 And I will bring back
Them of the captivity of Judah, and
Them of the captivity of Israel,—
And I will build them, |as at the first|;

8 And I will purify them, from all their iniquity wherewith they have sinned against me,—
And I will grant pardon for all their iniquities,
Wherewith they have sinned against me, and
Wherewith they have transgressed against me;

9 So shall she become to me,—
A name of joy,
A praise, and
An adorning,
To all the nations of the earth,—
Who will hear all the good which I' am doing them,
And will dread and be deeply moved, over all the good' and over all the prosperity' which I' am causing her.

10 ||Thus|| saith Yahweh—
|Again| shall be heard in this place, <as to which ye' are saying,
||Deserted|| it is', without man or beast,
In the cities of Judah, and in the streets of Jerusalem,
Which are desolate without man or inhabitant or beast>

11 *The voice of joy, and the voice of gladness,*
The voice of the bridegroom, and the voice of the bride,[a]
The voice of them who are saying,
Praise ye Yahweh of hosts,
For good' is Yahweh,
For age-abiding' is his lovingkindness,[b]
[The voice] of them who are bringing a thank-offering into the house of Yahweh,—
For I will bring back the captives[c] of the land, |as at the first|, Saith Yahweh.

12 ||Thus|| saith Yahweh of hosts,
||Again|| shall there be in this place—
Which is deserted, without man or even beast—
And all the cities thereof,—
The home of shepherds, causing |flocks| to lie down.

13 <In the cities of the hill country,
In the cities of the lowland, and
In the cities of the South, and
In the land of Benjamin, and
In the places round about Jerusalem, and
In the cities of Judah>
|Again| shall the flock pass over the hands of the numberer, Saith Yahweh.

14 *Lo! |days are coming|,*
Declareth Yahweh,—
when I will establish my good word, which I have spoken—
As to the house of Israel,
And concerning the house of Judah:

15 <In those days, and at that time> will I cause to bud unto David,
A Bud[a] of righteousness,—
And he shall execute[b] justice and righteousness, in the land:

16 <In those days>
Judah shall be saved', and
||Jerusalem|| abide |securely|,—
And ||this|| is that which shall be proclaimed to her—
||Yahweh|| our righteousness![c]

17 For ||Thus|| saith Yahweh,—
There shall not be wanting[d] to David,—
A man to sit upon the throne of the house of Israel;

18 Nor <to the priests the Levites> shall there be wanting—
A man, |before me|,
To offer an ascending-sacrifice, or
To make a perfume with a gift, or
To offer a [peace-] offering,[e] |all the days|!

19 And the word of Yahweh came unto Jeremiah, saying:

20 ||Thus|| saith Yahweh,
<If ye can break,
My covenant of the day, and
My covenant of the night,
That there be not day and night in their season>

21 ||My covenant also|| may be broken,
|With David my servant|,
That he shall not have a son, to reign upon his throne,—
And with the Levites[f] the priests, mine attendants:

22 <As |the host of the heavens| cannot be recorded',
Nor |the sand of the sea| be measured'>
||So|| will I multiply,
The seed of David my servant,
And the Levites who attend upon |me|.

23 And the word of Yahweh came unto Jeremiah, saying:

24 Hast thou not observed, what |this people| have spoken, saying,
<The two families which Yahweh did choose'> he hath even cast them off?

[a] Cp. chaps. vii. 34; xvi. 9; xxv. 10; Intro., Chap. I., 3, *a*.
[b] Cp. Ps. cxxxvi.
[c] Ml.: "captivity."

[a] Or: "sprout." Cp. chap. xxiii. 5; Is. lxi. 11.
[b] Some cod. (w. 3 ear. pr. edns. and Syr.):—
"And shall reign as king and prosper,
And shall execute," etc.
Cp. chap. xxiii. 5.
[c] "As her name" may be implied, but is not expressed. The variation from chap. xxiii. 6 is marked, and shd in some way be preserved.
[d] Or: "be cut off."
[e] Cp. O.G. 257b, 5.
[f] Cp. Num. xxv. 10-15; Mal. ii. 5.

And so <my people> they despise, as though
they could not again' become a nation in
their sight!
25 ||Thus|| saith Yahweh,
≺If <my covenant of day and night, the
ordinances of the heavens and the earth>
I did not appoint≻
26 <The seed of Jacob also, and of David my
servant> might I cast off, so as not to
take of his seed as rulers' unto the seed
of Abraham, Isaac and Jacob,—
For I will bring back them of their
captivity, and will have compassion upon
them.

§ 28. *Two further Messages to King Zedekiah—the Latter based upon the Breach of Covenant by Princes and People as to letting their Bond-servants go free. The Solemnity of Covenanting portrayed.*

34 1 The word which came unto Jeremiah, from
Yahweh, — when Nebuchadnezzar[a] king of
Babylon and all his force and all the kingdoms
of the earth the dominion of his hand, and all
the peoples, were fighting[b] against Jerusalem
and against all her cities, saying:
2 ||Thus|| saith Yahweh
God of Israel,
Go and speak unto Zedekiah, king of Judah,
—and say unto him—
||Thus||, saith Yahweh,
Behold me! giving this city into the hand of
the king of Babylon, and he will burn it
with fire;
3 And ||thou|| shalt not escape out of his
hand,
For thou shalt be ||taken||,
And <into his hand> shalt thou be
delivered,—
And ||thine own eyes|| <into the eyes of
the king of Babylon> shall look,
And ||his mouth|| <with thy mouth> shall
speak,
And <Babylon> shalt thou enter.

4 |Nevertheless| hear the word of Yahweh,
O Zedekiah, king of Judah,—
||Thus|| saith Yahweh,
Concerning thee,
Thou shalt not die by the sword;
5 <In peace> shalt thou die,
And <with[c] the burnings made for thy
fathers, the former kings who were before
thee> ||so|| shall they make a burning
unto thee,
And <with an Alas lord! shall they
lament thee,—
Because of the word ||I|| have spoken,
Declareth Yahweh.

6 Then spake Jeremiah the prophet, unto
Zedekiah king of Judah, all these words, in
Jerusalem; 7 when ||the force of the king of
Babylon|| was fighting[a] against Jerusalem, and
against all the cities of Judah that were left,—
against Lachish and against Azekah, for ||they||
remained among the cities of Judah, as fortified'
cities.

8 The word which came unto Jeremiah, from
Yahweh, — <after that King Zedekiah had
solemnised a covenant with all the people
who were in Jerusalem, proclaiming unto them
|liberty|: 9 that every man should let his
servant and every man his handmaid, ||being
a Hebrew or a Hebrewess|| |go free|,—so that
no man should use them as slaves,[b] ||to wit
a Jew his brother||; 10 so then they hearkened
—even all the princes and all the people who
had entered into the covenant, that every man
should let his servant and every man his hand-
maid |go free|, so as not to use them as
slaves[b] |any longer|,—yea they hearkened, and
let them go, 11 howbeit they turned, after that,
and brought back the servants and the hand-
maids whom they had let go |free|, and brought
them into subjection as servants and as hand-
maids> 12 So then the word of Yahweh
came unto Jeremiah, from Yahweh, saying:
13 ||Thus|| saith Yahweh,
God of Israel,—
||I myself|| solemnised a covenant with your
fathers, in the day when I brought them
forth out of the land of Egypt, out of the
house of slaves, saying:
14 <At the end of seven years> shall ye let
go, every man his brother, ||being a
Hebrew||, who shall sell himself unto
thee, and serve thee |six years|, then
shalt thou let him go |free| from thee.
Howbeit your fathers hearkened not unto me,
neither inclined their ear.
15 And ≺though ||ye|| just now turned, and did
that which was right in mine eyes, by pro-
claiming liberty, every man to his neigh-
bour,—and solemnised a covenant |before
me|, in the house on which my Name hath
been called≻ 16 yet have ye turned and
profaned my Name, and brought back every
man his servant, and every man his hand-
maid, whom ye had let go |free|, ||at their
own desire||,[c]—and have brought them into
subjection, to become your' servants and
handmaids. 17 |Therefore|—
||Thus|| saith Yahweh,
||Ye|| have not hearkened unto me, in pro-
claiming liberty, every man to his brother
and every man to his neighbour:
Behold me! proclaiming |to you| ||a liberty||,
Declareth Yahweh,
unto the sword, unto[d] the pestilence, and

[a] So Ben Asher; Ben Naphtali has: "Nebuchadrezzar."
[b] Or: "about to fight."
[c] Some cod. (w. Sep., Syr., Vul.): "like"—G n.

[a] Or: "about to fight."
[b] So O.G.
[c] Ml.: "at their own soul."
[d] Some cod. (w. 3 ear. pr. edns., Aram., Sep. and Syr.): "and unto"—G.n.

unto the famine, so will I make you a terror to all the kingdoms of the earth;
18 and will give the men who are transgressing my covenant <in that they have not confirmed the words of the covenant, which they solemnised |before me|, when they cut ‖the calf‖ in twain, and passed between the parts thereof;[a] 19 even the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land,—who passed between the parts of the calf> 20 yea I will give them into the hand of their enemies, and into the hand of them who are seeking their life,[b]—and their dead bodies shall become food for the birds of the heavens, and for the beasts of the earth.
21 <Zedekiah king of Judah also, with his princes> will I give into the hand of their enemies, and into the hand of them who are seeking their life,[b]—even into the hand of the force of the king of Babylon, who are going up from you. 22 Behold me! giving command, Declareth Yahweh, and I will bring them back unto this city, and they will fight against it, and capture it, and consume it with fire,—and <the cities of Judah> will I make too desolate to have an inhabitant.[c]

§ 29. *The Rechabites. Their Persistent Obedience to their father Jonadab used for reproving Judah and Jerusalem, and as a ground of Promise to themselves.*

35 1 The word which came unto Jeremiah from Yahweh,—in the days of Jehoiakim son of Josiah king of Judah, saying:
2 Go unto the house of the Rechabites, and speak with them, and bring them into the house of Yahweh, into one of the chambers,—and give them |wine| to drink.
3 So I took Jaazaniah[d] son of Jeremiah, son of Habazziniah, and his brethren, and all his sons,—and all the house of the Rechabites;
4 and brought them into the house of Yahweh, into the chamber of the sons of Hanan son of Igdaliah,[e] a man of God,—which was beside the chamber of the princes, which was above the chamber of Maaseiah[f] son of Shallum, keeper of the porch;[g] 5 and I set before the sons of the house of the Rechabites, bowls full of wine, and cups,—and said unto them,
Drink ye wine.
6 Then said they,—
We will not drink wine,—for ‖Jonadab son of Rechab, our father‖ laid command upon us, saying,
Ye shall not drink wine, ‖ye, nor your sons‖, unto times age-abiding; 7 nor <house> shall ye build, nor ‖seed‖ shall ye sow, nor <vineyard> shall ye plant, neither shall ye have' them, —but <in tents> shall ye dwell, all your days, that ye may live many days, on the face of the soil' where ye are sojourning.
8 So we have hearkened unto the voice of Jonadab[a] son of Rechab, our father, in all that he commanded us,—not to drink wine' all our days, ‖we, our wives, our sons, nor our daughters‖; 9 and not to build houses for us to dwell in,—and so <vineyard or field or seed> have we none; 10 but we have dwelt in tents,—and have hearkened and done, according to all that Jonadab our father commanded' us. 11 And so it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said,—
Let us ‖even enter‖ Jerusalem, because of the force of the Chaldeans and because of the force of the Syrians:
So have we dwelt in Jerusalem.

12 Then came the word of Yahweh unto Jeremiah, saying:
13 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
Go and say to the men of Judah, and to the inhabitants of Jerusalem,—
Will ye not receive correction, by hearkening unto my words? Demandeth Yahweh:
14 Confirmed' are the words of Jonadab[a] son of Rechab—which he commanded his sons, that they should not drink |wine|, and they have not' drunk, until this day, for they have hearkened unto the command of their father.
But ‖I‖ have spoken unto you, |betimes| speaking, and ye have not hearkened |unto me|.
15 And I sent unto you all my servants the prophets, |betimes| sending, saying,
Return, I pray you—every man from his wicked' way,
And amend your doings,
And do not go after other' gods to serve them,
So shall ye remain on the soil, which I gave to you, and to your fathers,—
but ye have not inclined your ear, nor hearkened |unto me|.
16 <Because the sons of Jonadab[a] son of Rechab have |confirmed| the commandment of their father, which he commanded them,—whereas ‖this people‖ have not hearkened |unto me|>
17 |Therefore|
‖Thus‖ saith Yahweh, God of hosts,
God of Israel,
Behold me! bringing in against Judah, and

[a] Cp. Gen. xv. 10-17 (? Deu. xxix. 12).
[b] U.: "soul."
[c] Or: "desolate through having no inhabitant." Cp. Is. vi. 11.
[d] Heb.: *ya'azanyâh*, 2; 2, *ya'azanyâhu*.
[e] Heb.: *igdalyâhu*.
[f] Heb.: *ma'aseyâhu*, 7; 16, *ma'aseyâh*.
[g] Mi.: "threshold."

[a] Heb.: *yehonadab*.

against all the inhabitants of Jerusalem,
all the calamity, which I have spoken
concerning them,—
Because I spake unto them, and they did not
hearken,
And I called to them, and they did not
answer.

18 But <to the house of the Rechabites> said
Jeremiah:
‖Thus‖ saith Yahweh of hosts,
God of Israel,
<Because ye have hearkened unto the com-
mandment of Jonadab[a] your father, and
have kept all his commandments, and
done' according to all that he commanded
you>

19 |Therefore|
‖Thus‖ saith Yahweh of hosts,
God of Israel,—
Jonadab son of Rechab shall not want one
to stand before me, |all the days|!

§ 30. *By Divine Command, Jeremiah, through Baruch, writes in a Scroll all the Words he has hitherto spoken concerning Israel, Judah and the Nations; after which Baruch reads the Scroll first to all the People, then to the Princes; next, Jehudi begins to read it to King Jehoiakim, who, having heard a Portion, angrily cuts up the Scroll and consumes it in the Fire; for which he is denounced by Yahweh, and the Scroll is rewritten—with Additions.*

36 1 And it came to pass, in the fourth year of
Jehoiakim son of Josiah, king of Judah, that
this word came unto Jeremiah, from Yahweh,
saying:
2 Take thee a scroll,[b] and write therein, all
the words which I have spoken unto thee,
concerning Israel, and
concerning Judah, and
concerning all the nations,—
from the day I began to speak unto thee,
from the days of Josiah, even until
this day:
3 |Peradventure| the house of Judah will
hearken' unto all the calamity, which I'
am devising to execute against them,—to
the end they may return, every man from
his wicked' way, whereupon I will forgive
their iniquity, and their sin.
4 So Jeremiah called' Baruch, son of Neriah,—
and Baruch wrote', from the mouth of Jeremiah,
all the words of Yahweh which he had spoken
unto him, upon a scroll. 5 Then did
Jeremiah command Baruch, saying,—
‖I‖ am hindered, I cannot' enter the house of
Yahweh;
6 ‖Thou‖ therefore shalt enter, and read in the
roll which thou hast written from my mouth,
the words of Yahweh, in the ears of the
people, in the house of Yahweh, on the
day of a fast,— moreover also <in
the ears of all Judah who are coming in
out of their cities> shalt thou read them:
7 |Peradventure| their supplication |will fall
prostrate|, before Yahweh, and they
return' every man from his wicked
way,—
For ‖great‖ are the anger and the indig-
nation, which Yahweh hath spoken'
against this people.
8 So then Baruch son of Neriah did' according
to all which Jeremiah the prophet commanded
him, reading in the book the words of Yahweh,
in the house of Yahweh. 9 And it came to pass
in the fifth year of Jehoiakim son of Josiah
king of Judah, in the ninth month, that all
the people of Jerusalem, and all the people
who were coming in out of the cities of Judah,
into Jerusalem, |had proclaimed a fast before
Yahweh|; 10 Baruch, therefore, read in the
book, the words of Jeremiah, in the house of
Yahweh,—in the chamber of Gemariah son of
Shaphan—the scribe, in the upper court, at
the opening of the new gate of the house of
Yahweh, in the ears of all the people.
11 <When Micaiah, son of Gemariah son of
Shaphan, heard' all the words of Yahweh, out
of[a] the book> 12 then went he down unto
the house of the king up to the chamber of
the scribe, and lo! ‖there‖ all the princes
sitting,—Elishama the scribe, and Delaiah son
of Shemaiah, and Elnathan son of Achbor, and
Gemariah son of Shaphan, and Zedekiah son
of Hananiah, and all the princes. 13 So
Micaiah told' them all the words which he
heard,—when Baruch read in the book, in the
ears of the people. 14 All the princes,
therefore, sent' unto Baruch, Jehudi, son of
Nethaniah son of Shelemiah[b] son of Cushi,
saying,
<The roll, wherein thou didst read in the
ears of the people> take it in thy hand,
and come.
So Baruch son of Neriah[c] took' the roll in his
hand, and came in unto them. 15 Then
said they unto him,
15 Sit down, we pray thee, and read it in our
ears.
So Baruch read' it in their ears. 16 And
it came to pass <when they heard all the[d]
words> that they turned with fear one to
another,—and said unto Baruch,
We must ‖surely tell‖ the king, all these
words!
17 Then <unto Baruch> put they questions,
saying,—
Tell us, we pray thee, |How| didst thou
write all these words at his mouth?
18 So Baruch said' unto them,
<With his own mouth> used he to proclaim
unto me' all these words,—and I kept on
writing in the book, |with ink|.[e]

[a] Heb.: *jehonadab.*
[b] Ml.: "a writing roll."
[a] Ml.: "from upon," "from off."
[b] Heb.: *shelemyâhu*, 5; 5, *shelemyâh.*
[c] Heb.: *neriyâhu*, 3; 7, *neriyâh.*
[d] Some cod. (w. 2 ear. pr. edns.): "these"—G.n.
[e] Or: "fluid." "Not necessarily black, for Jose-

19 Then said the princes unto Baruch,
Go hide thee, ‖thou and Jeremiah‖, and let
‖no man‖ know where ye |are|!
20 Then went they in unto the king, into the
court, but <the roll> had they put in charge,
in the chamber of Elishama the scribe,—so
they declared, in the ears of the king' all the[a]
words. 21 |The king|, therefore, sent |Jehudi|,
to fetch the roll, and he fetched it, out of the
chamber of Elishama the scribe,—and Jehudi
read' it in the ears of the king, and in the ears of
all the princes, who were standing near the king.
22 Now ‖the king‖ was sitting in the winter'
house, in the ninth' month,—|with the fire-
stove before him burning|. 23 So then it came
to pass <when Jehudi had read three or four
columns, that he cut it up into fragments with
a scribe's knife, and cast them into the fire
that was in the stove,—until |all the roll|
was consumed on the fire that was on the
stove. 24 Yet were they not in dread,
neither rent they their garments,—‖the king,
nor any of his servants that were hearing all
these words‖. 25 |Nevertheless| ‖Elnathan
and Delaiah and Gemariah‖ interceded with
the king, not to burn the roll,—but he hearkened
not unto them.
26 Then did the king command Jerahmeel son
of the king, and Seraiah[b] son of Azriel, and
Shelemiah son of Abdeel, to fetch Baruch
the scribe, and Jeremiah the prophet,—but
Yahweh had hid' them.
27 Then came the word of Yahweh unto Jere-
miah,—after the king had burned the roll, and
the words which Baruch had written from the
mouth of Jeremiah, saying:
28 |Again| take thee another' roll, and write
thereon, all the former' words which were
on the first roll, which Jehoiakim king of
Judah hath burned.
29 But <unto Jehoiakim king of Judah> shalt
thou say,
‖Thus‖ saith Yahweh,—
‖Thou‖ hast burned this roll, saying,
Why' hast thou written thereon—saying,
The king of Babylon shall ‖certainly
come‖ and lay waste this land, and
cause to cease therefrom, man and
beast?
30 |Therefore|
‖Thus‖ saith Yahweh
Concerning Jehoiakim king of Judah,—
He shall have none to sit upon the throne of
David,—
And ‖his dead body‖ shall be cast out—to
the heat by day, and to the frost by night;
31 And I will visit upon him' and upon his seed'
and upon his servants', the punishment of
their iniquity,—and will bring upon them,
and upon the inhabitants of Jerusalem, and
against[a] the men of Judah, all the calamity,
which I have spoken against them, but they
have not hearkened.
32 So ‖Jeremiah‖ took another roll' and gave it
unto Baruch son of Neriah, the scribe, who
wrote thereon, from the mouth of Jeremiah'
all the words of the book, which Jehoiakim
king of Judah had burned' in the fire,—and
further' were added thereunto, many words
|like unto them|.

§ 31. *King Zedekiah, at the Beginning of his Reign, asks for Jeremiah's Prayers; and, in answer, is warned not to count on Nebuchadrezzar's permanent Departure from Jerusalem. During a temporary Withdrawal of the Chaldeans, Jeremiah is caught going out to Anathoth, falsely accused, smitten, and cast into Prison. The King, secretly consulting the Prophet, reduces his sentence to Confinement in the Guard-court, appointing him a Cake per Day while Bread lasted in the City.*

37 1 And Zedekiah son of Josiah |reigned as king|
instead of Coniah son of Jehoiakim, whom
Nebuchadrezzar king of Babylon |made king| in
the land of Judah. 2 But neither he, nor his
servants, nor the people of the land, had
hearkened' unto the words of Yahweh, which
he had spoken' through[b] Jeremiah the pro-
phet. 3 And King Zedekiah sent
Jehucal son of Shelemiah,[c] and Zephaniah son
of Maaseiah the priest, unto Jeremiah the
prophet, saying,—
Pray thou, I beseech thee, in our behalf, unto
Yahweh, our God.
4 Now ‖Jeremiah‖ was coming in and going out
in the midst of the people, for they had not put
him into prison. 5 And |the force of Pharaoh‖
had come forth out of Egypt,—and <when the
Chaldeans who were besieging Jerusalem heard
the tidings of them> they went up from Jeru-
salem. 6 Then came the word of
Yahweh unto Jeremiah the prophet, saying:
7 ‖Thus‖ saith Yahweh,
God of Israel,
‖Thus‖ shall ye say unto the king of Judah,
who sent you unto me to enquire of me,—
Lo! ‖the force of Pharaoh, which is coming
out to you to help‖ is about to return to its
own land, |to Egypt|;
8 Then will the Chaldeans come back, and fight
against this city,—and capture it, and burn
it with fire.
9 ‖Thus‖ saith Yahweh,—
Let not your own souls[d] deceive you, saying,
The Chaldeans will ‖surely depart‖ from
us!
For they will not depart;

phus says the Hebrews made use of various colours for writing"—Davies' H.L.
[a] Some cod. (w. 3 ear. pr. edns., Sep. and Syr.): "these." Cp. ver. 16—G.n.
[b] Heb.: *ʾeraʿáihu*, 1; 19, *ʾeraʿáh*.
[a] A sp. v.r. (*sevir*): "upon." Some cod. both *read* and *write*: "upon"—G.n.
[b] Ml.: "at the hand of."
[c] Heb.: *shelemyáh*, 5; 5, *shelemyáhu*.
[d] Prob. = "wishes."

10 For <though ye had smitten all the force of the Chaldeans who are fighting with you, and there had remained of them only desperately wounded' men> yet ‖every man in his tent‖ should have arisen and burnt this city |with fire|.

11 Now it came to pass <when the army of the Chaldeans |had gone up| from Jerusalem,— because of the force of Pharaoh> 12 then went forth Jeremiah out of Jerusalem, to go into the land of Benjamin, — to receive a portion from thence in the midst of the people. 13 And so it came to pass <he' being in the gate of Benjamin, and there being there' a ward-master whose name was Irijah son of Shelemiah son of Hananiah> that he seized Jeremiah the prophet, saying,

<Unto the Chaldeans> art thou' falling away!

14 Then said Jeremiah,

False! I am not falling away unto the Chaldeans!

Howbeit he hearkened not unto him,—so Irijah seized Jeremiah, and brought him in unto the princes. 15 Then were the princes wroth' against Jeremiah, and smote him,— and put him in prison, in the house of Jonathan the scribe, for <that> had they made the prison. 16 <When Jeremiah had entered into the dungeon-house and into the cells, and Jeremiah |had remained there| many days> 17 then sent King Zedekiah—and fetched him, and the king |asked him|, in his own house, |secretly|, and said,—

Is' there a word from Yahweh?

And Jeremiah said,—

There is, for (said he),

<Into the hand of the king of Babylon> shalt thou be delivered!

18 And Jeremiah said' unto King Zedekiah,—

What sin have I committed against thee, or
against thy servants, or
against this people,
that ye have delivered me' up into prison?

19 |Where|, then are your prophets, who prophesied unto you, saying,—

The king of Babylon |shall not come| against you, nor against this land?

20 ‖Now‖ therefore, hear, I beseech thee, O my lord the king,—

Let my supplication, I pray thee, fall prostrate before thee, and do not cause me to return unto the house of Jonathan the scribe, lest I die there!

21 Then King Zedekiah gave command, and they committed Jeremiah into the guard-court, and [said] that there should be given him a cake of bread daily, out of the bakers' street, until all the bread out of the city |should be spent|. So Jeremiah remained' in the guard-court.

§ 32. *The Princes again conspiring against Jeremiah, King Zedekiah weakly delivers him into their Hands, and they let him down with ropes into a miry Dungeon; from which Ebed-melech the Ethiopian, having interceded with the King, and taking with him thirty Men, delivers him; and Jeremiah, meanwhile giving good but unheeded Counsel to the King, remains in the Guard-court until Jerusalem is captured.*

38 1 And <when Shephatiah son of Mattan, and Gedaliah son of Pashhur, and Jucal son of Shelemiah, and Pashhur son of Malchiah, heard' the words which Jeremiah' was speaking unto all the people, saying:

2 ‖Thus‖ saith Yahweh,

‖He that remaineth in this city‖ shall die, by sword, by famine, or by pestilence,— whereas ‖he that goeth forth[a] unto the Chaldeans‖ shall live, so shall he have his life[b] for a spoil, ‖and shall live|.

3 ‖Thus‖ saith Yahweh,—

This city shall ‖surely be given‖ into the hand of the force of the king of Babylon, and he shall capture it>

4 Then said the princes unto the king,—

Let this man, we pray thee, |be put to death|, for <in this way> is he' weakening the hands of the men of war who are left in this city, and the hands of all the people, by speaking unto them' such words as these; for ‖this man‖ is not' seeking |prosperity| for this people, but |misfortune|.

5 Then said King Zedekiah,—

Lo! he' is in your hand; for |the king| is not' one who is able to do anything' against' you.

6 Then took they Jeremiah, and cast him into the dungeon[c] of Malchiah[d] son of the king, which was in the guard-court, and they let Jeremiah down with ropes,—now <in the dungeon> was no' water, |only mire|, so Jeremiah sank' in the mire.

7 <When Ebed-melech the Ethiopian, one of the eunuchs, he' being in the house of the king, heard' that they had delivered Jeremiah into the dungeon,—|the king' being seated in the gate of Benjamin|> 8 then went forth Ebed-melech,[e] out of the house of the king, and spake unto the king, saying:

9 My lord, O King! wickedly' have these men done all that they have done to Jeremiah the prophet, whom indeed they have cast into the dungeon,—since he would have died where he was, because of the famine, for there is no' bread any longer' |in the city|.

[a] Some cod. add: "and falleth"—G.n.
[b] U.: "soul."
[c] Or: "cistern." "So large were they that when dry they seem to have been used for prisons (Zech. ix. 11)"—Speaker's Com.
[d] Heb.: *malkiyâhu*, 1; 15, *malkiyah*.
[e] Some cod. add: "the Ethiopian." Cp. ver. 7—G.n.

10 Then the king commanded' Ebed-melech the Ethiopian, saying,—
Take with thee[a] from hence, thirty men, and lift Jeremiah the prophet out of the dungeon, before he die.
11 So Ebed-melech took' the men with him,[b] and went into the house of the king, under the treasury, and took thence, pieces of cast-off clothes, and old rags,—and let them down unto Jeremiah in the dungeon, with the ropes. 12 Then said Ebed-melech the Ethiopian unto Jeremiah,—
Put, I pray thee, the pieces of cast-off clothes and the old rags, under thine arm-joints, under the ropes.
And Jeremiah did' so. 13 Then drew they Jeremiah, with the ropes, and lifted him up out of the dungeon,—and Jeremiah remained in the guard-court. 14 Then King Zedekiah sent' and fetched Jeremiah the prophet unto him, in the third' entrance, which is in the house of Yahweh,—and the king said' unto Jeremiah—
I' am going to ask thee a thing, do not hide anything' from me.
15 Then said Jeremiah unto Zedekiah,
<When I tell thee> wilt thou not ‖surely put me to death‖?
And <when I counsel thee> thou wilt not hearken unto me.
16 So King Zedekiah sware unto Jeremiah, secretly saying,—
<By the life of Yahweh, who made for us, this soul>[c]
I will in no wise put thee to death,
Neither will I deliver thee into the hand of these men, who are seeking thy life.[d]
17 Then said Jeremiah unto Zedekiah—
‖Thus‖ saith Yahweh,
God[e] of hosts, God of Israel—
<If thou wilt ‖indeed go forth‖ unto the princes of the king of Babylon> then shall thine own soul live, and ‖this city‖ shall not be burned with fire,—but thou shalt live, ‖thou, and thy house‖.
18 But <if thou wilt not go forth unto the princes of the king of Babylon> then shall this city be delivered into the hand of the Chaldeans, and they shall burn it with fire, and ‖thou‖ shalt not escape out of their hand.
19 Then said King Zedekiah, unto Jeremiah:
I' am afraid of the Jews, who have fallen away unto the Chaldeans, lest they deliver |me| into their hand, and they maltreat me.
20 But Jeremiah said,
They shall not deliver!—
Hearken, I pray thee, unto the voice of Yahweh, in what I' am speaking unto thee, that it may be well with thee, and thy soul live'.
21 But <if thou' art refusing to go forth> ‖this‖ is the thing which Yahweh hath shewed' me:—22 behold, then, ‖all the women that are left in the house of the king of Judah‖ brought forth unto the princes of the king of Babylon,—and ‖those very women‖ saying,
The men thou wast wont to salute[a] |have goaded thee on, and prevailed upon thee|,—
<Thy foot[b] |having sunk in the mire|> they have turned away |back|.
23 Yea [thou shalt behold] all thy wives and thy children, brought forth unto the Chaldeans, and ‖thou‖ shalt not escape out of their hand,—but <by the hand of the king of Babylon> shalt thou be taken, and ‖this city‖ shall be burned[c] with fire.
24 Then said Zedekiah unto Jeremiah—
Do not let ‖any man‖ know of these words, and thou shalt not die.
25 But <when the princes hear' that I have spoken with thee, and they come in unto thee and say unto thee—
Do tell us, we pray thee, what thou didst speak unto the king, do not hide it from us, so will we not put thee to death,—and what spake ‖the king‖ unto |thee|?>
26 Then shalt thou say unto them,—
I' was causing my supplication to fall prostrate before the king, — that he would not cause me to return to the house of Jonathan, |to die there|.
27 Then came in all the princes unto Jeremiah, and asked him, and he told them, according to all these words which the king |had commanded|,[d] —so they turned in silence from him, for the matter |had not been reported|. 28 So Jeremiah remained in the guard-court, until the day when Jerusalem |was captured|; ‖thus‖ it fell out, when Jerusalem |was captured|.

§ 33. *After an eighteen Months' Siege, Jerusalem is taken; King Zedekiah flees to the Waste Plains of Jericho, is captured, brought to Nebuchadrezzar at Riblah, his Sons and Nobles are slain in his presence, his Eyes are put out, and he is taken in Fetters to Babylon. Jerusalem burned, her Walls thrown down, and her Inhabitants carried captive to Babylon—saving some of the Poor, who are left to till the Soil.*

39 1 <In the ninth year of Zedekiah king of Judah, in the tenth month> came Nebuchadrezzar king of Babylon and all his force against Jerusalem, and they besieged it. 2 <In the eleventh year of Zedekiah, in the fourth month,

[a] Lit.: "in thy hand."
[b] Lit.: "in his hand."
[c] Or: "life."
[d] U.: "soul."
[e] Some cod. (w. Arum., Sep., Syr. and Vul.) omit the word "God" here—G.n.

[a] Ml.: "men of thy peace (or salutation)."
[b] Some cod. (w. Syr. and Vul.): "feet"—G.n.
[c] M.C.T.: "shalt thou burn"; but some cod. (w. Arum., Sep. and Syr.) [lit.]: "shall be burned"—G.n.
[d] Some cod. (w. Sep., Syr., and Vul.) add: "him"—G.n.

on the ninth of the month> was the city |broken into|. 3 Then came in all the princes of the king of Babylon, and sat in the middle gate, —Nergal-sharezer, Samgar-nebo, Sarsechim,[a] chief eunuch, Nergal-sharezer, chief soothsayer, and all the residue' of the princes of the king of Babylon.

4 And it came to pass <as soon as Zedekiah king of Judah and all the men of war saw' them> that they fled, and went forth by night out of the city, by way of the king's garden, through the gate between the two walls,—and he[b] went forth by way of the waste plain.[c] 5 But the force of the Chaldeans pursued' them, and overtook Zedekiah, in the waste plains of Jericho, and when they had taken him, they brought him up unto Nebuchadrezzar king of Babylon, to Riblah, in the land of Hamath,—and pronounced upon him sentences of judgment. 6 And the king of Babylon slew the sons of Zedekiah, in Riblah, before his eyes,—and <all the nobles of Judah> did the king of Babylon slay; 7 and <the eyes of Zedekiah> did he put out, and bound him with fetters of bronze, to bring him into Babylon. 8 And <the house of the king, and the houses[d] of the people> did the Chaldeans burn with fire,—and <the walls of Jerusalem> brake they down; 9 and <the remnant of the people who were left in the city, and the disheartened, who fell away unto him, and the remnant of the people who were left> did Nebuzaradan chief of the royal executioners,[e] take captive to Babylon. 10 But <of the poor people, who had |nothing|> did Nebuzaradan chief of the royal executioners, leave remaining in the land of Judah, and gave them vineyards and ploughed fields, |on the same day|.

§ 34. *By Nebuchadrezzar's Command Jeremiah is to be well treated: he is taken out of the Guard-court.*

11 Then Nebuchadrezzar king of Babylon |gave command|, concerning Jeremiah, — through[f] Nebuzaradan chief of the royal executioners, saying:

12 Take him, and <thine eyes> set thou upon him, and do not unto him any' harmful thing,—but <just as he shall speak unto thee> ‖so‖ shalt thou do with him.

13 So Nebuzaradan, chief of the royal executioners, |sent|, also Nebushazban,[g] chief of the eunuchs, and Nergal-sharezer,[h] chief of the magi, and all the chiefs of the king of Babylon; 14 yea they sent and fetched Jeremiah out of the guard-court, and delivered him unto Gedaliah son of Ahikam son of Shaphan, to bring him forth into a home,[a]—so he dwelt in the midst of the people.

§ 35. *A Divine Message to Ebed-melech the Ethiopian, recognising his Faith and assuring him of his Life.*

15 Now <unto Jeremiah> had come the word of Yahweh, while he was yet shut up' in the guard-court, saying:

16 Go! and speak to Ebed-melech the Ethiopian, saying,—

‖Thus saith Yahweh of hosts,
God of Israel,
Behold me! bringing about my words against this city, for calamity—and not for blessing,—and they shall come to pass before thee, |in that day|.

17 But I will deliver thee in that day,
Declareth Yahweh,—
and thou shalt not be given up into the hand of the men' from the face of whom ‖thou‖ mightest shrink with fear.

18 For I will ‖surely deliver‖ thee, and <by the sword> shalt thou not fall,—but thou shalt have thine own life[b] |as a spoil|,
Because thou hast trusted in me,
Declareth Yahweh.

§ 36. *Nebuzaradan giving Jeremiah his Choice, of going down to Babylon or remaining in the Land, the Prophet decides to dwell at Mizpah with Gedaliah, who had been appointed Governor of the Cities of Judah.*

40 1 The thing that happened[c] unto Jeremiah from Yahweh, after Nebuzaradan chief of the royal executioners had let him go from Ramah,—when he had taken him, he having been bound in fetters in the midst of all the captive-host[d] of Jerusalem and Judah, who were being carried away captive to Babylon. 2 So then the chief of the royal executioners[e] took Jeremiah,—and said unto him,

‖Yahweh thy God‖ had threatened this' calamity' against this place; 3 and so Yahweh hath brought it about and done it, just as he threatened,—for ye have sinned against Yahweh, and have not hearkened unto his voice, and so this thing hath befallen' you.

4 ‖Now‖ therefore, lo! I have loosed thee today, from the fetters which were upon thy hand:[f] <If it be good in thine eyes to come with me into Babylon> come, and I will set mine eyes upon thee, but <if evil in thine eyes to come with me into Babylon>

[a] Some cod. (w. 4 ear. pr. edns.): "Sar-sechim"—G.n.
[b] Some cod. (w. 1 ear. pr. edn., Syr. and Vul.): "they"—G.n.
[c] Heb.: *'arabah*.
[d] Lit.: "house."
[e] Or: "chief of the guardsmen"; originally: "royal slaughterers"—O.G. 371.
[f] Ml.: "by the hand of."
[g] *Written*: "Nebushazbaz" (with "z"); *read*: "Nebushazban" (with "n"). In some cod. is a Mas. note, small "n"—G.n.
[h] One school of Massorites *write* this as two words: "Sar-ezer"—G.n.

[a] Some cod. (w. 1 ear. pr. edn. [*Rabb.*]: "out of the [prison-] house"—G.n.
[b] U.: "soul."
[c] Or: "The word that came."
[d] Ml.: "captivity."
[e] Cp. chap. xxxix.—G.n.
[f] In some cod. (w. 8 ear. pr. edns., Sep., Syr. and Vul.): "hands"—G.n.

forbear,—see! ‖all the land‖ is before thee, <whither it may be good and right in thine eyes to go> ‖thither‖ go!

5 And ere yet' he could make reply—

Go thou back then unto Gedaliah[a] son of Ahikam son of Shaphan, whom the king of Babylon hath set in charge over the cities of Judah, and dwell thou with him in the midst of the people, or <whithersoever it may be right in thine eyes to go> go!

So the chief of the royal executioners gave him an allowance and a present, and let him go. 6 Then came' Jeremiah unto Gedaliah son of Ahikam, to Mizpah,[b] and dwelt with him in the midst of the people who were left in the land.

§ 37. *All the Hebrew Captains left in the Field, with Jews out of Moab, Ammon and Edom, gather unto Gedaliah; among them a Traitor, Ishmael, of whom the Governor is warned; but Gedaliah refusing credence, is cruelly murdered, with the Jews and Chaldeans who are with him. After further Treacheries, Ishmael is pursued by Johanan and others, and his Captives are rescued, but himself escapes. Johanan and those with him, fearing the Wrath of the Chaldeans, dwell at the khan of Chimham, ready to go down into Egypt.*

7 Now <when all the captains of the forces which were in the field—‖they and their men‖, heard' that the king of Babylon had set Gedaliah son of Ahikam in charge over the land,—and that he had committed to him men and women and children, and the poor of the land' of those who had not been carried away captive to Babylon> 8 then came they in unto Gedaliah in Mizpah,—both Ishmael son of Nethaniah, and Johanan and Jonathan sons[c] of Kareah, and Seraiah son of Tanhumeth, and the sons of Ephai[d] the Netophathite, and Jezaniah[e] son of the Maachathite, ‖they and their men‖. 9 Then Gedaliah son of Ahikam son of Shaphan, sware' unto them, and to their men, saying,

Do not be afraid of serving the Chaldeans,—dwell in the land, and serve the king of Babylon, that it may be well with you.

10 But <as for me> behold me! remaining in Mizpah, to stand before the Chaldeans' who may come unto us.

‖Ye‖ however, gather ye wine and summer fruits and oil, and put [them] in your vessels, and dwell in your cities which ye have seized.

11 |Likewise also| ‖all the Jews, who were in Moab and among the sons of Ammon and in Edom, and who were in any of the lands‖ <when they heard that the king of Babylon had granted a remnant to Judah, and that he had set in charge over them, Gedaliah son of Ahikam son of Shaphan> 12 yea, then returned all the Jews, out of all the places whither they had been driven, and came into the land of Judah, unto Gedaliah, in Mizpah, — and gathered wine and summer fruits, in great abundance.

13 But ‖Johanan son of Kareah, and all the princes of the forces which were in the field‖ came unto Gedaliah, in Mizpah, 14 and said unto him—

Dost thou ‖at all know‖ that ‖Baalis[a] king of the sons of Ammon‖ hath sent Ishmael son of Nethaniah, to smite thee to death?[b]

But Gedaliah son of Ahikam |believed them not|. 15 Then ‖Johanan son of Kareah‖ spake unto Gedaliah |secretly, in Mizpah|, saying,—

Let me go, I pray thee, and smite Ishmael son of Nethaniah, and not ‖a man‖ shall know it,—wherefore' should he smite thee to death,[b] and all Judah who have gathered themselves unto thee, be dispersed, and the remnant of Judah perish'?

16 Then said Gedaliah son of Ahikam, unto Johanan son of Kareah,

Thou mayest not do this thing,—for ‖falsely‖ art thou' speaking against Ishmael.

41 1 And it came to pass <in the seventh month> that Ishmael son of Nethaniah son of Elishama of the seed royal and chiefs of the king, and ten men with him, |came in| unto Gedaliah son of Ahikam, at Mizpah,—and they did there' eat bread together, in Mizpah. 2 Then arose Ishmael son of Nethaniah—and the ten men who were with him, and they smote Gedaliah son of Ahikam son of Shaphan—with the sword, and slew him' whom the king of Babylon |had set in charge| over the land. 3 And Ishmael smote ‖all the Jews who were with him, even with Gedaliah in Mizpah, and the Chaldeans who were found there, the[c] men of war‖.

4 And it came to pass <on the second day, after he had slain Gedaliah, not ‖a man‖ knowing it> 5 that men came in from Shechem, from Shiloh, and from Samaria,—eighty men, with beards shaven and clothes rent, who also had cut themselves, with a meal-offering and frankincense in their hand, to bring them into the house of Yahweh. 6 Then went forth Ishmael son of Nethaniah to meet them, out of Mizpah, weeping all along as he went,[d]—and it came to pass <when he fell in with them> that he said unto them,

Come ye in unto Gedaliah son of Ahikam.

[a] Heb.: *gᵉdhalyâh*, 5; 27, *gᵉdhalyâhu*.
[b] Or: "the watch-tower."
[c] Some cod. (w. Aram. and Sep.) have: "son." Cp. ver. 13—G.n.
[d] "Ophai," *written*; "Ephai," *read*. Some cod. (w. 2 ear. pr. edns., Arum., Syr.) both *write* and *read*: "Ephai." Others (w. Sep. and Vul.) *write* and *read*: "Ophai" —G.n.
[e] Heb.: *yᵉzanyâhu*, 1; 1, *yᵉzanyâh* (chap. xlii. 1).

[a] So in many MSS. and 6 ear. pr. edns.; but some cod. (w. 4 ear. pr. edns. [1 *Rabb.* 1517]): "Baalim"—G.n.
[b] Ml.: "to smite thee as to the soul (life)."
[c] Some cod. (w. 3 ear. pr. edns., Syr., Vul.): "and (even) the"—G.n.
[d] Ml.: "going on and on and weeping."

7 And so it was <when they had come into the midst of the city> that Ishmael son of Nethaniah slew' them [and cast them] into the midst of a pit, ‖he, and the men who were with him‖. 8 But ‖ten men‖ were found among them, who said unto Ishmael—

Do not put us to death, for we have secret treasures in the field, wheat and barley and oil and honey.

So he forbare, and put them not to death, in the midst of their brethren. 9 Now <the pit, whereinto Ishmael cast all the dead bodies of the men whom he had smitten> was a large pit,[a] which King Asa had made for fear of Baasha king of Israel, — ‖the same‖ did Ishmael son of Nethaniah fill with the slain. 10 Then did Ishmael take captive all the remnant of the people that was in Mizpah,—the daughters of the king, and all the people that were left remaining in Mizpah, whom Nebuzaradan chief of the royal executioners had committed unto Gedaliah son of Ahikam,—yea Ishmael son of Nethaniah |took them captive|, and departed, to pass over unto the sons of Ammon.

11 But <when Johanan son of Kareah, and all the captains of the forces who were with him, heard' of all the wickedness which Ishmael son of Nethaniah had done'> 12 then took they all the men, and went their way to fight with Ishmael son of Nethaniah,—and found him near the many waters which were in Gibeon. 13 And it came to pass <when all the people who were with Ishmael saw' Johanan son of Kareah, and all the captains of the forces who were with him> then were they glad. 14 So all the people whom Ishmael had carried away captive out of Mizpah, |compassed about|, and returned, and went their way' unto Johanan son of Kareah. 15 But ‖Ishmael son of Nethaniah‖ escaped, with eight men, from the face of Johanan,—and departed unto the sons of Ammon.

16 Then did Johanan son of Kareah, and all the captains of the forces who were with him, take' all the remnant of the people whom he had recovered from Ishmael son of Nethaniah out of Mizpah, after he had smitten Gedaliah son of Ahikam,—mighty men, men of war, and women and children, and eunuchs, whom he had recovered out of Gibeon; 17 and they departed, and dwelt in the khan[b] of Chimham,[c] which is near Bethlehem,—that they might go to enter Egypt; 18 because of the Chaldeans, for they were afraid of them,—because Ishmael son of Nethaniah had smitten' Gedaliah son of Ahikam, ‖whom the king of Babylon had set in charge' over the land‖.

[a] So it shd be (w. Sep.)—G.n. Result of regrouping the letters. Cp. G. Intro. p. 158–162.

[b] "Inn"—Fu.H.L., Davies' H.L.; "lodging (-place)"—O.G.

[c] *Written*: "Chemoham"; *read*: "Chimham." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "Chimham"—G.n. [Cp. 2 S. xix. 37, 38.]

§ 38. *The Spared and Rescued Remnant of Jews solicit Jeremiah's Intercession with Yahweh in their behalf, solemnly pledging themselves to abide the Result; yet, when the Answer proves adverse to their Wishes, they stubbornly disobey, and go down into Egypt as far as Tahpanhes, carrying Jeremiah and Baruch with them. Here the Prophet, with accompanying symbolic Action, foretells an Invasion of Egypt by Nebuchadrezzar King of Babylon.*

42 1 Then drew near, all the captains of the forces, and Johanan son of Kareah, and Jezaniah son of Hoshaiah,—and all the people, from the least even unto the greatest; 2 and said unto Jeremiah the prophet—

Let our supplication, we beseech thee, fall prostrate before thee, and pray thou in our behalf, unto Yahweh thy[a] God, in behalf of all this remnant,—for we are left, a few out of many, |just as thine own eyes' do behold us|: 3 that Yahweh thy[b] God may tell' us, the way wherein we should walk,—and the thing that we should do.

4 And Jeremiah the prophet said' unto them,

I have heard; behold me! praying unto Yahweh your God, according to your words,—and it shall come to pass, that <the whole thing that Yahweh shall answer you> I will tell you, I will keep back from you, |nothing|.

5 ‖They‖ therefore, said unto Jeremiah,

Yahweh be against us, as a witness, |true and faithful|,—if <according to all the word which Yahweh thy God shall send' thee unto us> ‖so‖ we do not perform: 6 ‖whether for good or for ill‖, <unto the voice of Yahweh our God for which we' are sending thee unto him> will we hearken,—to the end it may be well with us, |because we will hearken' unto the voice of Yahweh our God|.

7 And it came to pass <at the end of ten days> that the word of Yahweh came' unto Jeremiah. 8 Then called he for Johanan son of Kareah, and for all the princes of the forces' who were with him,—and for all the people, |from the least even unto the greatest|; 9 and said unto them,

‖Thus‖ saith Yahweh, God of Israel,—unto whom ye sent me, to cause your supplication to fall prostrate before him:—

10 <If ye will ‖indeed abide‖ in this land> then will I build you up, and not pull [you] down, and plant you, and not uproot [you],—for I have compassion, as touching the calamity' which I have caused you. 11 Do not fear the face of the king of Babylon, of whose face ye' are afraid,—do not fear him,

Urgeth Yahweh,

[a] Sp. v.r. (*sevir*): "our." Cp. ver. 20—G.n.

[b] Sp. v.r. (*sevir*): "our." In some cod. (w. 1 ear. pr. edn.): "our" both *written* and *read*—G.n.

for <with you> am I', to save you, and to deliver you out of his hand: 12 that I may grant you compassions, and he may have compassion upon you,—and suffer you to return unto your own soil.

13 But <since ye' are saying,—
We will not dwell in this land,—nor hearken' unto the voice of Yahweh your God: 14 saying,—
No! for <into the land of Egypt> will we go, where we shall not see war, nor <the sound of a horn> shall we hear,—nor <for bread> shall we be famished,—‖there‖ then will we dwell>

15 ‖Now‖ therefore, ‖for this cause‖ hear ye the word of Yahweh, O remnant of Judah,—
‖Thus‖ saith Yahweh of hosts,
God of Israel,—
<If ‖ye' do indeed set‖ your faces, to enter Egypt, and do enter to sojourn there> 16 then shall it come to pass that ‖the sword which ye' are fearing‖ shall |there| overtake you, in the land of Egypt,—and ‖the famine which ye' are dreading‖ shall |there| lay fast hold of you, ‖in Egypt‖, and |there| shall ye die. 17 So shall it be with all the men who have set their faces to enter Egypt, to sojourn there, they shall die, by sword, by famine, or by pestilence,—and they shall have neither survival nor escape, from the face of the calamity' which I' am about to bring in upon them. 18 For—
‖Thus‖ saith Yahweh of hosts,
God of Israel,—
<Just as mine anger and mine indignation |have been poured out| upon the inhabitants of Jerusalem> ‖so‖ shall mine indignation be poured out upon you' when ye enter into Egypt,—thus shall ye become a curse, and an astonishment, and a contempt, and a reproach, and ye shall no more' see |this place|.

19 Yahweh hath spoken' concerning you, O ye remnant of Judah,
Do not enter into Egypt:
‖Know certainly‖ that I have taken you to witness to-day. 20 For ye have deceived yourselves at the cost of your lives,[a] for ‖ye yourselves‖ sent me unto Yahweh your God, saying,—
Pray thou in our behalf, unto Yahweh our God,—and <according to all that Yahweh our God shall say'> ‖so‖ tell us, and we will do it.

21 Therefore have I told you to-day,—and yet ye have not hearkened unto the voice of Yahweh your God, ‖even in any thing for which he hath sent me unto you‖.

22 ‖Now‖ therefore, ‖know ye certainly‖, that <by sword, by[a] famine, or by pestilence> shall ye die,—in the place whither ye have desired to go, to sojourn.

[a] U.: "souls."

43 1 And it came to pass <when Jeremiah had made an end' of speaking unto all the people all the words of Yahweh their God, with which Yahweh their God had sent' him unto them,—even all these words> 2 then spake Azariah son of Hoshaiah, and Johanan son of Kareah, and all the proud men,—saying unto Jeremiah—
‖Falsely‖ art thou' speaking,
Yahweh our God |hath not sent thee| to say,
Ye shall not enter Egypt, to sojourn there;
3 but ‖Baruch son of Neriah‖ is goading thee on against us,—that he may deliver us into the hand of the Chaldeans, to put us to death, or take us away captive to Babylon.

4 So Johanan son of Kareah, and all the captains of the forces, and all the people, |hearkened not| unto the voice of Yahweh,—by remaining in the land of Judah; 5 but Johanan son of Kareah, and all the captains of the forces, took' all the remnant of Judah, who had returned out of all the nations whither they had been driven, to sojourn in the land of Judah: 6 both the men and the women and the children, and the daughters of the king, and every soul that Nebuzaradan chief of the royal executioners |had left| with Gedaliah son of Ahikam son of Shaphan,—and Jeremiah the prophet, and Baruch son of Neriah; 7 and entered the land of Egypt, for they hearkened not unto the voice of Yahweh,—yea entered as far as Tahpanhes. 8 Then came the word of Yahweh unto Jeremiah, in Tahpanhes, saying:

9 Take in thy hand great stones, and hide them in the mortar, that is in the brick-yard' which is at the entrance of the house of Pharaoh, in Tahpanhes,—before the eyes of the men of Judah. 10 Then shalt thou say unto them—
‖Thus‖ saith Yahweh of hosts,
God of Israel—
Behold me! sending and fetching Nebuchadrezzar king of Babylon, my servant, and I will set his throne' over these stones, which I have hid,—and he shall spread his canopy over them. 11 And <when he entereth> then will he smite the land of Egypt [and deliver]
Him who is for death' to death, and
Him who is for captivity' to captivity, and
Him who is for the sword' to the sword.

12 So will I kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captive,—and shall wrap the land of Egypt about him, just as a shepherd |wrappeth about|

[a] Some cod. (w. 3 ear. pr. edns.): "and (or) by famine"—G.n.

him his garment, and shall go forth from thence in peace;

13 And he shall break in pieces the pillars of Beth-shemesh,[a] which is in the land of Egypt,—
And <the houses of the gods of Egypt> shall he burn with fire.

§ 39. *Against Jeremiah's Denunciation of his Countrymen's renewed Idolatries in Egypt, they perversely defend themselves: calling forth from the Prophet a Crushing Reply by reference to the Fate of Jerusalem, and a specific Prediction of the Capture of Pharaoh-hophra King of Egypt.*

44 1 The word which came to Jeremiah, against all the Jews who were dwelling in the land of Egypt,—who were dwelling in Migdol, and in Tahpanhes, and in Noph, and in the land of Pathros, saying:

2 ‖Thus‖ saith Yahweh of hosts,
God of Israel,
‖Ye yourselves‖ saw all the calamity' which I brought in upon Jerusalem, and upon all the cities of Judah,—and there' they are, a desolation, this day, and there is not' in them an inhabitant: 3 because of their wickedness' which they committed, provoking me to anger, by going to burn incense, to serve other' gods,—whom they had not known, ‖they, ye, nor your fathers‖; 4 yet I sent unto you all my servants the prophets, betimes' sending them, saying,—
Do not, I pray you, commit this abominable thing, which I hate!
5 but they hearkened not, neither inclined their ear, by turning from their wickedness,—so as not to burn incense to other' gods. 6 Therefore were mine indignation and mine anger |poured out|, and a fire was kindled in the cities of Judah, and in the streets of Jerusalem, — and they became waste and desolate, |as at this day|. 7 ‖Now‖ therefore,
‖Thus‖ saith Yahweh, God[b] of hosts,
God of Israel—
|Wherefore| are ye' committing a great wickedness against your own lives,[c] that ye should cut off from you man and woman, child and suckling, out of the midst of Judah,—so that there should not be left you |a remnant|: 8 in that ye provoke me to anger by the works[d] of your own hands, burning incense to other' gods, in the land of Egypt, which ye' have been entering to sojourn,—that ye should cut [them] off' from you, and that ye should become a contempt and a reproach' among[a] all the nations of the earth? 9 Have ye forgotten the wicked ways of your fathers, and the wicked ways of the kings of Judah, and the wicked ways of his wives,[b] and your own wicked ways, and the wicked ways of your own wives,—which they committed in the land of Judah, and in the streets of Jerusalem?
10 They have not been crushed, unto this day; neither have they been afraid, neither have they walked in my law[c] and in my statutes, which I set before you, and before your fathers. 11 Therefore'
‖Thus‖ saith Yahweh of hosts,
God of Israel,
Behold me! setting my face against you, for calamity,—even to cut off all Judah;
12 and I will take the remnant of Judah who did set their faces, to enter the land of Egypt, to sojourn there, and they shall all be consumed, <in the land of Egypt> shall they fall by the sword, <by[d] famine> shall they be consumed, ‖from the least even unto the greatest‖, <by sword and by famine> shall they die,—so shall they become a curse, and an astonishment, and a contempt, and a reproach; 13 and I will bring punishment upon them who are dwelling in the land of Egypt, just as I brought punishment upon Jerusalem,—by sword, by famine, and by pestilence; 14 and there shall be neither escape nor survival, unto the remnant of Judah, who have been entering, to sojourn there, into the land of Egypt,—that they should return to the land of Judah, |even when they' are lifting up their soul to return, to dwell there, for none shall return, |saving fugitives|.

15 Then all the men who knew that their wives were burning incense to other' gods, and all the women standing by, a great convocation,—with all the people who were dwelling in the land of Egypt, in Pathros, |made answer unto Jeremiah|, saying:

16 <As touching the word which thou hast spoken unto us, in the name of Yahweh>
we are not going to hearken unto thee;
17 but ‖we will certainly do‖ the whole thing that hath gone forth out of our own mouth, by burning incense to the queen of the heavens, and pouring out to her drink-offerings, just as ‖we and our fathers, and our kings and our princes‖ did, in the cities of Judah, and in the streets of Jerusalem,—then were we filled with bread, and became prosperous, and <calamity> saw we none;
18 whereas <from the very time we ceased burning incense to the queen of the heavens

[a] ="Sun-temple" ="Onheliopolis"—O.G. 113.
[b] Some cod. (w. 2 ear. pr. edns., Sep., Syr. and Vul.) omit: "God" before "of hosts." Cp. ver. 11—G.n.
[c] U.: "souls."
[d] In some cod. (w. 5 ear. pr. edns. and Syr.): "work" (sing.)—G.n.

[a] Some cod. (w. 3 ear. pr. edns., *Sep.* and Vul.): "to"—G.n.
[b] So lit., and the ref. may be to an individual king; but Sep. has: "your princes."
[c] Or: "instruction."
[d] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "and (or) by"—G.n.

and pouring out to her drink-offerings> we have lacked |everything|,—and <by sword and by famine> have we been consumed.

19 And <though we' are burning incense to the queen of the heavens and pouring out to her, drink-offerings> is it ||without our men|| that we have made to her sacrificial cakes as images of her, and poured out to her, drink-offerings?

20 Then spake Jeremiah unto all the people,—against the men, and against the women, and against all the people who had been making any answer unto him, saying:

21 Was it not <the very incense which ye burned in the cities of Judah, and in the streets of Jerusalem, ||ye, and your fathers, your kings and your princes, and the people of the land||> was it not ||those very things|| that Yahweh did remember, and that came up on his heart;[a] 22 so that Yahweh could' no' longer[b] forbear, because of the wickedness of your doings, because of the abominations which ye committed,—and your land became' a desolation, and an astonishment, and a contempt, without inhabitant—|as at this day|?

23 <Because that ye burned incense, and that ye sinned against Yahweh, and hearkened not unto the voice of Yahweh, and ||in his law[c] and in his statutes and in his testimonies|| did not walk> ||for this cause|| did this calamity befall' you—|as at this day|.

24 And Jeremiah said' unto all the people, and unto all the women,—
Hear ye the word of Yahweh, all Judah, who are in the land of Egypt,—
25 ||Thus|| saith Yahweh of hosts,
God of Israel, saying,
||Ye and your wives|| have both spoken with your mouth and <with your hands> have ye fulfilled, saying,
We will ||certainly perform|| our vows which we have vowed, to burn incense to the queen of the heavens, and to pour out to her, drink-offerings:
the women ||will certainly confirm'|| your vows, and ||certainly perform'|| your vows.
26 |Therefore| hear ye the word of Yahweh, all Judah, who are dwelling in the land of Egypt,—
Behold me! I have sworn by my great Name, Saith Yahweh,
That my Name |shall no more| be invoked by the mouth of any man of Judah, saying—
By the life of My Lord, Yahweh,[d] in all the land of Egypt.

27 Behold me! watching[a] over them |for calamity, and not for blessing|,—so shall all the men of Judah who are in the land of Egypt |be consumed| by sword and by famine, until there be an end of them. 28 Yet ||the fugitives of the sword|| shall certainly return' out of the land of Egypt into the land of Judah, men easily counted,—that all the remnant of Judah who are entering Egypt to sojourn there |may know|, ||whose word|| shall stand, ||mine or theirs||!

29 And ||this|| <to you> shall be the sign, Declareth Yahweh,
that I' am about to bring punishment upon you in this place,—that ye may know that my words shall ||certainly stand'|| against you, |for calamity|:
30 ||Thus|| saith Yahweh,
Behold me! delivering up Pharaoh-hophra king of Egypt, into the hand of his enemies, yea into the hand of them who are seeking his life,[b]—just as I delivered Zedekiah king of Judah, into the hand of Nebuchadrezzar king of Babylon his enemy, and one seeking his life.

§ 40. *Jeremiah's faithful but regretful Scribe, Baruch, is, by Divine Message, reminded that his Ambition for great Things is ill-timed, and he is simply assured of his Life.*

45 1 The word which Jeremiah the prophet' spake unto Baruch son of Neriah,—when he had written these words upon a book, from the mouth of Jeremiah, in the fourth year of Jehoiakim son of Josiah, king of Judah, saying—
2 ||Thus|| saith Yahweh,
God of Israel,
Unto thee, O Baruch,—
3 Thou didst say,
Surely woe to me!
For Yahweh hath added' sorrow unto my pain,—
I am weary with my moaning,
And <rest> have I not found!
4 ||Thus|| shalt thou say unto him,
||Thus|| saith Yahweh,—
Lo, <what I had built> I' am pulling down,
And <what I had planted> I' am rooting up,—
And that' is ||all the land||:[c]
5 Wouldst ||thou|| then seek to secure[d] for thyself great things?
Do not seek!
For, behold me! bringing in calamity upon all flesh, Declareth Yahweh,

[a] Cp. chap. xix. 5; 1 Co. ii. 9.
[b] Or: "was unable any longer to forbear."
[c] Or: "instruction."
[d] Or transfer both names: "Adonây, Yahweh."

[a] N.B.: Same word as in chap. i. 11, 12, and xxxi. 28.
[b] U.: "soul."
[c] Some cod. (w. 3 ear. pr. edns.): "And all the land (earth) is mine"—G.n.
[d] Cp. O.G. 134.

Nevertheless I will give thee thine own life[a] as a spoil, in all places whithersoever thou goest.

§ 41. *The Nations* (chaps. i. 10; xxv. 15) :—*Egypt.*

46 1 So much of the word of Yahweh as came unto Jeremiah the prophet, concerning the[b] nations.

2 ‖Of Egypt‖
Concerning the force of Pharaoh-necho, king of Egypt, which was by the river Euphrates, in Carchemish,—which Nebuchadrezzar king of Babylon |smote|, in the fourth year of Jehoiakim son of Josiah, king of Judah :—

3 Prepare ye buckler and shield,
And draw near to battle:

4 Harness the horses, and mount, ye horsemen,
Stand forth in helmets,—
Polish the lances, put on the coats of mail.

5 Why' have I seen it?
‖They‖ <panic-struck> are drawing back,
Yea ‖their heroes‖ are crushed,
Yea they have ‖fled‖,[c] and not turned,—
Terror round about![d] Declareth Yahweh.

6 Let not the swift |flee|,
Nor let the hero |escape|,—
<Northward, beside the river Euphrates>
have they stumbled, and fallen.

7 Who is' it that is like the Nile when it riseth,
Like rivers when his waters are tossed?

8 ‖Egypt‖ was like the Nile when it riseth,
And like rivers, when the waters are tossed:
So he said—
I will rise,
I will cover the earth,
I will destroy the city, and the dwellers therein.

9 Mount the horses,
And drive the chariots madly on,
So let the heroes |go forth|,—
Ethiopians and Libyans that grasp the buckler,
And Lydians, that grasp—that tread—the bow.

10 But ‖that day‖ belongeth to My Lord, Yahweh of hosts[e]—
A day of avenging, to avenge him of his adversaries,
When the sword shall devour' and be filled, and be sated with their blood,—
For ‖a sacrifice‖ hath My Lord, Yahweh of hosts,[e]
In the land of the North,
Towards the river Euphrates.

11 Go up to Gilead, and fetch balsam,
O virgin, daughter of Egypt!

[a] U.: "soul."
[b] Some cod. (w. 6 ear. pr. edns. {1 *Rabb.*}): "all the"—G.n.
[c] Ml.: "Yea a flight have they fled."
[d] Heb.: *mâgôr miggâvîv*; as in chaps. v. 25; xx. 3, 10; xlix. 29. Lam. ii. 22. Cp. Intro., Chap. I., 3, *a*.
[e] Or: "Adonây, Yahweh of hosts."

<In vain> hast thou multiplied remedies,
<Healing> there is none' for thee.[a]

12 The nations have heard' of thy disgrace,
And ‖thine outcry‖ hath filled the earth,—
For <hero against hero> have they stumbled,
<Together> have fallen |the twain|!

13 The word which Yahweh spake, unto Jeremiah the prophet,—as to the coming of Nebuchadrezzar, king of Babylon, to smite the land of Egypt:—

14 Tell ye it in Egypt,
And let it be heard in Migdol,
Yea let it be heard in Noph, and in Tahpanhes,—
Say ye—
Stand thou forth, and prepare thyself,
For a sword hath devoured round about thee.

15 Wherefore' have thy valiant ones[b] been laid prostrate?
He hath made no stand, because ‖Yahweh‖ hath driven him back:

16 Hath made many a one to be stumbling,
Yea fallen' is every one against his neighbour,
So they have said—
Arise and let us return to our own people,
And unto the land of our birth,
From the face of the sword of the oppressor.

17 Proclaim ye a name,[c]—
‖Pharaoh, king of Egypt‖—a Sound!
He hath overstepped the time appointed!

18 <As I live> saith the King,
‖Yahweh of hosts‖ is his name:
<‖Though
Like Tabor' among mountains,
Like Carmel>
Into the sea shall he go![d]

19 <Baggage for captivity>[e] prepare thee,
O inhabitress, daughter of Egypt;
For ‖Noph‖ shall become |a desolation|,
And be burned, without inhabitant.

20 <A calf of great beauty>[f] is Egypt:
‖The gad-fly‖ <out of the North> cometh—
cometh.[g]

21 ‖Even her hirelings, in her midst‖ are like fatted calves,
For ‖even they‖
have turned—
have fled at once!
have[h] made no stand!
For ‖their day of doom‖ hath come upon them,
The time of their visitation.

[a] Cp. chap. viii. 22; li. 8.
[b] Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "one" (sing.)—G.n. ["Or *thy bull*, *i.e.* Apis"—O.G. 695.]
[c] So it shd be (w. Sep. and Vul.)—G.n.
[d] So many MSS. and 9 ear. pr. edns. punctuate; but some cod. point thus: "<As Carmel in the sea>"—G.n.
[e] Cp. Eze. xii. 2.
[f] "A pretty heifer"—O.G.
[g] Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) have: "cometh at her," "attacketh her"—G.n. [Instead of repeating the word "cometh."]
[h] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "And have"—G.n.

22 ‖Her noise‖ <like a serpent> departeth,—
For <with a force> they advance,
And <with axes> have they come against her, |like them who fell trees|:
23 They have cut down her forest,
Declareth Yahweh,
Surely he cannot be searched out,[a]—
For they have outnumbered locusts, and cannot |be counted|.
24 Put to shame, is the daughter of Egypt,—
She hath been delivered into the hand of the people of the North.

25 Saith Yahweh of hosts,
God of Israel,—
Behold me! bringing punishment—against Amon of No,[b] and upon Pharaoh, and upon Egypt, and upon her gods, and upon her kings,—
Even upon Pharaoh, and upon all that trust in him;
26 And I will deliver them—
Into the hand of them who are seeking their life,[c]
Even into the hand of Nebuchadrezzar king of Babylon,
And into the hand of his servants,—
And <after that> shall it be inhabited as in the days of old, Declareth Yahweh.

27 ‖Thou‖ therefore, do not fear, O my Servant Jacob,
Nor be dismayed, O Israel,
For behold me!
Saving thee from afar,
And thy seed, from the land of their captivity,—
So shall Jacob return, and be quiet, and shall rest,
With none' to occasion alarm.
28 ‖Thou‖[d] do not fear, O my Servant Jacob,
Urgeth Yahweh,
For ‖with thee‖ am I':
<Though I make an end of all the nations whither I have driven thee>
Yet <of thee> will I not make an end,
But will correct thee in |measure|,
And not hold thee ‖guiltless‖![e]

§ 42. *The Nations:—The Philistines.*

47 1 So much of the word of Yahweh as came unto Jeremiah the prophet,
Against the Philistines,—
before Pharaoh smote Gaza:

2 ‖Thus‖ saith Yahweh—
Lo! |waters rising from the North|
And they shall become a torrent overflowing,
Which shall overflow
The land and the fulness thereof,
The city, and the dwellers therein,—
Then shall men |make outcry|,
And all the inhabitants of the land |howl|.
3 <Because of the sound of the tramping of the hoofs of his chargers,
Because of the rushing of his chariots, the rumbling of his wheels>
|Fathers| shall not turn' |to children|,
Because of the unnerving of their hands;
4 On account of the day that cometh to lay waste all the Philistines,
To cut off from Tyre, and Zidon, every escaped one that could have helped,—
For Yahweh |is laying waste| the Philistines,
The remnant of the Coastland of Caphtor.
5 |Baldness| hath come |upon Gaza|,
Silenced' is Ashkelon, the remnant of their vale,—
|How long| wilt thou cut thyself?

6 Ah! thou sword of Yahweh,
|How long| wilt thou not be quiet?
Withdraw into thy scabbard,
Rest thyself, and be still.

7 |How| can it be quiet, when ‖Yahweh‖ hath given it a charge,—against Ashkelon, and against the shore of the sea?
‖There‖ hath he appointed it!

§ 43. *The Nations:—Moab.*

1 ‖Of Moab‖—

‖Thus‖ saith Yahweh of hosts,
God of Israel,—
Alas for Nebo, for it is laid waste,
Put to shame'—captured', is Kiriathaim:
Put to shame' is Misgab, and dismayed.
2 <No more> is the praise of Moab,
<In Heshbon> have they devised against her, |calamity|,
Come, and let us cut her off from being a nation,—
Even' thou ‖Madmēn also‖ shalt be silenced.
<After thee> shall march the sword.
3 A voice of outcry, from Horonaim,—
Wasting and great destruction!
4 Moab is broken:
Her little ones |have caused to be heard an outcry|.
5 For <the ascent of Luhith> |with weeping| one ascendeth—with weeping,—
For ‖in the descent of Horonaim‖ <the distress of the outcry of destruction> have they heard:
6 Flee, deliver your own lives,—
Then shall the women be as a shrub in the desert.
7 For <seeing thou hast trusted in thy works and in thy treasures>
‖Thou too‖ shalt be captured,—
Then shall Chemosh go forth into captivity,
‖His priests and his princes together‖.

[a] *I.e.*: "reconnoitred."
[b] Chief god of Thebes.
[c] U.: "soul."
[d] Some cod. (w. *Sep.*, Syr., Vul.): "‖Thou‖ therefore"—G.n.
[e] Exo. xxxiv. 6, 7, n.

8 And the spoiler shall enter' into every city,
And not ‖a city‖ shall escape,
Then shall perish' the vale,
Then be destroyed' the table-land,—
‖As Yahweh hath said‖.
9 Give wing to Moab,
For she must ‖fly away‖;
And ‖her cities‖
<To desolation> shall be turned,
‖With no inhabitant therein‖.
10 |Accursed| be he that doeth the business of Yahweh, |carelessly|;
And, |accursed| be he that withholdeth his sword |from blood|!
11 Moab |hath been at ease| from his youth,
And ‖settled‖ is he' upon his lees,
And hath not been poured out from vessel to vessel,
Nor <into captivity> hath gone,—
|For this cause| hath his flavour stood still' within him,
And ‖his scent‖ is unchanged.
12 |Therefore| lo! |days are coming|,
Declareth Yahweh,
When I will send to him tilters, and they shall tilt him,—
And <his vessels> shall they empty,
And <their jars> shall they dash in pieces.
13 Then shall |Moab| be ashamed, of |Chemosh|,—
Just as |the sons of Israel| were ashamed of |Bethel, their confidence|.
14 How' can ye say,
‖Heroes‖ are we'? and
Men of might for the war?
15 Spoiled' is Moab,
And <her cities> hath he ascended,
And ‖the choice of his young men‖ have gone down to the slaughter,—
Declareth The King,
‖Yahweh of hosts‖ is his Name.
16 Near' is the doom of Moab, to come,—
And ‖his calamity‖ hasteth |greatly|.
17 Lament ye for him—
All that are round about him, and
All that know his name,—
Say, How' is broken—
The staff of strength!
The rod of beauty!
18 Come down from glory, and sit in thirst,
O inhabitress, daughter of Dibon;
For ‖the spoiler of Moab‖ hath come up against thee,
He hath laid in ruins thy strongholds.
19 <Near the way> take thy stand and keep outlook,
O inhabitress of Aroer:
Ask— Him that fleeth, and
Her that hath escaped,
Say, What hath happened?
20 Confounded' is Moab! For it is broken down!
Howl and make outcry,—
Tell ye in Arnon',
That Moab |is spoiled|;

21 And ‖judgment‖ hath come
Upon the country of the table-land,—
Upon Holon, and
Upon Jazer, and
Upon Mephaath; [22] and
Upon Dibon, and
Upon Nebo, and
Upon Beth-diblathaim; [23] and
Upon Kiriathaim, and
Upon Beth-gamul, and
Upon Beth-meon; [24] and
Upon Kerioth, and
Upon Bozrah,—
Yea ‖upon all the cities of the land of Moab, far and near‖.
25 Cut off' is the horn of Moab,
Yea ‖his arm‖ is broken,—
Declareth Yahweh.
26 Make ye him drunken,
Because <against Yahweh> hath he magnified himself;
So shall |Moab| stagger[a] |into his own vomit|,
And shall become a derision, ‖even he‖!

27 And was it not ‖a derision‖ that Israel |became to thee|?
And was it not <among thieves> he was found?
For <as often as thou didst speak of him> thou didst wag the head![b]

28 Leave ye the cities, and dwell in the cliff,
Ye inhabitants of Moab;
And become ye as a dove, that maketh her nest in the further-side of the fissure's mouth.

29 We have heard the arrogance of Moab—proud exceedingly:
His loftiness and his arrogance and his majesty, and his elevation of heart!
30 ‖I‖ know— Declareth Yahweh,
His passion—that 'tis Unjust!
‖His boastings‖, that Untrue have they made [them]!
31 |For this cause| <over Moab> will I howl,
And <for all' Moab> will I make outcry,—
<For the men of Kir-heres> must one[c] moan!
32 <Beyond the weeping of Jazer> will I weep for thee, O vine of Sibmah,[d]
‖Thy tendrils‖ have gone over the sea,[e]
<Unto the sea of Jazer> have they reached,
<Upon thy summer fruits,
And upon thy vintage> |the spoiler| hath fallen.

[a] "*Splash* (fall with a splash)"—O.G.
[b] Or (more generally): "*shake thyself* in excitement (perh. of scorn = wag the head")—O.G. 627[a].
[c] So one school of Massorites; another school: "I"—G.n.
[d] Cp. Is. xvi. 9.
[e] Prob.: the Dead Sea. Fuerst (H.L. 583) thinks = "pool." Cp. Is. xvi.

33 So shall be withdrawn gladness and exultation—
From the fruitful field, and
From the land of Moab,—
And <wine from the vats> have I caused to fail,
They shall not tread with shouting,
‖The shouting‖ shall be no' shouting!

34 <From[a] the outcry of Heshbon,
Even unto Elealeh,
Even unto Jahaz> have they given forth their voice,
<From Zoar even unto Horonaim> the third[b] Eglath,—
For ‖even the waters of Nimrim‖ <to utter desolation> have been turned:

35 Then will I cause to cease, from Moab,
Declareth Yahweh,—
Him that offereth at a high-place, and
Him that burneth incense to his gods.

36 |For this cause| ‖my heart, for Moab‖ <like flutes> shall make plaintive sounds,
Yea ‖my heart, for the men of Kir-heres‖ <like flutes> shall make plaintive sounds,
|Because| ‖the abundance he hath gotten‖ is lost!

37 For ‖every[c] head‖ is baldness,
And ‖every beard‖ clipped:
<Upon all hands> are gashes,
And <upon the[d] loins> |sackcloth|!

38 <Upon all the housetops of Moab,
And in her broadways> it is all lamentation,—
For I have broken Moab—
Like a vessel wherein is no' pleasure,
Declareth Yahweh.

39 <How' it is broken down!>
They have howled,
How' hath Moab turned the back |for shame|,—
So shall Moab become a derision and a terror, to all round about him.

40 For ‖thus‖ saith Yahweh,
Lo! <as an eagle> shall one dart along,—
And shall spread out his wings towards Moab.

41 Captured' is Kerioth,
And ‖the fortresses‖ are seized,—
Then shall the heart of the heroes of Moab become in that' day,
As the heart of a woman in her pains.

42 Then shall |Moab| be destroyed |from being a people|,—
Because <against Yahweh> hath he magnified himself.

43 |Terror, and pit, and snare‖[a] are upon thee, O inhabitant of Moab,
Declareth Yahweh:

44 |He that fleeth from the face of the terror|
Shall fall into the pit,
And ‖he that getteth up out of the pit‖[b]
Shall be captured by the snare,—
For I will bring against her—|against Moab|,
The year of their visitation,
Declareth Yahweh.

45 <In the shadow of Heshbon> stand |strengthless| ‖the fugitives‖,—
For ‖a fire‖ hath gone forth out of Heshbon,
And shall flame out of the midst of[c] Sihon,
And shall devour the beard of Moab,[d]
And the crown of the head of the proudly tumultuous.[e]

46 Woe to thee, Moab!
Lost' are the people of Chemosh,—
For thy sons |have been taken| into captivity,
And thy daughters into captivity.[f]

47 Yet will I bring back the captivity of Moab,
In the afterpart of the days,
Declareth Yahweh.
<Thus far> is the sentence of Moab.

§ 44. *The Nations:—The Sons of Ammon.*

49 1 |Of the sons of Ammon|,—
‖Thus‖ saith Yahweh:
Hath Israel no' ‖sons‖?
Hath he no' ‖heir‖?
Why hath |Malkam|[g] taken possession' of |Gad|,
Or have |his people‖ <in the cities thereof> made their dwelling?

2 |Therefore| lo! |days are coming|,
Declareth Yahweh,
When I will cause to be heard against Rabbah of the sons of Ammon, |an alarm of war|,
So shall she become a mound of desolation,
And ‖her villages‖[h] <with fire> shall blaze,—
Then shall |Israel| inherit them' who inherited him',
Saith Yahweh.

3 Howl, O Heshbon, for Ai is spoiled,
Make outcry, ye daughters of Rabbah,
Gird you with sackcloth,
Lament ye, and run to and fro among the fences,—
For ‖Malkam‖[i] <into captivity> shall go,
His priests and his princes, |together|.

[a] Or: "beyond."
[b] "To distinguish it from two other Eglaths"—Fuerst.
[c] Some cod. (w. 4 ear. pr. edns.): "For upon every"—G.n.
[d] Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "And upon all loins"—G.n.
[a] Cp. Is. xxiv. 17, 18; Lam. iii. 47.
[b] Some cod. (w. 3 ear. pr. edns.): "out of the midst of the pit." Cp. Is. xxiv. 18—G.n.
[c] Ml.: "from between."
[d] Cp. Nu. xxiv. 17.
[e] Ml.: "the sons of tumult."
[f] In the previous line masculine; but here feminine—qy. whether giving a hint as to the well-known incidents of female captivity.
[g] Or: "their king-idol" = "their Molech." See G. Intro., 460-1.
[h] Lit.: "daughters."
[i] As in ver. 1 (note[g]).

4 Why shouldst thou glory in the vales,
The flowing of thy vale,[a] O apostate daughter?
She who is trusting in her treasures,
[saying],[b]
Who shall invade |me|?

5 Behold me! bringing upon thee, terror,
Declareth My Lord, Yahweh[c] of hosts,
From all who are round about thee,—
And ye shall be driven out every man before it,
And there shall be none to bring home the wanderer;

6 But <afterwards> will I bring back the captivity of the sons of Ammon,[d]
Declareth Yahweh.

§ 45. *The Nations:—Edom.* (Cp. Isa. lxiii.)

‖Of Edom‖:—

‖Thus‖ saith Yahweh of hosts,
Is there |no longer| wisdom in Teman?
Hath counsel perished from the discerning?
Is ‖their wisdom‖ corrupt?

8 Flee ye, turn, go down deep to dwell, O inhabitant of Dedan,—
For <the doom of Esau> have I brought in upon him,
The time of his visitation.

9 <If ‖grape-gatherers‖ came to thee>
Would they not leave |gleanings|?
<If ‖thieves in the night‖>
Would they not have taken away what sufficed them?

10 But ‖I‖ have stripped Esau bare,
I have uncovered his secret places,
And <to conceal himself> shall he not be able!
Spoiled, are his seed, and his brethren, and his neighbours, and he is' not.

11 Leave thy fatherless children
‖I‖ will preserve them alive,—
And ‖thy widows‖
<In me> let them trust.

12 For ‖thus‖ saith Yahweh—
Lo! ‖they who had not been adjudged to drink the cup‖ ‖shall surely drink‖,
And art ‖thou‖ the one to go ‖unpunished‖?
Thou shalt not go unpunished, but ‖shalt surely drink‖.

13 For <by myself> have I sworn,
Declareth Yahweh,
That |Bozrah|[e] shall become ‖an astonishment, a reproach, and a desolation, and a contempt‖,—
And ‖all her cities‖ shall become age-abiding desolations.

14 <A report> have I heard from Yahweh,
Yea ‖an envoy‖ <throughout the nations> hath been sent,—
Gather yourselves together, and come against her,
And arise to the battle.

15 For lo! ‖Small‖ have I made thee among the nations,—
Despised among men!

16 ‖Thy monstrous thing‖[a] hath deceived thee,
The insolence[b] of thy heart,
O thou that inhabitest the hidden recesses of the cliff,
That holdest fast the height of the hill,—
<Though thou set high, as an eagle,[c] thy nest>
‖From thence‖ will I bring thee down,
Declareth Yahweh;

17 So shall |Edom| become |an astonishment|,—
‖Every one passing by her‖ will be astonished and hiss,[d] over all her plagues:

18 <Like the overthrow of Sodom and Gomorrah[e] and her neighbours>,
Saith Yahweh,—
There shall not dwell there—a man,
Nor sojourn therein—any son of the earth-born.

19 Lo! <like a lion> will he come up from the majesty of the Jordan, unto the pasture[f] perennial,
But I will wink—I will make him run away therefrom,
Who' then shall be the Chosen One whom <over it> I may set in charge?
For who' shall be like unto |me|?
And who' shall appoint |me| a |time|?[g]
And who' is' the Shepherd, that shall stand before |me|?

20 |Wherefore| hear ye
The counsel of Yahweh, which he hath counselled against Edom,
And his devices which he hath devised against the inhabitants of Teman,—
Surely the little ones of the flock |shall drag them away|,
Surely he will cause their fold[h] to be astounded over them.

21 <At the noise of their fall> hath trembled the earth,
‖At the outcry‖ <in the Red Sea> was heard its[i] noise.

22 Lo! <as an eagle> he shall mount and dart, and spread his wings over Bozrah,—
So shall the heart of the heroes of Edom, in that day, become as the heart of a woman in her pain.

[a] "Melts in ruin"—Fu. H. L.; "Flows (with blood)"—T. G., Da. H. L.
[b] Some cod. (w. 3 ear. pr. edns.): "She who is saying in her heart, "Who," etc. Cp. Zeph. ii. 15—G.n.
[c] Or: "Adonây Yahweh."
[d] Cp. chap. xlviii. 47.
[e] Cp. Is. lxiii. 1—6.
[a] Prob.: "to denote an Edomite idol in the form of a phallus-image."
[b] Cp. chap. l. 31, 32.
[c] Or: "vulture."
[d] Or: "whistle."
[e] Cp. chap. l. 40; Isa. xiii. 19.
[f] Or: "dwelling-place," "home."
[g] *I.e.*: "who will summon or arraign me"—O.G. 417.
[h] Some cod. (w. 5 ear. pr. edns., Aram.): "folds" (pl.)—G.n.
[i] Some cod. (w. 8 ear. pr. edns. and Aram.): "their"—G.n.

§ 46. *The Nations:—Damascus.*

23 ‖Of Damascus‖

Turned pale' have Hamath and Arpad,
For <a calamitous report> have they heard—they tremble,—
<In the sea> is anxiety, it cannot ‖rest‖.
24 Enfeebled' is Damascus,
She hath turned to flee,
But ‖terror‖ hath seized her,—
‖Anguish and pangs‖ have seized her, as a woman in childbirth.
25 Alas! is she not forsaken[a]—
The city so praised!
The citadel I rejoiced in!
26 |Therefore| shall her young men fall' in her broadways,—
And ‖all her men of war‖ shall be silent in that day, Declareth Yahweh of hosts;
27 Then will I kindle a fire in the walls of Damascus,—
And it shall devour the palaces of Ben-hadad.

§ 47. *The Nations:—Kedar.*

28 ‖Of Kedar‖,
And of the kingdoms of Hazor
Which Nebuchadrezzar king of Babylon smote—
‖Thus‖ saith Yahweh,—
Arise ye, go up against Kedar,
So shall they spoil the sons of the East:
29 <Their tents and their flocks> shall they take,
And <their curtains, and all their baggage,[b] and their camels> shall they carry off for themselves,—
And shall cry out unto them,
Terror round about![c]
30 Flee, remove far away, go deep to dwell,
Ye inhabitants of Hazor,
Urgeth Yahweh;
For Nebuchadrezzar king of Babylon—
|Hath counselled against you| a counsel,
And devised against you[d] a device.
31 Arise ye, go up against a nation at ease—dwelling securely,
Commandeth Yahweh,—
Having neither doors nor bars,
<Alone> do they dwell:
32 So shall |their camels| become |a prey|,
And |the throng of their cattle| |a spoil|,
Then will I scatter them to every wind, even the clipt-beards,—
And <from all sides of him> will I bring in their doom, Declareth Yahweh.
33 So shall Hazor become
A habitation of jackals,
An astonishment, unto times age-abiding:
There shall not dwell there—a man,
Nor sojourn therein—a son of the earth-born.

§ 48. *The Nations:—Elam.*

34 So much of the word of Yahweh as came unto Jeremiah the prophet,
Against Elam,—
in the beginning of the reign of Zedekiah king of Judah, saying:—
35 ‖Thus‖ saith Yahweh of hosts,—
Behold me! breaking the bow of Elam,—
The beginning' of their might;
36 Then will I bring in against Elam, four winds, from the four quarters of the heavens,
And will scatter' them to all these winds,—
And there shall be no nation' whither the outcasts of Elam |shall not come|;
37 And I will cause Elam[a] to be dismayed
Before their enemies,
Even before them who are seeking their life,[b]
So will I bring upon them calamity,
Even the glow of mine anger,
Declareth Yahweh,—
And will send after them the sword, until I have made an end of them;
38 And I will set my throne in Elam,—
And will destroy, from thence, king and princes, Declareth Yahweh;
39 But it shall come to pass,
In the after-part of the days,
That I will bring back the captivity of Elam,
Declareth Yahweh.

§ 49. *The Nations:—Babylon.*

50 1 The word which Yahweh spake
Against Babylon,
Against[c] the land of the Chaldeans,
through[d] Jeremiah the prophet:
2 Tell ye among the nations,
And let it be heard,
And lift ye up a standard,
Let it be heard, do not conceal:
Say ye—
Captured' is Babylon,
Confounded' is Bel,[e]
Broken in pieces' is Merodach,
Confounded' are her images,
Broken down' her manufactured gods;[f]

[a] "Inviting an affirmative answer." Cp. O.G. 520, 4, *b*.
[b] Or: "vessels," "jewels," "furniture."
[c] Heb.: *mâgôr missâviv*, as in chaps. vi. 25; xxii. 3, 10; xlvi. 5; Lam. ii. 22. Cp. Intro., Chap. I., 3, *a*.
[d] *Written*: "them"; *read*: "you." In some cod. (w. 4 ear. pr. edns.) both *written* and *read*: "you" —G.n.
[a] So *read*; "Olam" *written*. In some cod. (w. 2 ear. pr. edns.): "Elam" *written* and *read*—G.n.
[b] U.: "soul."
[c] Some cod. (w. 3 ear. pr. edns., Aram., Syr., Vul.) "and against"—G.n.
[d] Ml.: "in the hand of."
[e] = "Baal"—T.G.; O.G. G. Intro. 14?.
[f] See Lev. xxvi. 30, n.

3 For there hath come up against her—a nation
out of the North,
‖The same‖ shall make her land an astonish-
ment,
And there shall be none to dwell therein,—
|Both man and beast'| have removed—have
gone!

4 <In those days, and at that time>
Declareth Yahweh,
Shall the sons of Israel come in,
|They‖ and the sons of Judah' |together|:
<Weeping as they travel> so shall they
journey on,[a]
And <Yahweh their God> shall they seek;

5 <To Zion> shall they ask the way,
<Hitherward> their faces![b]
Come and let us join ourselves unto
Yahweh,
In a covenant age-abiding, which shall
not be forgotten.

6 <Wandering sheep> have |my people| been,
‖Their own shepherds‖ led them astray,
<On the mountains> they seduced them,[c]
<From mountain to hill> have they gone,
They have forgotten their couching-place.

7 All who found them‖ devoured them,
And ‖their adversaries‖ said—
We shall not be guilty,—
Because they have sinned
Against Yahweh, the pasturage of
righteousness,[d]
Yea ‖the hope of their fathers—Yahweh‖.

8 Remove ye out of the midst of Babylon,
And <out of the land of the Chaldeans>
come ye forth,[e]—
And become ye like he-goats before the flock;

9 For lo! I' am rousing and bringing up against
Babylon, a gathered host[f] of great nations,
out of the land of the North,
And they shall array themselves against her,
<From thence> shall she be captured,—
‖His arrows‖ are as of a hero making childless,[g]
None shall return |empty|.

10 So shall the Chaldeans become a spoil,—
‖All her spoilers‖ shall be satisfied,
Declareth Yahweh;

11 Because they used to be glad,
Because they used to be uproarious,
When plundering mine inheritance,—
Because they used to caper about as a heifer
at grass,
And bellow like bulls.

12 Your mother |hath turned very pale|,
She that bare you |hath turned red|,—
Lo! ‖the last of nations‖[a] is—
A desert,
A parched land, and
A waste plain.

13 <Because of the vexation of Yahweh> she
shall not be inhabited,
But shall become a complete' desolation,—
|Every one passing by Babylon‖ shall be
astonished and hiss, over all her plagues.

14 Set yourselves in array against Babylon round
about,
All ye who tread the bow,
Shoot at her, do not spare so much as an
arrow,—
For <against Yahweh> hath she sinned.

15 Raise a shout against her round about,
She hath stretched forth her hand,[b]
Fallen' are her buttresses,
Torn down' are her walls,—
<Because ‖the avenging of Yahweh‖ it
is'>
Take ye vengeance upon her,
<As she hath done> do ye |unto her|.[c]

16 Cut ye off the sower from Babylon,
And him that graspeth the sickle, in the
time of harvest.
<From the face of the sword of the oppressor>
‖Each‖ |to his own people| will they
turn, and
‖Each‖ |to his own land| will they
flee.[d]

17 <A sheep all alone> is Israel,
‖Lions‖ have driven him away,—
<At the first> |the king of Assyria| devoured
him,
And <here, at the last>[e] |Nebuchadrezzar
king of Babylon| hath broken his bones!

18 |Therefore|
‖Thus‖ saith Yahweh of hosts,
God of Israel,
Behold me! bringing punishment against the
king of Babylon, and against his land,—
Just as I brought punishment against the
king of Assyria.

19 So will I bring back Israel unto his own
pasture,
And he shall feed upon Carmel and Bashan;
And <in the hill country of Ephraim and
Gilead> shall |his soul| be satisfied'.

20 <In those days, and in that time>
Declareth Yahweh,
The iniquity of Israel |shall be sought| and
|there shall be' none|,
And the sins of Judah, and they shall not be
found;
For I will grant pardon to them whom I suffer
to remain.

[a] "Continually weeping shall they go"—O.G.
[b] Or:— "<For Zion> shall they ask,
<The way hither> their faces."
A question of punctuation—authorities differ—G.n.
[c] Or: "The mountains seduced them"; *i.e.*, the mountains on which idolatrous rites were performed. There are several minute variations in the texts.
[d] "In chap. xxxi. 23 applied to Jerusalem; here, Jehovah alone is the true pasturage, in whom His people will find safety, rest and plenty"—Sp. Com.
[e] So *read*; *written*: "they shall come forth." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "come ye forth"—G.n.
[f] Or: "convocation." Heb.: *kâhâl*.
[g] Some cod. (w. 6 ear. pr. edns., Sep., Syr.): "a hero discreet"—G.n.

[a] Cp. ver. 17; chap. xxv. 26.
[b] As if imploring mercy. Or: "she hath delivered up her power."
[c] Cp. Rev. xviii. 6, 7.
[d] Cp. Is. xiii. 14.
[e] Cp. ver. 12; chap. xxv. 26.

21 <Against the land of Merathaim> go thou up against her,
And against the inhabitants of Pekod,—
Lay waste and devote to destruction after them, Declareth Yahweh,
And do according to all which I have commanded thee.

22 The ‖sound of battle‖ is in the earth,—
And a great destruction.[a]

23 How' is cut and broken, the hammer of all the earth![b]
How hath |Babylon| become an astonishment |among the nations|!

24 I laid a snare for thee, yea' and thou wast captured, O Babylon, when |thou‖ wast not aware,—
Thou wast found out, yea and taken,
For <with Yahweh> hadst thou contended.

25 Yahweh opened' his armoury, and brought out his weapons of indignation,—
For ‖a work‖ it is' pertaining to My Lord, Yahweh[c] of hosts, in the land of the Chaldeans.

26 Come ye against her from farthest parts,
Throw open her granaries,
Cast her up as heaps, and devote her to destruction,—
Do not let her have |a remnant|.

27 Cut up all her bullocks,
Let them go down to the slaughter,—
Alas for them!
For their day |hath come|,
Their time for punishment.

28 The voice
Of them who are in flight, and
Of such as are escaping, out of the land of Babylon,—
To tell in Zion,
The avenging of Yahweh our God,
The avenging of his temple.[d]

29 Publish against Babylon, ye chiefs of all who tread the bow—
Encamp against her round about,
Let there be none[e] to escape,
Recompense to her according to her work,[f]
<According to all which she did> do ye to her,—
For <Against Yahweh> hath she acted presumptuously,
‖Against the Holy One of Israel‖.

30 |Therefore| shall her young men fall in her broadways,—
And ‖all her men of war‖ be silenced in that day, Declareth Yahweh.

31 Behold me! against thee, most insolent one, Declareth My Lord, Yahweh[a] of hosts;
For thy day |hath come|,
Thy time for punishment;

32 So shall the most insolent one stumble' and fall,
And he shall have none' to lift him up,—
And I will kindle a fire in his cities, which shall devour all who are round about him.

33 ‖Thus‖ saith Yahweh of hosts—
Oppressed' were the sons of Israel and the sons of Judah, |together|,—
And ‖all who took them captive‖
Held them fast,
Refused to let them go:—

34 |Their Redeemer| can hold fast,
‖Yahweh of hosts‖ is his name,
He will ‖thoroughly plead‖ their plea,—
That he may quiet the earth,
And disquiet the inhabitants of Babylon.

35 ‖A sword‖ is over the Chaldeans, Declareth Yahweh,—
And against the inhabitants of Babylon,
And against her princes,
And against her wise men:

36 ‖A sword‖ is against the praters,
And they shall be shewn to be foolish.
‖A sword‖ is against her heroes,
And they shall be dismayed:

37 ‖A sword‖ is against his horses and against his chariots, and against all the rabble that are in her midst,
And they shall become women,—
‖A sword‖ is against her treasures,
And they shall be made a prey:

38 ‖A drought‖ is against her waters,
And they shall be dried up,—
For <a land of images>[b] it is',
And <with their shocking things>[c] they act as men who are mad:

39 |Therefore| shall the |criers| dwell with |the howlers|,
Yea ostriches |shall dwell therein|,—
So shall it be dwelt in no more for ever,
Neither shall it be inhabited, unto generation after generation.

40 <Like the divine overthrow of Sodom and Gomorrah[d] and her neighbours>
Declareth Yahweh,—
There shall not dwell there—a man,
Nor sojourn therein—a son of the earth-born.

41 Lo! a people coming in from the North,—
Yea ‖a great nation, and many kings‖ shall be roused up out of the remote parts of the earth:

42 <Bow and javelin> shall they grasp,
‖Cruel‖ are they' and will not have compassion,

[a] Mi.: "smash."
[b] Cp. Isa. xiv. 6.
[c] Or: "Adonây, Yahweh,"
[d] Cp. chap. li. 11.
[e] So *written*; *read*: "Let her have none." Some cod. (w. 4 ear. pr. edns.) both *write* and *read*: "Let her have none"—G.n.
[f] Cp. ver. 15.

[a] Or: "Adonây, Yahweh."
[b] Carved, or graven, or even molten. Cp. Exo. xx. 4, n.
[c] Cp. chap. xlix. 16.
[d] Cp. Is. xiii. 19; chap. xlix. 18.

‖Their voice‖ <like the sea> will roar,[a]
And <on horses> will they ride,—
Set in array, as one man, for battle,
Against thee, O daughter of Babylon!
43 The king of Babylon hath heard' the report of them,
And unnerved' are his hands,—
‖Anguish‖ hath seized him,
‖Writhing pain‖, as a woman in child-birth.
44 Lo! <as a lion> shall he come up from the majesty of the Jordan,[b]
Unto the pasture perennial,
But I will wink—I will make them run away therefrom,
Who' then shall be the Chosen One whom <against it> I may set in charge?[c]
For who' shall be like unto |me|?
And who' shall appoint |me| a |time|?
And who' is' the Shepherd that shall stand before |me|?
45 |Therefore| hear ye
The counsel of Yahweh, which he hath counselled against Babylon,
And his devices which he hath devised against the land[d] of the Chaldeans,—
Surely the little ones of the flock |shall drag them away|,
Surely he will cause the pasture to be astounded over them.

46 <At the noise of the taking of Babylon> the earth' trembled,—
And ‖the outcry‖ <among the nations> was heard.

51 1 ‖Thus‖ saith Yahweh—
Behold me! stirring up against Babylon,
And against the inhabitants of the centre[e] of them who rise up against me,[f]—
A wind that destroyeth;
2 And I will send to Babylon winnowers,
And they shall winnow her,
And shall empty her land,—
For they are against her round about, in the day of calamity.
3 Let not the archer tread his bow,
Nor lift himself up in his coat of mail,[g]—
And do not spare her young men,
Devote to destruction all her host.
4 So shall they fall wounded, in the land of Chaldea,—
Yea thrust through, in her streets,
5 For Israel and Judah have not been widowed[h]
Of their God,
Of Yahweh of hosts,—
But ‖their land‖ hath been filled with punishment for guilt, from the Holy One of Israel.

6 Flee out of the midst of Babylon,
And deliver ye every man his own life,[a]
Be not cut off in her punishment,[b]—
For it is Yahweh's ‖time of avenging‖,
<A recompense> is he' repaying unto her.

7 <A cup of gold> was Babylon, in the hand of Yahweh,
Making drunk all the earth,[c]—
<Of her wine> have the nations drunk,
|For this cause| have the nations been acting as men who are mad.

8 ‖Suddenly‖ hath Babylon fallen, and been broken,—
Howl ye over her,
Fetch balsam for her pain,[d]
|Peradventure| she shall be healed!

9 We would have healed Babylon, but she is not healed,
Leave her, and let us go every one to his own land,—
For her judgment |reacheth unto the heavens|,
And mounteth as far as the skies.[e]

10 Yahweh hath brought forth our righteousnesses,—
Come and let us relate in Zion, the work of Yahweh our God.

11 Polish the arrows,
Lay hold of[f] the shields,—
Yahweh hath roused the spirit of the kings of the Medes,
For <against Babylon> his purpose is, to destroy her,—
For it is ‖*The avenging of Yahweh*',
‖*The avenging of his temple*‖.[g]
12 <Against the walls of Babylon>
Lift ye up a standard,
Strengthen ye the watch,
Station the watchmen,
Make ready the ambuscades,—
For Yahweh hath both planned' and also performed' that which he had spoken against the inhabitants of Babylon.

13 O thou who dwellest upon many waters,[h]
Who aboundest in treasures,—
Come' hath thine end!
The measure of thine unrighteous gain!
14 Yahweh of hosts |hath sworn|, by his own soul:
Surely I have filled thee with men, as with locusts,
And they have answered against thee, |with a shout|.[i]

[a] Cp. Is. v. 30.
[b] Here again Edom and Babylon are united; cp. chap. xlix. 19. Cp. also Is. xiii., xiv., xxxiv., and lxiii. 1-6.
[c] Or: "whom for her I may punish."
[d] Some cod. (w. 3 ear. pr. edns., Aram.): "against the inhabitants of the land"—G.n.
[e] Lit.: "heart."
[f] Massoretic note: "inhabitants of Chaldea—by cryptographic writing" —G.n. Cp. chap. xxv. 26, n.
[g] The probable result of various readings. Cp. G.n.
[h] Or: "forsaken."

[a] U.: "soul."
[b] Cp. Rev. xvii. 4.
[c] Cp. Rev. xvii. 4.
[d] Cp. chap. viii. 22; xlvi. 11.
[e] Cp. Rev. xviii. 5.
[f] Ml.: "fill."
[g] Cp. chap. l. 28.
[h] Cp. Rev. xvii. 1.
[i] Or render: "Though I have filled thee with men as with locusts, Yet have they (the assailants) answered," etc. — Cp. O.G. 475a.

15 <He that
Made the earth in his might,
Established the world in his wisdom,—
And <in his understanding> stretched out the heavens>
16 <By the voice that he uttered> there was a tumult of waters in the heavens,
And he caused vapours to ascend from the end of the earth,—
<Lightnings for the rain> made he,[a]
And brought forth wind out of his treasures.
17 Every son of earth had become too brutish to know,—
Every goldsmith |hath been put to shame| by a graven image,—
For <a falsehood> is his molten image,
Seeing there is no breath in them:
18 <Vanity> they are',
A handiwork of mockeries,—
<In the time of their visitation> shall they perish.

19 <Not like these> is the portion of Jacob,
For <the fashioner of all things> is he![b]
And the portion[c] of his inheritance,—
‖Yahweh of hosts‖ is his name.

20 <A war-club> art thou' for me,
Weapons of war;
Therefore will I
Beat down with thee—nations, and
Destroy with thee—kingdoms; 21 and
Beat down with thee—the horse and his rider,— and
Beat down with thee—the chariot and its rider; 22 and
Beat down with thee—man and woman, and
Beat down with thee—elder and youth, and
Beat down with thee—young man and virgin; 23 and
Beat down with thee—the shepherd and his flock, and
Beat down with thee—the plowman and his yoke;— and
Beat down with thee — governors and deputies:
24 So will I recompense to Babylon,
And to all the inhabitants of Chaldea,
All their wickedness which they have committed against Zion, before your eyes,—
Declareth Yahweh.

25 Behold me! against thee, O destroying mountain, Declareth Yahweh,
That destroyest all the earth,—
Therefore will I stretch out my hand over thee,
And roll thee down from the crags,
And make of thee a burning' mountain:
26 So shall they not fetch from thee,
A stone for a corner, nor
A stone for a foundation,—
For <desolations age-abiding> shalt thou become, Declareth Yahweh.

27 Set ye up an ensign in the earth,
Blow ye a horn among the nations,
Hallow against her—nations,
Summon against her the kingdoms of Ararat, Minni, and Ashkenaz,[a]—
Set in charge against her a marshal,
Bring up cavalry like hairy locusts:
28 Hallow against her—nations,
With the kings of Media,
With[b] her governors and all her deputies,—
And with all the land of his dominion:
29 Then did the land tremble, and was in pain,—
For the plans of Yahweh |had been established against Babylon|,
To make the land of Babylon an astonishment, without inhabitant.

30 The heroes of Babylon have ceased' to fight,
They have remained in the strongholds,
Parched' is their might,
They have become women,—
They have set fire to her habitations,
Broken' are her bars!
31 <Runner to meet runner> shall they run,
And teller to meet teller,—
To tell the king of Babylon,
That captured' is his city at the end!
32 and
‖The fords‖ have been seized, and
<The reeds> have they burned with fire; and
‖The men of war‖ are dismayed!

33 For ‖thus‖ saith Yahweh of hosts,
God of Israel,
‖The daughter of Babylon‖ is like a threshing-floor, at the time of treading her:
<Yet a little> and the time of harvest shall overtake her.

34 Nebuchadrezzar king of Babylon—
Hath devoured me,[c]
Hath vexed me,[c]
Hath set me down as an empty vessel,
He hath swallowed me[c] like a sea-monster,
He hath filled his belly with my dainties,—
He hath driven me[c] away!
35 ‖The violence done to me and to my flesh‖[d] be upon Babylon!
Shall the inhabitress of Zion say',—
Yea ‖my blood‖ be upon[e] the inhabitant of Chaldea!
Shall Jerusalem say'.

[a] Cp. chap. x. 13.
[b] Cp. chap. x. 12-16.
[c] Some cod. (w. Aram. and Vul.) add: "And Israel is the portion" ["stock" or "stem" — Fuerst]. Cp. chap. x. 16—G.n.

[a] "Perh. a people of Bithynia = Ascanians"—O.G. 79.
[b] Some cod. (w. 3 ear. pr. edns.): "And with"—G.n.
[c] "Us" *written*; but "me" *read*. In some cod. (w. 2 ear. pr. edns.): "me" is both *written* and *read*—G.n.
[d] Cp. Isa. xxvi. 19.
[e] Ml.: "against." But a sp. v.r. (*sevir*) has: "upon"; and some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.) both *write* and *read*: "upon" (as before "Babylon" above)—G.n.

36 |Therefore|
‖Thus‖ saith Yahweh,
Behold me! pleading thy cause,
So then I will execute the avenging of thee;
And will dry up her sea,
And make dry her spring:
37 Thus shall Babylon become—
Heaps,
A habitation of jackals,
An astonishment, and
A hissing,
Without inhabitant.
38 ‖Together‖ <like wild lions> shall they roar,—
They have growled like lions' whelps.
39 <When they are heated> I will spread their banquets,
And let them drink that they may become uproarious,
So shall they sleep an age-abiding sleep and not wake,— Declareth Yahweh.
40 I will bring them down
As fat lambs to slaughter,—
As rams, with he-goats.

41 How' hath Sheshach[a] |been captured|!
How' hath the praise of all the earth |been seized|!
How' hath Babylon |become an astonishment among the nations|!
42 The sea |hath gone up over Babylon|,—
<With the multitude of its rolling waves> is she covered.
43 |Her cities| have become |an astonishment|,
A land parched up, and a waste plain,—
A land wherein shall no man dwell',
Nor |pass through them| a son of the earth-born!
44 So will I bring punishment upon Bel[b] in Babylon,
And will bring forth what he hath swallowed' out of his mouth,
And the nations |shall stream[c] unto him no more|,—
‖Even the wall of Babylon‖ hath fallen!

45 Come ye forth out of her midst, O my people,[d]
And deliver ye every man his own life,[e]—
Because of the glow of the anger of Yahweh.
46 And let not your heart be timid', nor be ye afraid,
Because of the report that is reported in the earth[f]
When there shall come <in one year> the report,
And <after that, in another year> the report,
With violence in the earth, and ruler upon[g] ruler.

47 |Therefore| lo! |days coming| when I will bring punishment upon the images[a] of Babylon,
And ‖all her land‖ shall turn pale,—
Yea ‖all her wounded‖ shall fall in her midst.
48 Then shall shout over Babylon—heavens[b] and earth, and all who are therein,—
For <out of the North> shall come to her the spoilers, Declareth Yahweh.
49 Not only' hath ‖Babylon‖ caused the fall of the slain of Israel,—
<By Babylon> also' have fallen the slain of |all the earth|.[c]
50 Ye that have escaped the sword, depart, do not stand still,—
Remember, from afar, Yahweh,
Let ‖Jerusalem‖ come up on your heart:[d]—
51 We have turned pale, for we have heard a reproach,
|Confusion| hath covered' |our faces|,—
For aliens have entered upon the hallowed places of the house of Yahweh!

52 |Therefore| lo! |days are coming|, Declareth Yahweh,
When I will bring punishment upon her images;[e]
And <throughout all her land> shall the pierced' one |groan|.
53 <Though Babylon should mount' the heavens,[f]
And though she should fortify her strong high-place>
<From me> should come spoilers unto her, Declareth Yahweh.
54 A voice of outcry from Babylon!
And a great crash from the land of the Chaldeans!
55 For |Yahweh| is spoiling' |Babylon|
And will destroy out of her the loud voice,—
Though their waves have roared like many[g] waters,
Been uttered the loud boast of their voice.
56 For there hath come upon her—upon Babylon—a spoiler,
And captured' are their heroes,
And broken' are their bows,—
For <a GOD of recompenses> is Yahweh,
He will ‖surely repay‖.
57 Then will I make drunk—
Her princes and her wise men,
Her governors, and her deputies, and her heroes,
And they shall sleep an age-abiding sleep, and not wake,—
Declareth the King,
<Yahweh of hosts> is his name.

[a] Cp. chap. xxv. 26.
[b] Cp. chap. l. 2, n.
[c] Cp. Is. ii. 2: same word.
[d] Cp. Rev. xviii. 4.
[e] U.: "soul."
[f] Or: "land."
[g] One school of Massorites: "against"—G.n.

[a] Heb.: *pesilim'*, used as pl. of *pesel*. Cp. Exo. xx. 4, n.
[b] Cp. Rev. xix. 1-3.
[c] Cp. Is. xiv. 16, 17.
[d] Note the idiom and cp. 1 Cor. ii. 9.
[e] Same word as in ver. 47.
[f] Cp. Is. xiv. 12-15.
[g] Or: "mighty."

58 ‖Thus‖ saith Yahweh of hosts—
‖The broad walls[a] of Babylon‖ shall be ‖laid utterly bare‖,
And ‖her lofty gates‖ <with fire> shall be burned,—
And peoples shall labour for emptiness,
And ‖populations‖ <for the fire> shall weary themselves.

§ 50. *Seraiah commissioned to take a Scroll, containing all the Prophecies of Jeremiah against Babylon, and on his Arrival in that City to attach a Stone and cast it into the Euphrates, as a Symbol of Babylon's Fate.*

59 The word which Jeremiah the prophet commanded Seraiah[b] son of Neriah son of Mahseiah, when he went with Zedekiah king of Judah into Babylon, in the fourth year of his reign,—now ‖Seraiah‖ was travelling-marshal. 60 So Jeremiah wrote' all the calamity which was to come unto Babylon, in one scroll; even all these words which have been written against Babylon. 61 Then said Jeremiah unto Seraiah,—
<When thou comest into Babylon> then shalt thou look out and read' all these words; 62 and thou shalt say—
O Yahweh! ‖thou thyself‖ hast spoken against this place, to cut it off,
That there be in it no inhabitant,
Neither man nor beast,—
But <desolations age-abiding> shall it become!

63 And it shall be <when thou hast made an end of reading this scroll> that thou shalt bind thereunto a stone, and cast it in the midst of the Euphrates. 64 Then shalt thou say,—
<In like manner> shall Babylon sink and not rise,
Because of the calamity which I' am about to bring thereupon:
So shall they perish.[c]

<Thus far> are |the words of Jeremiah|.

§ 51. *A supplementary Account of Zedekiah's Reign, of the Siege of Jerusalem, of the Precious Vessels and Leading Men carried away, of the several successive Deportations to Babylon, and of the changed lot of Jehoiachin in Babylon.* (Cp. chap. xxxix., 2 K. xxv.)

52 1 <Twenty-one years old> was Zedekiah when he began to reign, and <eleven years> reigned he, in Jerusalem,—and |his mother's name‖ was Hamutal,[d] daughter of Jeremiah of Libnah. 2 And he did that which was wicked in the eyes of Yahweh,—according to all that |Johoiakim| had done. 3 For it was <because |the anger of Yahweh‖ had come against Jerusalem and Judah, until he had cast them' out from his presence> that Zedekiah rebelled' against the king of Babylon.

4 And it came to pass <in the ninth year of his reign, in the tenth month, on the tenth of the month> that Nebuchadrezzar king of Babylon came, ‖he and all his force‖ against Jerusalem, and encamped against it,—and he built against it a siege-wall |round about|. 5 And the city |came into| the siege,—until the eleventh year of King Zedekiah. 6 <In the fourth month, on the ninth of the month, when the famine had become severe' in the city,—and there had come to be no bread for the people of the land> 7 then was the city |broken up|, and ‖all the men of war‖ beginning to flee, went forth out of the city by night, by way of the gate between the two walls which was by the garden of the king (the Chaldeans being near the city round about),—and they went the way towards the Waste Plain. 8 And the force of the Chaldeans pursued' the king, and overtook Zedekiah, in the Waste Plains of Jericho,—and ‖all his force‖ was scattered from him.
9 So they seized the king, and brought him up unto the king of Babylon at Riblah, in the land of Hamath,—and he pronounced upon him sentences of judgment. 10 And the king of Babylon slew' the sons of Zedekiah, before his eyes,—moreover also <all the princes of Judah> slew he in Riblah; 11 and <the eyes of Zedekiah> put he out,—and bound him with fetters of bronze, and the king of Babylon took' him to Babylon, and put him in prison—until the day of his death.
12 And <in the fifth month, on the tenth of the month, ‖the same‖ was the nineteenth year of King Nebuchadrezzar, king of Babylon> came Nebuzaradan, chief of the royal executioners,—who stood before the king of Babylon, into Jerusalem; 13 and he burned the house of Yahweh, and the house of the king,—yea <all the houses of Jerusalem, even every great man's house> burned he with fire; 14 and <all the walls of Jerusalem, round about> did all the force of the Chaldeans who were with the chief of the royal executioners, |break down|. 15 And <some of the poor of the people, and the residue of the people who were left in the city, and the disheartened who had fallen away unto the king of Babylon, and the residue of the multitude> did Nebuzaradan chief of the royal executioners, |carry away captive|. 16 But <others of the poor of the land> did Nebuzaradan chief of the royal executioners, leave', for vinedressers and for husbandmen.
17 And <the pillars of bronze that pertained to the house of Yahweh, and the stands, and the sea of bronze which was in the house of Yahweh> did the Chaldeans |break in pieces|,—and they carried away all the bronze of them, to Babylon; 18 and <the caldrons

[a] Some cod. (w. 2 ear. pr. edns., Sep. and Vul.): "wall" (sing.)—G.n.
[b] Baruch's brother.
[c] So Fuerst, 586. Ml.: "weary themselves." "Repeated by error from verse 58"—O.G. 419*.
[d] *Written*: "Hamitul"; *read*: "Hamutal." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "Hamutal"—G.n.

and the shovels and the snuffers and the dashing bowls, and the spoons, even all the utensils of bronze wherewith ministration used to be made > did they take away; [19] and <the basins and the censers and the dashing bowls and the caldrons and the lamps and the spoons and the cups, which were of gold, in' gold, and which were of silver, in' silver> did the chief of the royal executioners |take away|. [20] < As for the two pillars, the one sea, and the twelve oxen of bronze which were under the stands' which King Solomon had made for the house of Yahweh > ||without weight|| was the bronze of all these things. [21] Now <as for the pillars> ||eighteen cubits|| was the height' of each' pillar, and ||a line of twelve cubits|| compassed it about,—and ||the thickness thereof|| was four fingers' breadth—hollow; [22] and there was | a capital| upon it |of bronze|, and ||the height of each' capital|| was five cubits, with lattice-work and pomegranates upon the capital round about—||the whole|| was of bronze,—and <like these> were the second pillar and the pomegranates. [23] And the pomegranates were ninety-six on a side,—||all the pomegranates|| were a hundred, upon the lattice-work, round about.

[24] And the chief of the royal executioners |took away| Seraiah, the first' priest, and Zephaniah, the second' priest,—and the three keepers of the entrance-hall; [25] and <out of the city> took he one eunuch who was in charge over the men of war, and seven men of them who used to watch the face of the king, who were found in the city, and the scribe of the prince of the host, who used to muster the people of the land,—and sixty men of the people of the land, who were found in the midst of the city. [26] And <when Nebuzaradan, chief the royal executioners, had taken' them, and brought them unto the king of Babylon, at Riblah> [27] then did the king of Babylon smite' them and put them to death at Riblah, in the land of Hamath,—thus carried he Judah captive, away from off their own soil.

[28] ||This|| is the people, whom Nebuchadrezzar |carried away captive|,— <In the seventh year—of them of Judah> three thousand and twenty-three; [29] <In the eighteenth year of Nebuchadrezzar—out of Jerusalem> eight hundred and thirty-two souls; [30] <In the three-and-twentieth year of Nebuchadrezzar> Nebuzaradan, chief of the royal executioners, took away captive, |of them of Judah| seven hundred and forty-five souls: ||All|| the souls|| were four thousand and six hundred.

[31] And it came to pass <in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month> that Evil-merodach king of Babylon, in the year he began to reign, |lifted up| the head of Jehoiachin king of Judah, and brought him forth out of prison; [32] and spake with him comfortable words,—and set his throne above the throne of the kings who were with him in Babylon; [33] so he changed his prison garments,—and used to eat bread before his face continually, all the days of his life. [34] And ||his allowance|| was a continual' allowance, given him from the king of Babylon, the portion of the day upon its own day, until the day of his death,—all the days of his life.

THE
LAMENTATIONS.

א

[1] How' is seated alone, the city that abounded with people,
Hath become as a widow,—
She who abounded among the nations,
Was a princess among provinces,
Hath come under tribute.[a]

ב

[2] She ||weepeth sore|| in the night, and ||her tear|| is on her cheek,
She hath none to comfort her, of all her lovers,—
||All her friends|| have betrayed her,
Have become her' foes.

ג

[3] Carried away captive' is Judah—
Because of oppression, and
Because of great servitude,
||She|| hath remained among the nations,
Hath found no place of rest,—
||All her pursuers|| have overtaken her, between straits.

ד

[4] ||The ways to Zion|| are mourning,
Because none come to her appointed feasts,
||All her gates|| are desolate,
||Her priests|| are sighing,—
||Her virgins|| are grieved,
And <she> it is bitter for her'.

[a] Chapters i.—iv. alphabetical: p. 607, *ante*.

ה 5 Her adversaries' have become chief',
‖Her foes‖ are at ease,
For ‖Yahweh‖ hath grieved her, because of the multitude of her transgressions,—
‖Her children‖ have gone into captivity, before the adversary.

ו 6 Thus hath gone forth from the daughter of Zion,
All that adorned her,—
Her princes' have become like harts' that have found no pasture,
And have gone strengthless before the pursuer.

ז 7 Jerusalem hath remembered'
In the days of her humiliation and her fleeings—
All her precious things, which have existed from the days of old,—
<Now that her people have been falling into the hand of the adversary, with none' to help her>
The adversaries have seen' her, have mocked over her sabbath-keepings.

ח 8 Jerusalem hath grievously sinned‖,
For this cause‖ <unto exile> hath she been delivered,—
‖All who used to honour her‖ have despised her, for they have descried her unseemliness,
Yea ‖she herself‖ hath sighed, and turned back.

ט 9 Her impurity‖ is in her skirts,
She hath not remembered her hereafter,
Therefore hath she come down wonderfully,
None to comfort her,—
Behold, O Yahweh, my humiliation,
That the foe' |hath made himself great|.

י 10 <His hand> hath the adversary spread out, over all her precious things,—
For she saw that ‖the nations‖ entered her sanctuary,
As to whom thou didst command' they should not enter—in the convocation—unto thee!

כ 11 ‖All her people‖ are sighing, seeking bread,
They have given their precious things for food, to bring back life,[a]—
Behold, O Yahweh, and discern, that I have become worthless.

ל 12 Is it nothing to you, all ye that pass by?
Look around and see, whether there is' pain like my pain, which is severely dealt out to me,—
In that Yahweh |hath caused grief|, in the day of the glow of his anger?[b]

מ 13 <From on high> sent he fire, among my bones, and laid them prostrate,—
He spread out a net for my feet, he made me turn back,
He made me desolate, <all the day> faint.

[a] "*Bring back soul* (*i.e.*, revive)"—O.G. 661[a], 6, g.
[b] Cp. ver. 18.

נ 14 The yoke of my transgressions |hath been bound| by his hand—
They have intertwined themselves, have come up on my neck, it hath paralysed my strength,—
My Lord |hath delivered me| into the hands of those against whom I cannot rise up.

ס 15 My Lord |hath flouted at all my magnates| in my midst,
He hath called against me a host,[a] to crush my young men,—
<A winepress> hath My Lord trodden, to[b] the virgin, the daughter of Judah.

ע 16 <For these things> am ‖I‖ weeping,
‖Mine eye, mine eye[c]‖ is running down with waters,
For <far from me> is any who could comfort, could bring back my life,—
My sons are amazed, for strong' is the foe.

פ 17 Zion |hath spread forth| her hands, there is none' to comfort her,
Yahweh |hath given command|, respecting Jacob, unto them who surround him—his adversaries,—
Jerusalem hath become as a removed woman, in their midst.

צ 18 Righteous' is Yahweh, for <against his bidding> had I rebelled,—
Hear, I pray you, all ye peoples, and see my pain,[d]
‖My virgins and my young men‖ have gone into exile.

ק 19 I called to my lovers, ‖they‖ deceived me,
‖My priests and mine elders‖ |in the city| have breathed their last,—
For they sought them food, that they might bring back their life.

ר 20 See, O Yahweh, that I am in distress,
‖Mine inward parts‖ are[e] in ferment,
My heart is turned within me,
For I have ‖obstinately rebelled‖,—
<Without> bereaveth the sword,
<Within> is like death!

ש 21 They have heard—that |sighing am| I', [and am saying]—
There is none to comfort me,
‖All my foes‖—having heard of my calamity—have rejoiced,
Because ‖thou‖ hast done it,—
Thou hast brought in the day thou didst proclaim,
So let them become like me.

ת 22 Let all their wickedness |come in| before thee,
And deal thou severely with them',
According as thou hast dealt severely with me', for all my transgressions;
For many' are my sighs, and ‖my heart‖ is sick.

[a] "A festal meeting"—O.G.
[b] "For"—O.G. 287.
[c] In the Sep. "mine eye," second time, is not found —G.n.
[d] Cp. ver 12.
[e] Ml.: "my bowels are."
[f] Cp. Jer. l. 15.

א

1 How' could My Lord, in his anger, |enshroud in gloom|
The daughter of Zion?
Have cast from the heavens to the earth,
The beauty of Israel?
And not have remembered his footstool,[a]
In the day of his anger?

ב

2 My Lord hath swallowed up—without pity—
All the pastures of Jacob,
Hath laid waste—in his indignation—
The strongholds of the daughter of Judah,
Hath brought them down to the ground,—
Hath profaned the kingdom, and the princes thereof.

ג

3 He hath broken off—in the glow of his anger—
The whole horn of Israel,
Hath turned back his right hand, from the face of the foe,—
And hath kindled against Jacob, a very fire of flame,
Devouring round about.

ד

4 He hath trodden his bow like a foe,
His right hand erect' as an adversary,
And hath slain all them who delighted the eye,—
<In the home[b] of the daughter of Zion> hath he poured out, as fire, his indignation.

ה

5 My Lord' hath become like a foe',
Hath swallowed up Israel,
Hath swallowed up all her[c] castles,
ruined his strongholds,— and
Hath caused to abound, in the daughter of Judah, lamentation and mourning.

ו

6 Thus hath he destroyed, like a garden,[d] his pavilion,
Hath laid waste his place of assembly,—
Yahweh |hath caused to be forgotten|, in Zion,
The appointed assembly and the sabbath,
And hath spurned, in the indignation of his anger,
The king and the priest.

ז

7 My Lord hath rejected' his altar,
Hath abhorred his sanctuary,
Hath delivered, into the hand of the foe, the walls of her castles,—
<A voice> have they uttered in the house of Yahweh,
As on the day of an appointed assembly.

ח

8 Yahweh hath devised' to lay in ruins,
The wall of the daughter of Zion,
He hath stretched out a line,
He hath not turned back his hand
From swallowing up,—
Thus hath he caused to' mourn—rampart[e] and wall,
Together' have they languished!

ט

9 Her gates |have sunk in the earth|,
He hath destroyed and broken in pieces, her bars,—
‖Her king and her princes‖ are among the nations,
There is no instruction,
‖Even her prophets‖ have found no vision, from Yahweh.

י

10 Seated on the ground, in silence,
Are the elders of the daughter of Zion,
They have lifted up dust on their head,
Have girded themselves with sackcloth,—
Bowed down to the ground is the head,
Of the virgins of Jerusalem.[a]

כ

11 Blinded with tears' are mine eyes,
In ferment' is my body,[b]
Poured out to the earth' is my grief,[c]
For the sore hurt of the daughter of my people,—
When child and suckling are swooning,
In the broadways of the city.

ל

12 <To their mothers> they keep saying,
Where are corn and wine?
Swooning off, like one thrust through,
In the broadways of the city,
Pouring out their life[d]
Into the bosom of their mothers.

מ

13 How shall I solemnly admonish thee?
What shall I liken to thee,
Thou daughter of Jerusalem?
What shall I compare with thee, that I may comfort thee,
Thou virgin, daughter of Zion?
For <great as the sea> is thy grievous injury,
Who can heal thee?

נ

14 ‖Thy prophets‖ have had visions for thee,
False and foolish,
And have not unveiled thine iniquity,
To turn back thy captivity,—
Yea they have had visions for thee,
Oracles of falsehood, and enticements!

ס

15 All passing by, |have clapped, over thee, their hands|,
Have hissed and wagged their head
Over the daughter of Jerusalem,—[saying]
Is ‖this‖ the city, of which men used to say—
The perfection of beauty!
A joy to the whole earth!

פ

16 All thy foes |have opened wide, over thee, their mouth|,
They have hissed, and gnashed their teeth,
They have said—
We have swallowed [her] up!
Surely ‖this‖ is the day for which we have waited,
We have found! We have seen!

[a] Cp. Ps. xcix. 5.
[b] Ml.: "tent."
[c] *Gt.*: "his"—G.n.
[d] Sep.: "like a vine"; but *Gt.*: "like a thief"—G.n.
[e] So O.G.; "ditch"—T.G.

[a] Rendering slightly free, to preserve the Heb. order of thought.
[b] Ml.: "are my bowels."
[c] Ml.: "is my liver," regarded "as the seat of emotions"—O.G 458.
[d] U.: "soul."

ע 17 Yahweh hath done' what he thought'
Hath carried out his word, wherewith he gave charge in the days of old,
Hath thrown down, and not spared,—
Thus hath he let the enemy rejoice over thee,
Hath raised high the horn of thine adversaries.[a]

צ 18 Their heart |hath made outcry| unto My Lord,—
O wall of the daughter[b] of Zion—
Let tears run down as a torrent day and night,
Do not give thyself relief,[c]
Let not the weeping[d] of thine eye cease!

ק 19 Arise, cry out in the night,
<At the beginning of the watches> pour out, like waters, thy heart,
Right before the face of My Lord,[e]—
Lift up, above thee,[f] the palms of thy hands,
For the life[g] of thy children,
Who are swooning for hunger, at the top of all the streets!

ר 20 See, O Yahweh, and do consider, to whom' thou hast acted thus severely,—
Will women' |devour| their own fruit'—the children they have dandled?
Shall priest' and prophet' |be slain in the sanctuary of My Lord|?

ש 21 Youth and elder |have lain down on the ground in the streets|,
‖My virgins and my young men‖ have fallen by the sword,—
Thou hast slain, in the day of thine anger,
Thou hast slaughtered, hast not spared!

ת 22 Wilt thou proclaim, like the day of an appointed meeting—
My *terrors round about?*[h]
When there was not—in the day of the anger of Yahweh—fugitive or survivor,—
<Those whom I dandled and reared> ‖my foe‖ hath destroyed.

3 א 1 ‖I‖ am the man, that hath seen affliction,[i]
By the rod of his indignation;
א 2 <Me> hath he driven out and brought into darkness,
And not light;
א 3 Surely <against me> doth he again and again turn his hand
All the day.

ב 4 He hath worn out my flesh and my skin,
Hath broken my bones;
ב 5 He hath built up against me, and carried round me,
Fortifications and a trench;[a]
ב 6 <In dark places> hath he made me sit,
Like the dead of age-past times.[b]

ג 7 He hath walled up around me, that I cannot get out,
Hath weighted my fetter;[c]
ג 8 Yea' <when I make outcry and implore>
He hath shut out my prayer;
ג 9 He hath walled in my ways with hewn stone,
<My paths> hath he caused to wind back.[d]

ד 10 <A bear lying in wait> he is' to me,
A lion, in secret places;
ד 11 <My ways> hath he turned aside, and hath torn me in pieces,
Hath made me desolate;
ד 12 He hath trodden his bow, and set me up,
As a mark for the arrow.

ה 13 He hath caused to enter my reins
The sons of his quiver[e]
ה 14 I have become a derision to all my people,[f]
Their song[g] all the day;
ה 15 He hath sated me with bitter things,
Hath drenched me with wormwood.

ו 16 And he hath crushed, with gravel-stones, my teeth,
Hath made me cower in ashes;
ו 17 And thou hast thrust away from welfare, my soul,
I have forgotten prosperity;
ו 18 And I said, Vanished' is mine endurance,
Even mine expectation, from Yahweh.[h]

ז 19 Remember my humiliation and my fleeings,
The wormwood and poison;
ז 20 Thou wilt ‖indeed remember‖
That |bowed down concerning myself| is my soul;
ז 21 <This> will I bring back to my heart,[i]
<Therefore> will I hope.[k]

ח 22 <The lovingkindnesses of Yahweh> verily' they are not exhausted,[l]
Verily! |not at an end| are his compassions:
ח 23 New things for the mornings!
Abundant is thy faithfulness:
ח 24 <My portion> is Yahweh, saith my soul,
‖For this cause‖ will I wait for him.

[a] In some cod. (w. Vul.) vers. 16 and 17 are transposed, so bringing their initial letters into correct alphabetical order—Cp. G.n.
[b] *Gt.*: "O virgin daughter." Cp. ver. 13—G.n.
[c] Ml.: "benumbing."
[d] Lit.: "daughter." Cp. Fuerst, 247, 177 (*bath* = *baba* = "gate," "entrance").
[e] Some cod. (w. 1 ear. pr. edn.): "face of Yahweh"—G.n.
[f] "Unto him"—an alteration of the Sopherim—G.n.
[g] U.: "soul."
[h] Cp. Jer. vi. 25; xx. 3, 10; xlvi. 5; xlix. 29. Intro., Chap. I., 3, *a*.
[i] Or: "humiliation."

[a] So Fuerst., 1473[b] Others: "poison and weariness."
[b] Or: "age-long dead."
[c] Lit.: "my bronze."
[d] "Hath he twisted"—O.G.
[e] Of course figure for "arrows."
[f] A sp. v.r. (*sevir*): "all peoples." In some cod. (w. Syr.): "peoples" is both *written* and *read*—G.n.
[g] Or: "music"="satire"—T.G. "Mocking song"—O.G.
[h] N.B.: So far lament only; now prayer.
[i] Or: "memory." Cp. Prov. vi. 32, n.
[k] Out of prayer come memory and hope.
[l] So it shd be (w. Aram. and Syr.)—G.n.

ט 25 Good' is Yahweh to them who wait for him,
To the soul that will seek him;
ט 26 Good' it is—both to wait and to be silent,[a]
For the deliverance of Yahweh;
ט 27 Good' it is for a man,
That he should bear the yoke in his youth.

י 28 Let him sit alone and keep silence,
Because he took it upon himself:[b]
י 29 Let him put in the dust his mouth,
Peradventure there is' hope!
י 30 Let him give to him that smiteth him his cheek,
Let him be sated with reproach.

כ 31 Surely My Lord[c] |will not cast off
Unto times age-abiding|;
כ 32 Surely <though he cause grief> yet will he have compassion,
According to the multitude of his loving-kindnesses;
כ 33 Surely he hath not afflicted from his heart,
Nor caused sorrow to the sons of men.

ל 34 To crush under his feet any of the prisoners of the earth;
ל 35 To turn aside the right of a man before the face of the Most High;
ל 36 To oppress a son of earth in his cause>
‖My Lord‖ hath made no provision.

מ 37 Who' was it that spake and it was done,
[When] ‖My Lord‖ had not commanded?[d]
מ 38 <Out of the mouth of the Most High>
Proceed there not misfortunes and blessing?[e]
מ 39 Why should a living son of earth complain,
[Let] a man [complain] because of his sins?

נ 40 Let us search out our ways and examine them well,
And let us return unto Yahweh;
נ 41 Let us lift up our heart,[f]
To the opened palms,
To the Mighty Ones[g] in the heavens;
נ 42 ‖We‖ have trespassed and rebelled,
‖Thou‖ hast not pardoned.

ס 43 Thou hast covered thyself with anger and pursued us,
Hast slain—hast[h] not spared;
ס 44 Thou hast screened thyself with the clouds,[i]
That prayer |should not pass through|;
ס 45 <Offscouring and refuse> dost thou make us,
In the midst of the peoples.

[a] Cp. O.G. 404[a].
[b] Or: "Because he [God] laid it upon him."
[c] Some cod. (w. 2 ear. pr. edns.): "Surely Yahweh"—G.n.
[d] Ml.:—"Who was it said and it was,
[When] My Lord did not command?"
Cp. Ps. xxxiii. 9.
[e] Cp. Job ii. 10.
[f] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "hearts" (pl.)—G.n.
[g] Or: "God." Heb.: *El*.
[h] Some cod. (w. 5 ear. pr. edns., Aram., *Sep.*, Syr. and Vul.): "and hast"—G.n.
[i] So O.G. 697.

פ 46 <With their mouth |opened wide over us|>[a]
[Stand] all our foes.
פ 47 ‖Terror and a pit‖[b] have befallen us,
Tumult and grievous injury;
פ 48 <With streams of water> mine eye runneth down,
Over the grievous injury of the daughter of my people.

ע 49 ‖Mine eye‖ poureth itself out and ceaseth not,
Without relief;
ע 50 <Until Yahweh out of the heavens
Shall look forth, and see>
ע 51 Mine eye dealeth severely with my soul,
Because of all the daughters of my city.

צ 52 They' ‖have laid snares‖ for me as a bird,
Who are mine enemies without cause:
צ 53 They have cut off in the dungeon,[c] my life,
And have cast a stone upon me;[d]
צ 54 Waters |flowed over| my head,
I said, I am cut off!

ק 55 I have called upon thy Name, O Yahweh,
Out of the dungeon below;
ק 56 <My voice> thou hast heard,—do not close thine ear to my respite, to[e] mine outcry;
ק 57 Thou drewest near in the day I kept calling on thee,
Thou saidst, Do not fear!

ר 58 Thou hast pleaded, O My Lord, the pleas of my soul,
Hast redeemed my life;
ר 59 Thou hast beheld, O Yahweh, my failure to get justice,
Pronounce thou my sentence;
ר 60 Thou hast seen all their vindictiveness,
All their plots against me.

ש 61 Thou hast heard their reproach, O Yahweh,
All their plots against me;
ש 62 ‖The lips of mine assailants and their mutterings‖
Are against me all the day;
ש 63 <On their downsitting and their uprising> do thou look,
‖I‖ am their song.[f]

ת 64 Thou wilt render to them a recompense, O Yahweh,
According to the work of their hands;
ת 65 Thou wilt suffer them a veiling of heart,[g]
Thy curse to them;
ת 66 Thou wilt pursue in anger and wilt destroy them,
From under the heavens of Yahweh.

[a] Cp. Ps. xxii. 13.
[b] Heb.: *paḥadh* and *paḥath*—a play on the sound. Cp. Is. xxiv. 17; Jer. xlviii. 43.
[c] Cp. Jer. xxxviii. 6.
[d] "And they cast (stones) on me"—O.G. 392.
[e] Some cod. (w. Vul.): "and to"—G.n.
[f] "The subject of their mocking song"—O.G. Cp. verse 14.
[g] = "Obstinacy" or "blindness."

4 א 1 How' is dimmed' the gold!
Changed' the most fine gold!
Poured out' are the stones of the sanctuary,
At the top of all the streets.

ב 2 <The precious sons of Zion,
They who were weighed against pure gold>
How' are they accounted as earthen pitchers,
The work of the hands of the potter!

ג 3 ‖Even wild dogs‖ draw out the breast,
Give suck to their whelps—
‖The daughter of my people‖ hath become cruel,
Like the ostriches[a] in the desert.

ד 4 The tongue of the suckling, cleaveth' to the roof of his mouth for thirst,—
‖Young children‖ have asked bread,
There was none ‖to break‖ it to them.

ה 5 ‖They who used to eat delicacies‖
Are deserted in the streets,—
‖They who used to be carried on crimson‖
Have embraced heaps of refuse.[b]

ו 6 And the punishment[c] of the daughter of my people
Hath grown greater' than the punishment[d] of Sodom,—
Which was overthrown as in a moment,
‖When no hands had been laid violently upon her‖.

ז 7 Purer' were her Nazirites[e] than snow,
Whiter were they than milk,—
More ruddy, in body, than coral,
<A sapphire> was their beauty of form.[f]

ח 8 <Darker than a coal> is their visage,
They are not known[g] in the streets—
Their skin shrivelleth on their bones,
Is withered, become like a stick.

ט 9 Better' are the slain of the sword,
Than the slain of the famine,—
For ‖these‖ pine away, stricken through,
Wanting the produce of the field.

י 10 ‖The hands of compassionate women‖
Have cooked their own children,—
They have served as nourishment to them,
In the grievous injury of the daughter of my people.

כ 11 Yahweh hath completed' his indignation,
Hath poured out the glow of his anger:
And hath kindled a fire in Zion,
Which hath devoured her foundations.

ל 12 Neither the kings of the earth, nor any of the inhabitants of the world, |believed|
That an adversary or an enemy |should enter| the gates of Jerusalem!

מ 13 [It is] for the sins of her prophets,
The iniquities of her priests,—
Who have been pouring out, in her midst,
The blood of the righteous!

נ 14 They have wandered—blind—in the streets,
Have defiled themselves with blood;
So that men may not touch their garments.

ס 15 Turn aside! Unclean!
Have they cried to them,
Turn aside! Turn aside! Do not touch!
<Because they have fled, yea, wandered>
Men said among the nations,
They will not again' tarry;

פ 16 ‖The face of Yahweh‖ hath scattered them,
He will look them out no more:
<The persons of the priests> they have not respected,[a]
<To[b] the elders> have they shown no favour.

ע 17 Still' shall our eyes fail',
For our help that is vain:
<In our watchtower>[c] have we watched—
For a nation that will not save.

צ 18 They have laid snares for[d] our steps,
That we cannot walk in our own broadways:
Drawn near' hath our end, Fulfilled' are our days,
Yea arrived' hath our end.

ק 19 Swifter' are our pursuers, than the eagles of the heavens,—
<Over the mountains> have they come hotly after us,
<In the wilderness> have they lain in wait for us.

ר 20 ‖The fragrance of our nostrils,[e]
The Anointed of Yahweh‖
Hath been captured in their pits,—
Of whom we had said—
<In his shade> shall we live among the nations.

ש 21 Rejoice and be glad, O daughter of Edom,
Thou inhabitress in the land of Uz,—
<Even unto thee> shall the cup' pass along,
Thou shalt be drunken, and expose thy shame.

ת 22 Completed' is thy punishment, O daughter of Zion,
He will no more' carry thee away captive,—
He hath punished thine iniquity, O daughter of Edom,
He hath stripped the veil from off thy sins.

[a] So *read* (w. 7 ear. pr. edns., Aram., Sep., Syr., Vul.)—G.n.
[b] Cp. Job. xxiv. 8.
[c] Ml.: "the iniquity," *i.e.*, seen in its consequences.
[d] Ml.: "the sin"—in like manner.
[e] "Princes"—O.G. 634.
[f] So O.G.; 'ml.: "polishing"; "cut, figure"—Fuerst.
[g] Or: "recognised."

[a] Ml.: "The faces of the priests men have not lifted up."
[b] So *written*; but *read*: "And to" ["Even to"]. In some cod. (w. 3 ear. pr. edns.) the "And" is both *written* and *read*—G.n.
[c] Or perh.: "*in our looking out, i.e.*, in our hope"—Davies.
[d] *Gt.*: "They have hemmed in" [*yṣu* for *ṣdu*]. Cp. Prov. iv. 12—G.n.
[e] Cp. Ps. cxxxiii. 2.

5 [1] Remember, O Yahweh, what hath befallen us,
Look around, and see our reproach:
[2] ‖Our inheritance‖ turned over to foreigners,
‖Our houses‖ to aliens.
[3] <Orphans> have we become, and[a] fatherless,
‖Our mothers‖ are widows indeed.[b]
[4] <Our water—for silver> have we drunk,
‖Our wood—for a price‖ cometh in.
[5] <Upon our necks> are our pursuers,
We labour, and[c] there is allowed us no rest.
[6] <To Egypt> have we stretched out our haud,
<To Assyria> to be satisfied with bread.
[7] ‖Our fathers‖ sinned, and[d] are' not,
And[d] ‖we‖ <their iniquities> have borne.[e]
[8] ‖Slaves‖ have ruled over us,
There is none' to set free from their hand.
[9] <At the risk of our life>[f] do we bring in our bread,
Because of the sword of the desert.
[10] ‖Our skin‖[g] <as with a furnace> is scorched,
Because of the hot winds of famine.
[11] ‖Women—in Zion‖ were ravished,
‖Virgins‖ in the cities of Judah!
[12] ‖Princes‖ <by their hand> have been hanged,
‖The faces of elders‖ not honoured.
[13] ‖Young men‖ <a millstone>[a] have lifted,
And ‖youths‖ <under wood> have staggered.
[14] ‖Elders‖ <from the gates> have ceased,
‖Young men‖ from their music.
[15] Ceased' hath the joy of our hearts,
<Changed to mourning> our dance.
[16] Fallen' is the crown of our head.
Surely woe to us, for we have sinned.
[17] <For this cause> faint' is our heart,[b]
<For these things> dimmed' are our eyes':
[18] Because of Mount Zion, which is desolate,
‖Jackals‖ have gone prowling therein.
[19] ‖Thou, O Yahweh‖ <unto times age-abiding> dost remain,
‖Thy throne‖ from generation to generation:
[20] Wherefore' shouldst thou perpetually forget us?
Forsake us, to length of days?
[21] Bring us back, O Yahweh, unto thyself,
And we will come' back!
Renew our days, as of old;
[22] For though thou hast not ‖utterly rejected‖ us,
Thou art wroth with us—exceedingly!

[a] "And" *read*, though not *written*. In some cod. (w. 1 ear. pr. edn.): "and" is both *written* and *read*—G.n.
[b] *Kaph veritatis*. Cp. O.G. 454[a].
[c] "And" *read*, though not *written*. In some cod. (w. 2 ear. pr. edns., and Syr.): "and" is *written* and *read*—G.n.
[d] "And" *read*, though not *written*. In some cod. (w. 2 ear pr. edns., Aram., Syr., Vul.): "and" is *written* and *read*—G.n.
[e] Same word as in Is. liii. 4, 11.
[f] Some cod. (w. 1 ear. pr. edn.): "lives" (pl.)—G.n.
[g] Some cod. (w. 1 ear. pr. edn.): "skins" (pl.)—G.n.

[a] So Fuerst. "Young men have borne the mill (*i.e.*, been compelled to bear it)"—O.G. 377.
[b] For another rendering see p. 11, *ante*.

THE BOOK OF THE PROPHET

E Z E K I E L.

§1. *A Lightning Throne seen by the River Chebar.*

1 [1] And it came to pass <in the thirtieth year, in the fourth month, on the fifth day of the month, I' being in the midst of them of the captivity, by the river Chebar> that the heavens |were opened|, and I saw visions of God. [2] <On the fifth of the month, ‖that‖ was the fifth year of the captivity of King Jehoiachin> [3] ‖in very deed‖ came the word of Yahweh, unto Ezekiel son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar,—yea the hand of Yahweh |came on him there|.

[4] So then I beheld, and lo! a tempestuous wind coming out of the North, a great cloud, and a fire catching hold of itself,[a] and it had a brightness round about,—and <out of the midst thereof> as burnished copper[b] to look upon, out of the midst of the fire; [5] and <out of the midst thereof> a likeness of four living ones,—and ‖this‖ was their appearance, <the likeness of a man> had they; [6] and <four faces each, and four wings each> had they; [7] and ‖their feet‖ were straight feet,—and ‖the sole of their feet‖ was like the sole of the foot of a calf, but sparkling, as shining bronze to look upon; [8] and ‖the hands[c] of a man‖ were under their wings, on their four' sides,—and ‖their faces and their

[a] Chainwise, as in Exo. ix. 24; but see R.V. marg.
[b] Or: "as electrum."
[c] *Written*: "hand"; but *read*: "hands." In some cod. (w. 2 ear. pr. edns.): "hands" both *written* and *read*—G.u.

wings‖ belonged to the four of them: 9 <joined to each other> were their wings,—they turned not when they went, <each one straight before him> did they go; 10 and ‖the likeness of their faces‖ was the face of a man, with the face of a lion to the right of the four of them, and <the face of an ox, on the left> of the four of them,—<the face of an eagle> also had they four; 11 and ‖their wings‖[a] were spread[b] |above|,—‖two of each‖ joined one another, and ‖two‖ covered their bodies; 12 and <each one, straight before him> did they go,—<whithersoever the spirit was minded to go> they went, they turned not when they went. 13 <As for the likeness of the living ones> ‖their[c] appearance‖ was like live coals of fire, burning up like the appearance of torches, ‖the same‖ went to and fro between the living ones,—and the fire had ‖brightness‖, and <out of the fire> went forth[d] lightning. 14 And ‖the living ones‖ ran and returned,[e]—like the appearance of a flash of lightning.

15 And I looked at the living ones,—and lo! ‖one wheel upon the earth beside the living ones‖ for each of his four faces. 16 ‖The[f] appearance of the wheels and of their structure‖ was like a Tarshish-stone[g] to look upon, and they four had |one likeness|, — and ‖their appearance and their structure‖ were just as would be |a wheel in the midst of a wheel|. 17 <Upon their four sides, when they went> ‖so‖ did they go,—they turned not when they went. 18 <As for their rings> they were so high, that they were terrible,—and <their rings full of eyes round about> had they four. 19 And <when the living ones went> the wheels went |beside them|,—and <when the living ones were lifted up from the earth> the wheels were lifted up: 20 <whithersoever the spirit was minded to go> they went—‖thither‖ was the spirit minded to go,—and ‖the wheels‖ would be lifted up along with them, for ‖the spirit of the living one‖[h] was in the wheels: 21 <when they went> these' went, and <when they stood> these' stood,—and <when they were lifted up from off the earth> the wheels were lifted up |along with them|, for ‖the spirit of the living one‖ was in the wheels.

22 And there was a likeness, over the heads of the living one—an expanse,[i] like terrible crystal to look upon,—stretched forth[k] over their heads |above|.[l] 23 And <under the expanse> ‖their wings‖ were straight', one towards another,—‖each one‖ had two, covering <on this side> and ‖each one‖ had two, covering <on that side> |their bodies|.

24 And I heard the sound of their wings, as the sound of many waters, as the sound of the Almighty, |when they went|, the sound of a storm, as the sound of a host,—<when they stood> they let down their wings. 25 And there was a voice above the expanse that was over their head,—<when they stood> they let down their wings.

20 And <above the expanse that was over their heads, as the appearance of a sapphire-stone> was the likeness of a throne,—and <upon the likeness of a throne> was a likeness, as the appearance of a man, upon it |above|. 27 And I saw, <as burnished copper[a] to look upon> as the appearance of fire within it round about, <from the appearance of his loins and upwards', and from the appearance of his loins and downwards'> saw I, as the appearance of fire, and he had brightness round about: 28 <as the appearance of the bow which is in a cloud, on a day of rain> ‖so‖ was the appearance of the brightness round about, ‖that‖ was the appearance of the likeness of the glory of Yahweh,— and <when I saw> I fell upon my face, and heard a voice of one speaking.

§ 2. *One who Speaks sends Ezekiel to Them of the Captivity.*

1 And he said unto me,— 2
Son of man,
Stand upon thy feet, that I may speak with thee.
2 Then the Spirit entered into me, as soon as he spake unto me, and it caused me to stand upon my feet,—and I heard one speaking unto me. 3 And he said unto me—
Son of man,
I' am sending thee' unto the sons of Israel, unto rebellious' nations, which have rebelled against me,—‖they, and their fathers‖ have transgressed against me, until this very day; 4 and it is <unto such' sons—of shameless face, and emboldened heart> that I' am sending thee,—therefore shalt thou say unto them,
‖Thus‖ saith My Lord, Yahweh.[b]
5 And ‖they‖ <whether they will hear or whether they will forbear, for ‖a perverse[c] house‖ they are> shall then know that ‖a prophet‖ hath been in their midst.
6 But ‖thou, son of man‖
Be not afraid of them,
Nor <of their words> be afraid,
<Though ‖thorns and thistles‖ are about thee,
And <amongst prickly plants> thou dost dwell>
<Of their words> be not afraid, nor
<At their faces> be thou dismayed,
For <a perverse house> they are!

[a] So it shd be (w. Sep.), without the word "faces," as in M.C.T.—G.n.
[b] Ml.: "divided."
[c] *Gt.*: "And between the living ones the appearance" (w. Sep.). Cp. chap. x. 6, 7—G.n.
[d] More lit.: "kept going forth."
[e] More lit.: "kept running and returning."
[f] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And the"—G.n.
[g] Prob.: "topaz."
[h] Cp. vers. 21, 22; also chap. ix. 3; x. 15, 20. The four were one!
[i] Gen. i. 6.
[k] Or: "spread out."
[l] Or: "upwards."
[a] Or: "as electrum."
[b] Or as two proper names: "Adonay, Yahweh."
[c] Or: "bitter."

7 Thou shalt therefore speak my words unto them, whether they will hear, or whether they will forbear,
For <perverse>[a] they are!

8 ‖Thou, therefore, son of man‖, hear what I' am speaking unto thee, become not perverse, like the perverse house,—open thy mouth, and eat that which I' am giving unto thee.

9 So I looked, and lo! a hand' put forth unto me,—and lo! therein, a scroll; 10 and he spread it out before me, and ‖it‖ was written, on the front and the back,—and there were written thereon, lamentation[b] and sighing, and
3 wailing. 1 Then said he unto me,
Son of man,
<What thou findest> eat,—eat this roll, and go speak unto the house[c] of Israel.
2 So I opened my mouth,—and he caused me to eat this roll. 3 Then said he unto me,
Son of man,
<Thy belly> cause thou to eat, and <thy bowels> fill thou with this roll, which I' am giving unto thee.
So I did eat, and it became <in my mouth> as honey for sweetness. 4 Then said he unto me,—
Son of man,
Go get thee unto the house of Israel, and thou shalt speak with my words, unto them. 5 For <not unto a people deep of lip and heavy of tongue> art ‖thou‖ sent —[but] unto the house of Israel: 6 ‖not unto many peoples, deep of lip and heavy of tongue, whose words thou couldst not understand‖,—surely <if |unto them| I had sent thee> ‖they‖ would have hearkened unto thee. 7 But ‖the house of Israel‖ will not be willing to hearken |unto thee|, for they are not willing to hearken |unto me|,—for ‖all the house of Israel‖ are |bold of forehead and hard of heart|. 8 Lo! I have made thy' face bold, like as their' faces,—and thy' forehead bold, like as their forehead. 9 <As an adamant, harder than flint> have I made thy forehead,—thou shalt not fear them, neither shalt thou be dismayed at their faces,
For <a perverse house> they are!
10 Then said he unto me,—
Son of man,
<All my words which I shall speak unto thee> receive thou into thy heart, and <in thine ears> hear thou: 11 then go get thee unto them of the captivity, unto the sons of thy people, and thou shalt speak unto them, and say unto them,
‖Thus‖ saith My Lord, Yahweh,—
whether they will hear, or whether they will forbear.

12 Then the Spirit |lifted me up|, and I heard behind me the sound of a great rushing,—
Blessed be the glory of Yahweh,
From his place![a]
13 Yea the sound of the wings of the living ones, gently touching each other, and the sound of the wheels along with them, ‖even the sound of a great rushing‖.
14 So ‖the Spirit‖ lifted me up, and took me away,—and I went bitterly, in the rage of my spirit, but ‖the hand of Yahweh upon me‖ was |strong|.

§ 3. *Ezekiel commences his Mission at Tel-abib—First "Watchman" Illustration.* (Comp. chaps. xviii., xxxiii.)

15 Thus came I unto them of the captivity, at Tel-abib, who were dwelling towards the river Chebar, and I dwelt where[b] ‖they‖ were dwelling; |yea I dwelt there seven days|, ‖stunned in their midst‖. 16 And it came to pass <at the end of seven days> that the word of Yahweh came unto me, saying:
17 Son of man,
<A watchman> have I appointed thee, to the house of Israel,—and thou shalt hear, at my mouth, a message, and shalt warn them' |from me|. 18 <When I say to the lawless man—
Thou shalt ‖surely die‖,
and thou hast not given him warning, neither hast spoken to warn the lawless man from his lawless' way, to save himself alive> ‖the same lawless man‖ |in his iniquity| shall die, but <his blood> |at thy hand| will I require. 19 Whereas <when ‖thou‖ hast warned a lawless man, and he hath not turned from his lawlessness, and from his lawless way> ‖he‖ |in his iniquity| shall die, but ‖thou‖ hast delivered |thine own soul|.
20 And <when a righteous man hath turned' from his righteousness, and committed perversity, and I have suffered a stumbling-block to be laid before him> ‖he‖ shall die,—<though thou hast not warned him> |in his sin| shall he die, neither shall be remembered his righteous deeds[c] which he hath done, but <his blood> |at thy hand| will I require; 21 whereas <when ‖thou‖ hast warned a righteous man,
That a righteous man |must not sin|,
and ‖he‖ hath not sinned> he shall ‖surely live‖ in that he took warning, and ‖thou‖ hast delivered |thine own soul|.

[a] So in Cod. Mugah. In some cod. (w. 3 ear. pr. edns., Aram., Sep. and Syr.): "a perverse house." Cp. vv. 5, 6—G.n.
[b] So (sing.) it shd be (w. Aram., Sep.); [but M.C.T. has (pl.): "lamentations"]—G.n.
[c] Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "sons"—G.n.

[a] *Gt.* [turning "speech" into "narrative"]: "And the Spirit lifted me up, and I heard behind me a great rushing sound,—*when* the glory of Y. *arose* from its place." Cp. chap. x. 4, 19—G.n. The difference results from the change of a single consonant (*berum* for *barûk*).
[b] So *read*; and so both *written* and *read* in some cod. (w. 3 ear. pr. edns.). [M.C.T. *writes*: "and unto where"]—G.n.
[c] *Written*: "his righteousness"; but *read*: "righteousnesses" (or "righteousdeeds" [pl.]). In some cod. (w. 1 ear. pr. edn.) both *written* and *read* in the plural—G.n.

22 Then came upon me, there, the hand of Yahweh,—and he said unto me,
Arise, go forth into the valley, and <there> will I speak with thee.
23 So I arose, and went forth into the valley, and lo! there, the glory of Yahweh, standing, like the glory which I saw, by the river Chebar,—and I fell upon my face. 24 Then the Spirit [entered into me], and caused me to stand upon my feet,—and he spake with me, and said unto me,
Go in, shut thyself up, in the midst of thine own house. 25 And <thou—O son of man> lo! they have put upon thee bands, and they will bind thee therewith,—so that thou go not forth in their midst; 26 <thy tongue also> will I cause to cleave unto the roof of thy mouth, so shall thou be dumb, and not be to them a reprover,[a]—
For <a perverse house> they are!
27 But <when I speak with thee> I will open thy mouth,[b] and thou shalt say unto them,
‖Thus‖ saith My Lord Yahweh,—
<He that is minded to hear> let him hear,
And <he that is minded to forbear> let him forbear!
For <a perverse house> they are!

§ 4. *A Miniature Symbol of the Siege of Jerusalem.*

4 1 ‖Thou‖ therefore, O son of man,
Take thee a tile, and lay it before thee,—and pourtray thereon a city, even Jerusalem.
2 Then shalt thou lay siege against it,
And build up against it a siege-wall,
And cast up against it a mound,—
And set against it camps,
And place against it battering-rams, round about.
3 ‖Thou‖ therefore, take thee a pan of iron, and set it for a wall of iron, between thee and the city,—then shalt thou direct thy face against it, and it shall come into siege, and thou shalt lay siege to it, <a sign> shall it be' to the house of Israel.
4 ‖Thou‖ therefore, lie thou on thy left side, and lay the iniquity of the house of Israel' upon it,— <during the number of the days which thou shalt lie thereon> shalt thou bear their punishment.
5 ‖I‖ therefore, have appointed thee the years of their punishment, by the number of days, a hundred[c] and ninety days,—so shalt thou bear the iniquity of the house of Israel.
6 And <when thou hast ended these> then shalt thou lie, on thy right side, a second' time, and shalt bear the iniquity of the house of Judah,— <forty days, one day for each year> have I appointed thee.
7 Thus then <unto the siege of Jerusalem> shalt thou direct thy face, with thine arm made bare,—so shalt thou prophesy against it. 8 And lo! I have laid upon thee—bands,—and thou shalt not turn thee from thy one side to thine other, until thou have ended the days of thy siege.
9 ‖Thou‖ therefore, take thee wheat and barley and peas and lentils and millet and spelt, and put them in one' vessel, and make them ready for thee as bread,— ≺during the number of days which thou' art lying on thy side, a hundred[a] and ninety days≻ shalt thou eat it; 10 and ‖thy food, which thou shalt eat‖ shall be, by weight, twenty shekels a day,— <from time to time> shalt thou eat it; 11 and <water, by measure> shalt thou drink, the sixth part of a hin,—from time to time shalt thou drink; 12 and <as a barley cake> shalt thou eat it,—and <the same, with dung proceeding from man> shalt thou bake, before their eyes.
13 Then said Yahweh,
<In like manner> shall the sons of Israel eat their bread, defiled,—among the nations, whither I will drive them.
14 Then said I,
Ah! My Lord, Yahweh, lo! ‖my person[b] hath not been defiled: ≺neither of what hath died of itself, nor of what hath been torn in pieces≻ have I eaten, from my youthful days even until now, neither hath come into my mouth' the flesh of a foul thing.
15 So then he said unto me,
See, I have granted thee, cow's dung for man's dung,—and thou shalt prepare thy bread thereupon.
16 And he said unto me,
Son of man,
Behold me! breaking the staff of bread in Jerusalem,
So shall they eat bread by weight, and with anxious care,
And <water, by measure, and in astonishment> shall they drink:
17 that they may lack bread and water and be astonished one with another, and pine away in their punishment.[c]

§ 5. *The Prophet's own Hair, shorn, divided, chopped up and burned, a Symbol of the Dispersion of the People.*

5 1 ‖Thou‖ therefore, son of man,
Take thee a sharp cutting instrument, <a barber's razor> shalt thou take thee, and shalt cause it to pass upon thy head, and upon thy chin,—and shalt take the balances

[a] Lit.: "a man of reproof."
[b] Cp. xxiv. 27; xxix. 21; xxxiii. 22.
[c] So it shd be (w. Sep.) and so *post* ver. 9—G.n. [M.C.T. has: "three hundred and ninety."]

[a] So it shd be (w. Sep.); and so above ver. 5—G.n.
[b] U.: "soul." Little by little the studious reader becomes accustomed to the greater latitude of *nephesh* in Hebrew than "soul" in English. Cp. chap. xviii. 4, n.
[c] Or: "iniquity."

for weighing, and shalt divide the hair.[a]
2 |A third part‖ <in the fire> shalt thou
burn, in the midst of the city, when the
days of the siege |are fulfilled|,—and thou
shalt take a third part, thou shalt smite it
with the cutting instrument, round about it,
and <a third part> shalt thou scatter to
the wind, and <a sword> will I[b] make
bare after them; 3 and thou shalt take
from thence a few in number,—and shalt
bind them in thy skirts; 4 and <of them>
again' take, and cast them into the midst
of the fire, and burn them in the fire,—
<therefrom> shall go forth a fire, unto all
the house of Israel.

5 ‖Thus‖ saith My Lord, Yahweh,
‖This‖ is Jerusalem,
<In the midst of the nations> I placed her,—
and of the countries round about her;
6 But she hath changed my regulations[c] into
lawlessness, more than the nations,
And my statutes, more than the countries
which are round about her,
For <my regulations>[c] have they rejected,
And <in my statutes> have they not
walked.

7 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because ye have become more rebellious
than the nations who are round about
you,
<In my statutes> have not walked,
And <my regulations>[c] have not done,
And <according to the regulations[c] of the
nations which are round about you> have
not[d] done>:

8 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Lo! I am against thee, ‖even I‖
Therefore will I execute in thy midst,
judgments, in the eyes of the nations;
9 Yea I will execute upon thee that which I
have not executed,
And like unto which I will not execute
again,—
Because of all thine abominations.
10 ‖Therefore‖ |fathers| will eat ‖sons‖ in thy
midst,
And |sons| will eat ‖fathers‖,—
And I will execute upon thee judgments,
And will scatter the whole remnant of thee,
to every wind.

11 ‖Therefore‖ <as I' live>
Declareth My Lord, Yahweh,—
Surely <because <my sanctuary> thou hast
defiled, with all thy detestable things, and
with all thine abominations>
‖Even I also‖ will cut off,[e] and mine eye
|shall not spare|,
‖Yea even I‖ will not pity.

12 ‖The third part of thee‖ <by pestilence>
shall die, and <by famine> be consumed
in thy midst,
And ‖the third part‖ <by the sword>
shall fall round about thee,—
And ‖the third part‖ <to every wind>
will I scatter, and <a sword> will I
make bare after them.

13 So shall mine anger |have an end|,
And I will cause mine indignation |to find
rest| upon[a] them, and will console myself,—
And they shall know' that ‖*I, Yahweh*‖ have
spoken in my jealousy, when mine indigna-
tion |hath come to an end| upon them.

14 And I will deliver thee up to desolation and
reproach, among the nations that are round
about thee,—in the eyes of every passer-by.

15 So shall it become a reproach and an insult,
a warning and an astonishment, to[b] the
nations that are round about thee,—in that
I have executed upon thee judgments, in
anger and in indignation, and in rebukes
of indignation,
‖I, Yahweh‖ have spoken:

16 In that I have sent the malignant arrows
of famine among them, which[c] were for
destruction, which I will send to destroy
you,—and <famine> will I increase upon
you, and will break for you the staff of
bread. 17 So will I send upon you famine
and mischievous beast, and they shall
bereave thee,—and ‖pestilence and blood‖
shall pass through thee,—and <a sword>
will I bring in upon thee,
‖I, Yahweh‖ have spoken.

§ 6. *Against the Mountains of Israel.*

6 1 Then came the word of Yahweh, unto me,
saying:
2 Son of man,
Set thy face against the mountains of Israel,—
and prophesy unto them; 3 and say,
Ye mountains of Israel, hear ye the word of
My Lord, Yahweh,[d]—
‖Thus‖ saith My Lord, Yahweh—[d]
To the mountains and to the hills, to the
hollows and to the valleys,—
Behold me!
I' am bringing upon you a sword,
And I will destroy your high places;
4 And your altars |shall be laid waste|,
And your sun-pillars |shall be broken in
pieces|,—
And I will cause your slain |to fall| before
your manufactured gods;

[a] Ml.: "divide them."
[b] *Gt.*: "shalt thou"—G.n.
[c] Cp. Exo. xxi.—xxiii.
[d] Some cod. (w. 2 ear. pr. edns. and Syr.) omit this "not." Cp. chap. xi. 12—G.n.
[e] So one school of Massorites; the other *writes*: "will withdraw"; but *reads*: "will cut off." In some cod. (w. 2 ear. pr. edns.): "cut off" is both *written* and *read*—G.n., G. Intro. 225.
[a] "Bring to rest (*i.e.*, satisfy) my fury upon"—Cp. O.G. 405[a].
[b] Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "in" or "among"—G.n.
[c] Or: "who."
[d] Or as two proper names: "Adonay, Yahweh."

5 And I will lay the carcases of the sons
of Israel, before their[a] manufactured
gods,—
And will scatter your bones round about
your altars.
6 <In all your dwelling-places>
‖The cities‖ shall be laid waste, and
‖The high places‖ shall be made desolate,—
To the end your altars |may be laid waste
and become desolate|,
And your manufactured gods |be broken
in pieces and cease|,
And your sun-pillars |be cut down|,
And your handiworks |be abolished|.
7 And the slain |shall fall| in your midst,—
So shall ye know' that ‖*I*‖ *am Yahweh.*

8 Yet will I leave a remnant,
In that ye shall have such as are escaped
of the sword throughout the nations,—
when ye are scattered throughout the
lands.
9 Then shall they who have escaped of you
remember' |me|, among the nations
whither they have been carried captive,
In that I have broken[b] their adulterous
heart, which hath turned aside from
me,
And their eyes which have adulterously
gone after their manufactured gods,—
So shall they become loathsome in their own
sight, for the wicked things which they
have done in all their abominations.
10 *Then shall they know' that* ‖*I, Yahweh*‖,—
<not in vain> had threatened to bring
upon them this calamity.
11 ‖Thus‖ saith My Lord, Yahweh,
Smite with thy hand, and stamp with thy
foot, and say, Alas! regarding
all the wicked abominations of the house
of Israel,—in that <by sword, by famine,
and by pestilence> shall they fall:
12 ‖He that is far off‖ <by pestilence> shall
die, and
‖He that is near‖ <by the sword> shall
fall, and
‖He that is left and is besieged‖ <by the
famine> shall die;
Thus will I make an end of mine indignation
against them.
13 *So shall ye know' that* ‖*I*‖ *am Yahweh,*
In that their slain are in the midst of their
manufactured gods, on every side of
their altars,—
Upon every high hill,
In all the tops of the mountains, and
Under every green tree, and
Under every tangled oak,
The place where they offered a satisfying'
odour to all their manufactured gods.
14 Thus will I stretch out my hand upon them,
and make the land a greater waste and
devastation than the desert toward Diblah,[a]
throughout all their dwelling-places,—
And they shall know' that ‖*I*‖ *am Yahweh.*

7 1 And the word of Yahweh came unto me,
saying:
2 ‖Thou‖ therefore, O son of man,
‖Thus‖ saith My Lord, Yahweh,
<To the soil of Israel> there is an
end,—
The end |hath come| upon the four skirts of
the land.
3 ‖Now‖ is the end upon thee,
Therefore will I send mine anger against
thee,
And judge thee according to thy ways,—
And lay upon thee all thine abominations;
4 And mine eye |shall not shield thee|,
Neither will I pity,—
For <thy ways—upon thee> will I
lay,[b]
And ‖thine abominations‖ <in thy midst>
shall be found,
So shall ye know' that ‖*I*‖ *am Yahweh.*

5 ‖Thus‖ saith My Lord, Yahweh:
<A calamity, a sole calamity>[c] lo! it hath
come.
6 ‖An end‖ hath come,
Come' hath the end,
It hath roused itself up against thee,—
Lo! it hath come.
7 The circle |hath come round| unto thee, O
inhabitant of the land,—
The time |hath come|,
The day of consternation |hath drawn near|,
And not the joyful shout of the mountains.
8 ‖Now shortly‖ will I pour out mine indignation upon thee,
And will bring to an end mine anger against
thee,
And will judge thee according to thy
ways,—
And will lay upon thee all thine abominations.
9 And mine eye shall not shield thee,
Neither will I have pity,—
<According to thy ways> |unto thee| will I
render,
And ‖thine abominations‖ |in thy midst|
shall be found,
So shall ye know' that ‖*I, Yahweh*‖ am
smiting.

[a] Some cod. (w. Vul.): "your"—G.n.
[b] So it shd be (w. Aram., Syr., Vul.)—G.n.
[a] So (with a "D" in many MSS. (w. 10 car. pr. edns., Aram., Sep., Syr. and Vul.); but in other cod. there is a Massoretic note that one school of Massorites has "Riblah" (with an "R") and the other school, "Diblah"—G.n. [For "D" and "R," see Table I., p. 29, *ante*.]
[b] Some cod. (w. 2 car. pr. edns.): "For according to thy ways unto thee will I render." Cp. vers. 3 and 9—G.n.
[c] Some cod. (w. 4 car. pr. edns. and Aram.): "Calamity after calamity"—G.n. [N.B.: The small dif. between *'ahad* "one (sole)" and *'ahar* "after," in Table I., p. 29, *ante*.

10 Lo! the day,
Lo! it hath come,—
The circle |hath gone forth|,
The sceptre |hath blossomed|,
Insolence |hath sprouted| :
11 ||Violence|| hath risen up as a sceptre of lawlessness,—
There are none of them,
And none of their multitude,
And none of their throngs,
And no lamentation over them.[a]
12 The time |hath come|,
The day |hath arrived|,
<The buyer> let him not rejoice, and
<The seller> let him not mourn,—
For ||indignation|| is against all her multitude.
13 For ||the seller|| <unto that which is to be sold> shall not return, though <yet, among the living> were their life,—for ||the vision||[b] is against all her multitude.
He shall not return,
And ||no man|| <by his punishment>[c] shall strengthen ||his life||.
14 They have blown[d] the trumpet, even to make All ready,
Yet is there none going to the battle;
For ||mine indignation|| is against all her multitude.
15 ||The sword|| without, and
||Pestilence and famine|| within,—
||He that is in the field|| <by the sword> shall die, and
||He that is in the city|| |famine or pestilence| shall devour him;
16 While they who escape of them |shall escape|, and become, on the mountains, as the doves of the valleys, ||all of them|| cooing,—each one in his punishment.[e]
17 ||All hands|| shall be unnerved; and
||All knees|| shall be weak as water.[e]
18 Therefore shall they gird themselves with sackcloth,
And shuddering shall cover them,—
And <in all faces> shall be paleness,
And <in all their heads> baldness.
19 ||Their silver|| <into the streets> shall they cast, and
||Their gold|| <for throwing away> shall serve,
||Their silver and their gold|| shall not be able to deliver them, in the day of the wrath of Yahweh,
<Their craving>[f] shall they not satisfy, and
<Their belly> shall they not fill,—
For <a stumbling-block> hath their iniquity become.
20 <When ||the beauty of his own ornament|| he had |in majesty| placed>
Then <the images> of their abominations,
Their[a] detestable things>
Made they therein,—
||For this cause|| have I delivered it up to them for removal;
21 Yea I will deliver it
Into the hand of foreigners' for a prey,
And to the lawless ones of the earth' for a spoil,
And they will profane it:
22 And I will turn away my face from them,
And they will profane my cherished place,—
Yea there will enter it violent men,
Who will profane it.
23 Prepare thou a chain,—
For ||the land|| is full of the crime of bloodshed,
And ||the city|| is full of violence.
24 So then I will bring in the wicked ones of the nations,
And they shall take possession of their houses,—
And I will cause to cease the pomp of the strong ones,
And their holy places |shall be profaned|.
25 ||Destruction||[b] hath entered,—
And they shall seek welfare, and there be' none.
26 ||Disaster upon disaster|| shall come,
And ||report after[c] report|| shall arise,—
Therefore shall they seek a vision from a prophet,
And ||law||[d] shall perish from priest,
And counsel' from elders.
27 ||The king|| shall mourn, and
||The chief|| shall clothe himself with astonishment, and
||The hands of the people of the land|| shall be wrung in anguish,—
<After their own way> will I deal with them, and
<With their own sentences>[e] will I sentence them,
And they shall know' that ||I|| am Yahweh.

§ 7. *The Prophet is carried to Jerusalem in the Visions of God* (chaps. viii.—xi.).

8 1 And it came to pass <in the sixth year, in the sixth month, on the fifth[f] of the month, I' being seated in my house, and the elders of Judah being seated before me> then fell upon me there' |the hand of My Lord, Yahweh|. 2 So I looked, and lo! a likeness as the appearance of a man,[g] from

[a] Or: "none excellent among them." ["No eminency is left in them"—Cited O.G. 627a.] Some cod. (w. 4 ear. pr. edns., Syr., Vul.) have: "no rest" [or "no Noah"]—G.n.
[b] *Gr.*: "indignation"
[c] Or: "iniquity."
[d] Some cod. (w. Sep., Vul.): "Blow ye"—G.n.
[e] Ml.: "flow down in water."
[f] U.: "soul."
[a] Some cod. (w. Syr., Vul.): "And their"—G.n.
[b] Or: "horror."
[c] Sp. v.r. (*sevir*): "upon"—G.n.
[d] Or: "instruction."
[e] Or: "crimes." Cp. ver. 23.
[f] Some cod.: "first."
[g] So it shd be [*ish* instead *ésh*] (w. Sep.). Cp. chap. i. 26—G.n.

the appearance of his loins and downward' fire, and from his loins and upwards' as an appearance of shining, as the look of amber. 3 Then put he forth the similitude of a hand, and took me by the forelock of my head,—and the Spirit |lifted me up| between the earth and the heavens, and brought me to Jerusalem in the visions of God, into the opening of the inner gate that looketh toward the north, where was the seat of the Statue of Jealousy, that provoketh to jealousy;
4 and lo! <there> the glory of the God of Israel, like the appearance which I had seen in the valley. 5 Then said he unto me,

Son of man,
Lift up, I pray thee, thine eyes, the way toward the north.

So I lifted up mine eyes the way toward the north, and lo! <on the north, by the gate of the altar> this Statue of Jealousy, in the entrance. 6 Then said he unto me,

Son of man,
Canst thou' see what they' are doing,—the great abominations which |the house of Israel| are committing here, that I[a] should go far away from my sanctuary? Howbeit <yet again> shalt thou see great abominations.

7 So he brought me into the opening of the court,—and I looked, and lo! a single[b] hole, in the wall. 8 Then said he unto me,

Son of man,
Break, I pray thee, through the wall.

So I broke through the wall, and lo! a single opening. 9 Then said he unto me,—

Go in, and see the wicked abominations, which they' are committing here.

10 So I went in, and looked, and lo! every similitude of creeping thing, and detestable beast, and all the manufactured gods of the house of Israel, — pourtrayed upon the wall, round about on every side; 11 and ||seventy men of the elders of the house of Israel, with Jaazaniah son of Shaphan, who stood in their midst|| were standing before them, even every man with his censer in his hand, — and the fragrance of the cloud of incense, ascending. 12 Then said he unto me,

Hast thou seen, Son of man, what ||the elders of the house of Israel|| are doing in the dark, every man in his image-chambers? for they are saying—
Yahweh doth not' see us![c]
Yahweh hath forsaken' the land![d]

13 Then said he unto me,—

<Yet again> shalt thou see great abominations, which they' are committing.

14 So he brought me into the opening of the gate of the house of Yahweh, which was toward the north,—and lo! <there> women' sitting, weeping for Tammuz.[a] 15 Then said he unto me,

Hast thou seen, O son of man?
<Yet again> shalt thou see greater abominations than these.

16 So he brought me into the inner court of the house of Yahweh, and lo! <at the opening of the temple of Yahweh, between the porch and the altar> about twenty-five men, — ||their backs|| towards the temple of Yahweh, and ||their faces|| eastward, and they' were bowing down eastward, unto the Sun. 17 Then said he unto me,

Hast thou seen, O son of man?
Is it too small a thing for the house of Judah, to be committing the[b] abominations which they have committed here,—that they have filled the land with violence, and have again' provoked me to anger, and there they are! putting the branch to my[c] nose.

18 Therefore ||even I|| will act with indignation,
Mine eye |shall not shield|,
Neither will I pity,—
<Though they have cried in mine ears, with a loud voice> yet will I not hear them.

9 1 Then cried he in mine ears, with a loud voice, saying,

Draw near, ye that have charge of the city,—
even every man with his weapon[d] of destruction in his hand.

2 And lo! |six men| coming in out of the way of the upper gate, which looketh toward the north, even every man with his destructive[e] weapon[f] in his hand, and one man in their midst clothed with linen, having a scribe's inkholder by his side,—so they came in and stood, beside the altar of bronze. 3 And ||the glory of the God of Israel|| lifted itself up from off the cherub[g] whereon it had been, unto the threshold of the house,—and he called unto the man clothed with linen, who had the scribe's inkholder by his side. 4 Then said Yahweh unto him,

Pass along through the midst of the city, through the midst of Jerusalem,—and set thou a mark[h] upon the foreheads of the men who are sighing and crying over all the abominations' that are being done in her midst.

5 But <unto these> said he in mine ears,

Pass along through the city after him, and smite,—let not[i] your eye[k] |shield|, neither

[a] Or: "they." Ml.: "to a removal far away," etc.
[b] Or: "certain"; as if to say: "remarkable," "mysterious."
[c] Or: "There is' no Y. seeing us!" Cp. chap. ix. 9.
[d] Or: "earth."
[a] "Proper name of a Syrian god, *Adonis* of the Greeks"—T.G.
[b] Some cod. (w. 3 ear. pr. edns.): "all the"—G.n.
[c] "Their" [M.C.T.] is an emendation of the scribes (Sopherim)—it was originally: "my." See G. Intro. 347, 357.
[d] Sp.v.r. (*sevir*): "weapons" (pl.). In some cod. (w. 4 ear. pr. edns., Sep., Syr.): "weapons" both *written* and *read*—G.n.
[e] Ml.: "dashing weapon" (for dashing in pieces). "Shattering weapon"—O.G. 658b.
[f] Sp.v.r. (*sevir*): "weapons." In some cod. (w. 1 ear. pr. edn. and Syr.): "weapons"—G.n.
[g] N.B.: Singular number again. Cp. chap. i. 20.
[h] Ml.: "cross a cross."
[i] So *read*; and so in some cod. (w. 4 ear. pr. edns., Arnm., Sep., Syr., Vul.)—G.n. [M.C.T.: *'al* (unintelligible).]
[k] So *read* (sing.).

have ye pity: 6 <elder, young man and virgin, and little ones and women> shall ye slay utterly, but <unto any man who hath upon him the mark> do not ye come near, and <at my sanctuary> shall ye begin.[a]

So they began with the elder men, who were before the house. 7 And he said unto them,

Defile ye the house, and fill the courts with the slain,—go ye forth!

So they went forth, and smote in the city. 8 And it came to pass <while they were smiting them—I' being left remaining> that I fell upon my face and made outcry, and said,

Alas! My Lord Yahweh! art thou' |about to destroy| all the remnant of Israel, in that thou art pouring out of thine indignation upon Jerusalem?

9 And he said unto me,

‖The iniquity of the house of Israel and Judah‖ is ‖exceeding‖ great, and the land is filled' with shed blood,[b] and ‖the city‖ is full of over-reaching,[c]—for they have said,

Yahweh hath forsaken' the land,[d]— and, Yahweh doth not' see.[e]

10 Therefore <as for even me>
Mine eye |shall not shield|,
Neither will I pity,—
<Their way upon their own head> have I rendered.

11 And lo! |the man clothed in linen, having the inkholder by his side|, bringing back word, saying,—

I have done, according to all which[f] thou didst command me.

10 1 Then looked I, and lo! <in the expanse[g] which was over the head of the cherubim, as a sapphire stone> ‖as the appearance of the likeness of a throne‖ appeared over them. 2 Then said he unto the man clothed in linen—then said he,

Go in between the whirling wheels, even under the cherub, and fill both thy hands with live coals of fire from between the cherubim, and throw[h] over the city.

So he went in before mine eyes. 3 Now ‖the cherubim‖ were standing on the right side of the house, when the man went in,—and ‖the[i] cloud‖ filled the inner court. 4 Then arose the glory of Yahweh from off the cherub, unto the threshold of the house,—and the house was filled' with the cloud, and ‖the court‖ was filled with the brightness of the glory of Yahweh. 5 And ‖the sound of the wings of the cherubim‖ was heard, as far as the outer court,—like the voice of the Almighty God[a] when he speaketh. 6 So then it came to pass—<when he commanded the man clothed with linen, saying,

Take fire from between the whirling wheels, from between the cherubim>

then went he in and stood beside the wheel. 7 And the cherub put forth his hand from between the cherubim, unto the fire that was between the cherubim, and took up [thereof] and gave into the hands of him who was clothed with linen,—who took [it] and went forth. 8 Now the cherubim appeared to have, the likeness of the hand of a man, under their wings.

9 Then looked I, and lo! four wheels' by the cherubim—one wheel by one cherub, and another wheel by another cherub,—and |the appearance of the wheels| was to look upon like a Tarshish stone;[b] 10 and <as for their appearance> ‖one likeness‖ had they four,—as might be a wheel in the midst of a wheel. 11 <When they went> ‖upon their four sides‖ they went, they turned not when they went,—for <to the place whithersoever the head[c] turned> ‖after it‖ they went, they turned not when they went. 12 And ‖all their flesh, and their back, and their hands, and their wings,—and the wheels‖ were full of eyes round about, ‖even their wheels which they four had‖[d] 13 <To the wheels—to them> was made the cry—

O whirling wheel![e]

in mine ears. 14 And ‖four faces‖ had each one,—‖the first face‖ was the face of a cherub, and ‖the second face‖ was the face of a man, and ‖the third‖ was the face of a lion, and ‖the fourth‖ was the face of an eagle. 15 Then arose the cherubim,[f]—‖the same‖ was the living one,[g] which I had seen by the river Chebar. 16 <When the cherubim went> then went the wheels beside them,—and <when the cherubim lifted up their wings, to arise from off the earth> ‖the wheels themselves‖ turned not from beside them; 17 <when they' stood> these' stood, and <when they' arose> these' arose with them,—for ‖the spirit of the living one‖ was in them.

18 And <when the glory of Yahweh went forth from off the threshold of the house,—and stood over the cherubim> 19 then the cherubim uplifted' their wings and arose from the earth, before mine eyes, as they went forth, the wheels also in unison with them,—and it stood at the opening of the gate of the house of Yahweh that was toward the east, with the glory of the God of Israel over them, |above|. 20 ‖The same‖ was the living one,[h] which I saw under the God of Israel,

[a] Cp. 1 Pet. iv. 17.
[b] So in many MSS. and 5 ear. pr. edns. Some cod. (w. 5 ear. pr. edns. [1 *Habh.*]: "violence." Cp. chap. viii. 17—G.n.
[c] Or: "perversion of justice."
[d] Or: "earth."
[e] Or: "There is no Y. to see." Cp. chap. viii. 12.
[f] *Written*: "as" (or "just as"); but *read*: "according to all which." Some cod. (w. 3 ear. pr. edns.) have: "according to all which" both *written* and *read*—G.n.
[g] Cp. chap. i. 22.
[h] Or: "toss."
[i] Or: "a."

[a] Heb.: *El Shaddai*.
[b] Cp. chap. i. 16.
[c] N.B.: Singular, one head. Cp. chap. i. 20.
[d] Or: "to the four of them belonged their wheels."
[e] Or: "O thou that whirlest."
[f] N.B.: Plural.
[g] N.B.: Singular.
[h] Again: singular. Cp. ver. 15; chap. i. 20.

by the river Chebar, — then knew I that ‖cherubim‖ they were'. 21 <Four faces severally> had each one, and <four wings> had each one,—and ‖the likeness of the hands of a man‖ was under their wings. 22 And <as for the likeness of their faces> ‖they‖ were the faces which I saw by the river Chebar, ‖their appearances and themselves‖ — <every one straight before him> did they go.

11 1 And the Spirit[a] lifted me up, and brought me into the east gate of the house of Yahweh, which looketh eastward, and lo! <in the opening of the gate> twenty-five men,—and I saw, in their midst, Jaazaniah son of Azzur and Pelatiah[b] son of Benaiah, princes of the people. 2 Then said he unto me,—

Son of man,

‖These‖ are the men who are devising iniquity, and who are counselling wicked counsel, in this city; 3 who are saying,

Not near! let us build houses,—

‖It‖ is the caldron, and ‖we‖ are the flesh!

4 |Therefore| prophesy against them, — prophesy, Son of man.

5 Then fell upon me the Spirit of Yahweh, and he said unto me,

Say—

‖Thus‖ saith Yahweh,

‖Thus‖ have ye said, O house of Israel,—

Yea <the things that come up on your spirit> ‖I‖ know, every one.

6 Ye have multiplied your slain, in this city,—

And have filled her streets, with slain.

7 |Therefore|

‖Thus‖ saith My Lord, Yahweh,

<Your slain, whom ye have laid in her midst>

‖They‖ are the flesh, and

‖She‖[c] is the caldron,—when ‖ye‖ are taken[d] out of her midst.

8 <A sword> have ye feared,—

And <a sword> will I bring in upon you,

Declareth My Lord, Yahweh.

9 So will I take you forth out of her midst, and will deliver you into the hand of foreigners, —and will execute upon you judgments.[e]

10 <By the sword> shall ye fall,

<Upon the boundary of Israel> will I judge you,—

So shall ye know' that ‖I‖ am Yahweh.

11 ‖This city‖[f] shall not serve you for a caldron,

Neither shall ‖ye‖ serve in the midst thereof, for flesh,—

<Near the boundary of Israel> will I judge you.

12 *So shall ye know' that ‖I‖ am Yahweh,*

<In whose statutes> ye have not walked,

And <whose appointments> ye have not executed,—

But <according to the appointments of the nations that are round about you> have ye done.

13 And it came to pass <as I prophesied> that ‖Pelatiah son of Benaiah‖ died,—so then I fell down upon my face, and made outcry with a loud voice, and said—

Alas! My Lord, Yahweh!

<A full end> art thou' making of the remnant of Israel?[a]

14 Then came the word of Yahweh unto me, saying:

15 Son of man,

‖Thine own brethren, thine own brethren,[b] the men of thy kindred,[c] even all the house of Israel, all of it‖[b] are they to whom the inhabitants of Jerusalem have said,

Get you far away from Yahweh,

<To us> it is' that the land |hath been given|, for a possession!

16 |Therefore| say,

‖Thus‖ saith My Lord, Yahweh,

<Although I have removed them far away among the nations,

And although I have dispersed them throughout the lands>

Yet have I become to them a sanctuary for a little while, in the lands which they have entered.

17 |Therefore| say,

‖Thus‖ saith My Lord, Yahweh,

Therefore will I assemble you' from among the peoples,

And gather you' out of the lands wherein ye have been dispersed,—

And will give you the soil of Israel.

18 So shall they come in thither, — and take away all her detestable things, and all her abominations, out of her;

19 And I will give them another[d] heart,

And <a new spirit> will I put within you,—[e]

And will take away the heart of stone out of their[f] flesh, and give them a heart of flesh:

20 To the end that <in my statutes> they may walk,

And <mine appointments> they may keep, and do them,—

So shall they become my' people,

And ‖I‖ will become their' God.

21 But <as for them who, having a heart for their detestable things, and for their abominations, <after their own heart> do walk>

<Their way upon their own heads> will I render,

Declareth My Lord, Yahweh.

22 Then did the cherubim |lift up| their wings, the wheels also going in unison with them,—

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[a] Cp. chap. ii. 2.

[b] Heb.: *pelatyáhu*, 2; 3, *pelatyáh*.

[c] Or: "it," as in ver. 3.

[d] Sp. v.r. (*sevir*): "when I take ‖you‖"; and this form is both *written* and *read* in some cod. (w. 2 ear. pr. edns. [1 *Rabb.*]—G.n.

[e] Or: "sentences."

[f] Ml.: "she" (or "it").

[a] Cp. chap. ix. 8.

[b] Cp. Intro., Chap. II., Synopsis B, *c*, p. 16, *ante*.

[c] Ml.: "of thy redemption"; cp. O.G. 145[b].

[d] So it shd be ['*ahan* for '*ahad*] (w. Sep.). Cp. chap. xxxvi. 26; 1 S. x. 9—G.n.

[e] So Cod. Hillel; but a correction says "them," and so 3 ear. pr. edns. [1 *Rabb.*]—G.n.

[f] Some cod. w. 4 ear. pr. edns. [1 *Rabb.*]: "your"—G.n.

‖the glory of the God of Israel‖ being over them |above|. 23 Thus went up the glory of Yahweh, out from the midst of the city,—and stood on the mountain, which is on the east of the city. 24 And ‖the spirit‖ lifted me up, and brought me to Chaldea, unto them of the captivity, in the vision, by the Spirit of God,—thus went up from me, the vision which I had seen. 25 So I spake unto them of the captivity,—all the words of Yahweh, which he had shewed me.

§ 8. *By a Series of Symbolic Acts the Prophet emphasises Predictions of immediately impending Exile.*

12 1 Then came the word of Yahweh unto me, saying:

2 Son of man,
<In the midst of a perverse house> dost thou' dwell,—
Who have eyes' to see—and have not seen,
Ears' have they to hear—and have not heard,
For <a perverse house> they are'.

3 ‖Thou‖ therefore, Son of man,
Prepare thee baggage for exile, and exile thyself, by day, before their eyes,—so shalt thou exile thyself out of thy place unto another place, before their eyes, |peradventure| they will consider,[a] though <a perverse house> they are'.

4 Therefore shalt thou take forth thy baggage, as baggage for exile, by day before their eyes,—and ‖thou thyself‖ shalt go forth in the evening, before their eyes, like them who go forth to exile.

5 <Before their eyes> break thou forth by thyself through the wall,—and carry forth through it.

6 <Before their eyes>
<Upon the shoulder> shalt thou lift it,
<In thick darkness> take it forth,
<Thy face> shalt thou cover, so that thou see not the land;
For <a sign> have I appointed thee to the house of Israel.

7 And I did so, just as I was commanded, <My baggage> took I forth as baggage for exile, by day, and <in the evening> I brake forth by myself through the wall, by force: <in the twilight> I took it forth—<on to my shoulder> I lifted it, before their eyes. 8 Then came the word of Yahweh unto me, in the morning, saying:

9 Son of man,
Have not the house of Israel, the perverse house, |said unto thee|,—
What art thou' doing?

10 Say unto them,
‖Thus‖ saith My Lord, Yahweh,—
<[For] the Bearer>[b] is this burden, in Jerusalem,[a] and [for] all the house of Israel, such as are in their midst.

11 Say,
‖I‖ am your sign:
<As I have done> ‖so‖ shall it be done to them,
<Into exile—into captivity> shall they go.

12 Yea ‖the Bearer[b] who is in their midst‖
<Upon his shoulder> shall lift it.
<In thick darkness> shall he go forth,
<Through the wall> shall they break, to bear forth through it,—
<His face> shall he cover, to the end that |his own eye| may not see the land.

13 Then will I spread my net over him, and he shall be taken in my snare;
And I will take him to Babylon, in the land of the Chaldeans,
<The which> indeed, he shall not see,
And yet <there> shall he die![c]

14 And <all who are round about him to help him, and all his troops> will I scatter to every wind,—and <a sword> will I make bare after them.

15 *So shall they know' that* ‖*I*‖ *am Yahweh*,—
By my dispersing them among the nations,
And scattering them throughout the lands.

16 Yet will I leave remaining of them, men easily counted, from the sword, from[d] the famine and from the pestilence,—that they may recount all their abominations among the nations whither they have come,
So shall they know' that ‖*I*‖ *am Yahweh.*

17 Then came the word of Yahweh unto me, saying:

18 Son of man,
<Thy bread, with trembling> shalt thou eat,—
And <thy water, in agitation and in fear> shalt thou drink.

19 Then shalt thou say unto the people of the land,
‖Thus‖ saith My Lord, Yahweh,
concerning the inhabitants of Jerusalem, upon the soil of Israel,
<Their bread, with anxious care> shall they eat,
And <their water, in astonishment> shall they drink,—
That her[e] land |may be deserted| of her fulness, because of the violence of all them who dwell therein:

20 Yea ‖the cities that are inhabited‖ shall be laid waste,
And ‖the land‖ shall become |an astonishment|,—
So shall ye know' that ‖*I*‖ *am Yahweh.*

[a] Ml.: "see."
[b] Or: "prince."
[a] There is here a play upon words which can scarcely be reproduced in English; *hammâsi'* = "the uplifted one (prince)," and (according to Fuerst) "the bearer"; *hammassa'* = "the burden" and "the oracle."
[b] Or: "Prince."
[c] Plainly, King Zedekiah. See 2 K. xxv. 3-7; Jer. lii. 6-11.
[d] Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "and from"—G.n.
[e] Some cod. (w. 1 ear. pr. edn.): "their"—G.n.

21 And the word of Yahweh came unto me, saying:
22 Son of man,
What is this proverb ye have, concerning the soil of Israel, saying,—
The days |are prolonged|,
Therefore shall every vision |come to nought|?
23 |Therefore| say unto them,
‖Thus‖ saith My Lord, Yahweh,
I will cause this proverb |to cease|,
And they shall use it as a proverb no more, in Israel,—
But speak unto them,
The days |are drawn near|,
And the substance[a] of every vision.
24 For there shall no more be—
Any vision of falsehood,
Or divination of deceit,
In the midst of the house[b] of Israel.
25 For ‖I, Yahweh‖[c] will speak whatsoever word I please to speak,[d]
And it shall be done,
It shall not be delayed any more,—[e]
For <in your own days> O perverse house, will I speak a word, and perform it,
Declareth My Lord, Yahweh.

26 And the word of Yahweh came unto me, saying:
27 Son of man,
Lo! ‖the house of Israel‖ are saying,
‖The vision which he' seeth‖ is for many days,
Yea <for times far away> hath ‖he‖ prophesied.
28 |Therefore| say unto them,
‖Thus‖ saith My Lord, Yahweh,
None of my words |shall be delayed any more|,—[e]
<Whatsoever word I speak> then' shall it be performed,
Declareth My Lord, Yahweh.

§ 9. *Against the Prophets of Israel.*

13 1 And the word of Yahweh came unto me, saying:
2 Son of man,
Prophesy against[f] the prophets of Israel, who are prophesying,—and say unto them who prophesy out of their own heart, Hear ye the word of Yahweh:
3 ‖Thus‖ saith My Lord, Yahweh,
Alas for the base prophets,—who follow their own spirit, and have seen ‖nothing‖.
4 <As jackals,[a] among ruins> ‖thy prophets, O Israel‖ have been.
5 Ye have not gone up into the breaches,
Nor built a wall about the house of Israel,—
to stand in the battle, in the day of Yahweh.
6 They have had
Visions of falsehood, and
Divinations of lies,
Who say, Declareth Yahweh, when ‖Yahweh‖ hath not sent them,—
Yet have they waited for a fulfilling of the word.
7 Is it not
<a Vision of falsehood> ye have seen, and
<a Divination of lies> ye have spoken,
Since ye are saying, Declareth Yahweh! when ‖I‖ have not spoken?
8 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because ye have spoken falsehood,
And have had visions of lies>
|Therefore| behold me! against you,
Declareth My Lord, Yahweh.
9 So then my hand shall be against the prophets
who have Visions of falsehood, and
who divine Divinations of lies,—
<In the council of my people> shall they not be found,
And <in the register[b] of the house of Israel> shall they not be written,
And <upon the soil of Israel> shall they not enter,—
So shall ye know' that ‖I‖ am The Lord, Yahweh,[c]
10 <Because, yea |even because|[d] they have led astray my people, saying, Prosperity! when there was no' prosperity,—and ‖one man‖[e] was building a partition wall,[f] when, there they were! coating it with whitewash>
11 Say thou, unto them who are coating with whitewash,
It shall fall,—
There hath come an overflowing rain,
And I will make[g] hail-stones fall,
And ‖a tempestuous wind‖ shall break it down.
12 Lo! <when the wall hath fallen> shall it not be said unto you,
Where' is the coating, wherewith ye coated it?
13 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
So will I break down with a tempestuous wind, in mine indignation,—
And <an overflowing rain in mine anger> shall there be,
With hailstones, in wrath, to make an end;

[a] N.B.: *dabhar* = word, substance, matter, contents, purpose, meaning.
[b] Some cod. (w. 1 ear. pr. ed. [*Rabb.*], Aram., Sep., Syr. and Vul.): "sons"—G.n.
[c] Note how forcible this statement appears when "Yahweh" is taken as = "He who bringeth to pass." Cp. Intro., Ch. IV.
[d] Observe the same idiom as in Exo. iii. 14. Cp. Intro., Chap. IV. (III. 4).
[e] Or: "longer."
[f] In some cod. (w. a sp. v.r. [*serir*], Aram., Sep., Syr.): "concerning"—G.n.

[a] Less prob.: "foxes."
[b] Ml.: "writing."
[c] Or transfer both divine names: "Adonây, Yahweh."
[d] Cp. Intro., Chap. II., Synopsis, *B.*, *c.*
[e] Lit.: "he."
[f] "Party-wall"—O.G.
[g] So it shd be (w. Sep. and Vul.)—G.n.

14 And I will pull down the wall which ye have
coated with whitewash,
And will bring it unto the ground,
So shall be discovered' its foundation,—
Yea it shall fall,
And ye shall come to an end in the midst
thereof,
So shall ye know' that ‖*I*‖ *am Yahweh.*
15 Thus will I bring to an end mine indignation
against the wall, and against them who
were coating it with whitewash,
And will say to you,
No more' is the wall,
And no more' are they who were coating
it: 16 [to wit] the prophets of Israel, who
are prophesying unto Jerusalem, and
are seeing on her behalf visions of
prosperity,— when there is no'
prosperity,
Declareth My Lord, Yahweh.

§ 10. *Against the Oracle Women.*

17 And ‖thou‖, Son of man,
Set thy face against the daughters of thy
people,
Those who are prophesying out of their
own heart,—
And prophesy thou against them; 18 and say,
‖Thus‖ saith My Lord, Yahweh,
Alas! for the women
Who sew oracle-cases on all elbows,
And prepare wraps upon the head of every
stature to hunt souls,—
‖The souls ye hunt‖ are those of my people,
Whereas <your own [souls]> ye keep alive.
19 Thus have ye profaned me unto my people,
for handfuls of barley and for pieces of
bread,
Putting to death the souls that should
not die, and
Keeping alive the souls that should not
live,—
By your lying to my people, |who hearken
to lies|.
20 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Behold me! against your oracle-cases where-
with ye' are hunting the souls, to make
them fly,
And I will tear them off your arms,—
And let go the souls of them whose souls
ye' are hunting as birds;
21 And will tear off your wraps,
And deliver my people out of your hand,
And they shall be no longer in your hand,
to be hunted;—
So shall ye know' that ‖*I*‖ *am Yahweh.*
22 <Because of the paining of the heart of the
righteous man with falsehood, whom ‖I‖
have not pained,—
And strengthening the hands of the lawless
man, that he should not turn from his
wicked way, by letting him live>
23 |Therefore|— <of falsehood> shall ye have
no vision,
And <a divination> shall ye not divine
any more,—
So will I deliver my people out of your
hand,
And ye shall know' that ‖*I*‖ *am Yahweh.*

§ 11. *Rebuke of Idolatrous Inquirers, and of the Prophets who aid their Double Dealings.*

1 Then came there unto me men, of the elders 14
of Israel,—and sat before me. 2 And the word
of Yahweh came unto me, saying:
3 Son of man,
‖These men‖ have brought up their manu-
factured gods, upon their heart,[a]
And <their stumbling-block of iniquity>
have they set straight before their
face,—
Shall I be ‖at all enquired of‖ by[b] them?
4 |Therefore| speak unto them and say unto
them,
‖Thus‖ saith My Lord, Yahweh,
<Any man whatsoever of the house of
Israel,
Who shall bring up his manufactured gods
upon his heart,
And set ‖his stumbling-block of iniquity‖
straight before his face,
And then come in unto the prophet>
‖I, Yahweh‖ have myself answered him
|thereby|,[c]
‖By the multitude of his manufactured
gods‖:
5 To the end the house of Israel may be
taken by their own hearts,—in that
they have estranged themselves from
me, through their manufactured gods—
|all of them|!
6 |Therefore| say thou unto the house of Israel,
‖Thus‖ saith My Lord, Yahweh,
Turn ye—and make good your return—from
your manufactured gods;
And <from all your abominations> make
good the turning away of your faces.
7 For <what man soever of the house of
Israel Or of the sojourners who sojourn
in Israel,
Who shall estrange himself from following
me,
And who shall bring up his manufactured
gods, on his heart,
And <whose stumbling-block of iniquity>
he shall set straight before his face,—
And then come in unto the prophet, to
enquire by him of me>
‖I, Yahweh‖ will myself answer him |on my
own account|;

[a] Plainly = "brought to mind."
[b] Or: "for."
[c] So *written*; but *read*: "he hath come with the multitude," etc. *Gt.*: "have myself answered him on my own account," as in ver. 7—G.n.

8 And will set my face against that man,
And will make of him a sign and a proverb,[a]
And will cut him off out of the midst of my people:
So shall ye know' that ||I|| am Yahweh.

9 <Yea ||the prophet himself|| when he suffereth himself to be deceived, and speaketh a word,
||I, Yahweh|| have suffered that prophet to be deceived>
Then will I stretch forth my hand against him, and destroy him out of the midst of my people, Israel:
10 So shall they bear their punishment,
<As' the punishment of him that enquireth>
So' shall |the punishment of the prophet| be:
11 That the house of Israel |may no more go astray| from following me,
And no more defile themselves by any of their transgressions,—
But may become my' people,
And |I| may become their' God,
Declareth My Lord, Yahweh.

§ 12. *For a Treacherous Land, not even Noah, Daniel and Job could be heard.*

12 And the word of Yahweh came unto me, saying:
13 Son of man,
<When ||a land|| shall sin against me by committing treachery, and I shall stretch out my hand against it,
And break for it the staff of bread,
And send thereon famine,
And cut off therefrom, man and beast>
14 Then <should these three men be in the midst thereof, Noah, Daniel, and Job>
||They|| |by their righteousness| should deliver their own lives—[b]
Declareth My Lord, Yahweh.
15 <If <a mischievous wild beast> I suffer to pass through the land, and that beast bereave' it, so that it become too desolate for any man to pass through, by reason of the wild beast>
16 [Were] these three men in the midst thereof>
||As I live||
Declareth My Lord, Yahweh,
Surely <neither sons nor daughters> should they deliver,
||They alone|| should be delivered,
But ||the land|| should become a desolation.
17 <Or <a sword> I should bring upon that land, and should say, O sword! thou shalt go through the land, and so I should cut off therefrom, man and beast>
18 <Were these three men in the midst thereof>
||As I live|| Saith My Lord, Yahweh,
They should deliver neither sons nor daughters,—
For ||they alone|| should be delivered.
19 <Or <pestilence> I should send into that land,—and should pour out mine indignation thereon in blood, to cut off therefrom, man and beast>
20 <Were Noah, Daniel and Job in the midst thereof>
||As I live||
Declareth My Lord, Yahweh,
Surely neither <son nor daughter> should they deliver,
||They||, |by their righteousness|| should deliver [only] their own lives.

21 For ||thus|| saith My Lord, Yahweh,
How much less [should they avail] when
<my four calamitous judgments,
sword and
famine and
mischievous wild beast and
pestilence>
I have sent against Jerusalem,—to cut off therefrom, man and beast?
22 Yet lo! there hath been left therein, a remnant of fugitives to be brought forth —sons and daughters,—
There they are! coming forth unto you,
And so ye shall see their way, and their doings, and be consoled, over the calamity which I have brought in upon Jerusalem, even all that I have brought in upon her,
23 Yea they shall console you, when ye see their way and their doings,—
So shall ye know that <not without cause> have I done, anything that I have done with her,
Declareth My Lord, Yahweh.

§ 13. *Parable of the Vine—Useless for Secondary Work.*

15 1 And the word of Yahweh came unto me, saying:
2 Son of man,
What can the vine-tree be more than any other tree,—any ||branch|| which hath been found among the trees of the forest?
3 Shall there be taken from it wood, to be made into any work?
Or will men take therefrom a peg, to hang thereon any vessel?
4 Lo! <into the fire> it is given up for fuel,—
<The two ends thereof> doth the fire devour,
And ||the middle thereof|| is charred,
Is it fit for any work?

[a] So in many MSS. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.); but in some cod. (w. 8 ear. pr. edns.): "will make him desolate for a sign and a proverb." Cp. chap. xx. 26—G.n.
[b] Or: "souls."

5 Lo! <while it was yet whole> it could not be
made into any work,—
How much less, when ‖the fire‖ hath devoured
it, and it is charred, can it still be made
into any work?
6 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<As a vine-tree among the trees of the forest,
which I have given up to the fire for fuel> ‖so‖
have I given up the inhabitants of Jerusalem.
7 Therefore will I set my face against them,
<Out of one fire> have they come forth,
But <another fire> shall devour them,—
So shall ye know' that ‖*I*‖ *am Yahweh*, by my
setting my face against them;
8 I will therefore give up the land as a deso-
lation, — because they have committed
treachery, Declareth My Lord, Yahweh.

§ 14. *Jerusalem's Infidelity, under the figure of an Adulteress, is graphically portrayed.*

16 1 And the word of Yahweh came unto me,
saying:
2 Son of man,
Let Jerusalem know her abominations,
3 Therefore shalt thou say—
‖Thus‖ saith My Lord, Yahweh,
To Jerusalem,
‖Thine origin and thy birth‖ were of the land
of the Canaanite,—
‖Thy father‖ was the Amorite,
And ‖thy mother‖ a Hittite,
4 And ‖as for thy birth‖ <in the day thou
wast born>
Thy navel-cord was not cut,
And <in water> wast thou not bathed, to
cleanse thee,—
And <as for being salted>[a] thou wast not
salted,[a]
And <as for being bandaged> thou wast
not bandaged.
5 No eye |threw a shield over thee|, by doing
for thee one of these things, taking pity on
thee,—
But thou wast cast out, on the face of the field,
Because thy person[b] |was abhorred|, in the
day thou wast born.

6 And I passed by thee, and looked upon thee,
thrusting about thee in thy blood,
And said to thee—
<Despite[c] thy blood> live!
Yea I said to thee—
<Despite[c] thy blood> live!
7 <Into myriads—like the bud of the field>
made I thee,
And thou didst increase, and become well-
grown, and didst attain to most excellent
adornments,—
‖Thy breasts‖ were well-formed,[d]
And ‖thy hair‖ was grown,
But ‖thou thyself‖ wast utterly naked.

8 And I passed by thee, and looked upon thee,
and lo! ‖thy time‖ was the time for endear-
ments,
So I spread my skirt over thee, and covered
thy shame,—
And took an oath to thee,
And entered into covenant with thee,
Declareth My Lord, Yahweh,
And thou didst become mine.
9 And I bathed thee in water, and rinsed thy
blood from off thee,
And anointed thee with oil;
10 And clothed thee with an embroidered dress,
And sandalled thee in red leather,—
And wrapped thee about with fine linen,
And put over thee a mantle of silk.

11 Then decked I thee with ornaments,—
And put bracelets upon thy hands,
And a neckchain upon thy throat;
12 And put a nose-jewel upon thy nose,
And earrings in[a] thine ears,—
And a crown of adorning, upon thy head.
13 Thus wast thou adorned with gold and silver,
And ‖thy raiment‖ was of fine linen and silk,
and embroidered work,
<Fine flour and honey and oil> didst thou
eat,—
And so thou becamest exceedingly' beautiful,
And didst attain unto royalty.

14 Then went forth thy fame[b] among the nations,
for thy beauty,—
For <perfect> it was'—in my splendour
which I had put upon thee,
Declareth My Lord, Yahweh.

15 Then didst thou trust in thy beauty,
And become unchaste, because of thy
fame,—
And didst pour out thine unchastity upon
every passer-by, his' it was!
16 Yea thou didst take of thy raiment and
madest thee high places of hangings,
And didst commit unchastity thereon,—
Which ought not to have befallen,
And not to have come to pass.
17 But thou didst take thine adorning' jewels,
Of my gold and of my silver, which I had
given thee,
And didst make thee, images of the male,—[c]
And didst act unchastely with them;
18 And thou didst take thine embroidered
raiment, and cover them,—
And <mine oil and mine incense> didst thou
set before them;
19 And my food' which I had given thee,
Fine flour and oil and honey wherewith I
fed thee,
And didst set it before them for a satisfying'
odour,
Yea so it was,—
Saith My Lord, Yahweh.

[a] "*Rubbed* or *washed with salt*"—O.G.
[b] U.: "soul."
[c] Cp. O.G. p. 90, III. 7; Cheyne (P.B.): Is. xlvii. 9.
[d] "Firm"—O.G.

[a] Ml.: "upon."
[b] Ml.: "Then went forth for thee a name."
[c] See "Special Note," p. 259, *ante*.

20 And thou didst take thy sons and thy daughters,
Whom thou hadst borne unto me,
And didst sacrifice them unto them, to be devoured,—
Is this, of thine unchastity, |a light thing|?

21 Yea thou didst slay my children,—
And didst deliver them up, that they should be caused to pass through [the fire] unto them.

22 And <in all thine abominations, and thine unchaste ways> thou rememberedst not the days of thy youth,—
When thou wast utterly naked,
When thou wast |thrusting about thee in thy blood|!

23 And it came to pass <after all thy wickedness>
Woe! Woe! to thee,
Exclaimeth My Lord, Yahweh;
24 That thou didst build thee a brothel,[a]—
And didst make thee a height, in every broadway:
25 <At the head of every road> didst thou build thy height,
And bring thy beauty into disgust,
And open thy feet to every passer-by,—
So didst thou make thine unchaste ways to abound.

26 Then didst thou extend thine unchaste acts unto the sons of Egypt—thy neighbours, great of flesh,—
And caused thine unchaste ways to abound, provoking me to anger.

27 Lo! therefore, I have stretched out my hand against[b] thee,
And diminished thine allotted portion,—
And have delivered thee up unto the desire[c] of them who hate thee,
The daughters of the Philistines, who are ashamed of thy lewd way.

28 Thou didst also extend thine unchastity unto the sons of Assyria, because thou wast insatiable.

Yet <though thou didst behave unchastely with them> yet ||even so|| couldst thou not be satisfied,
29 Thou didst therefore cause thine unchaste ways to abound unto the land of Canaan, as towards Chaldea.

Yet <even herewith> wast thou not satisfied. 30 How weak was thy heart!
Exclaimeth My Lord, Yahweh,—
That thou couldst have done all these things,
The doing of a lewd woman,[d] without shame:[e]

31 That thou couldst have built thy brothel[a] at the head of every road,
And <thy height> couldst have made in every broadway,—
Yet becamest not as a harlot, to lay claim to a harlot's hire.
32 ||A wife who committeth adultery|| instead of her husband' accepteth strangers'.
33 <To all harlots> they give a present,—
But ||thou|| didst give thy' presents to all thy lovers,
And didst bribe them' to come in unto thee from every side, |in thine unchastity|!
34 And so there came about <in thee> the reverse of women, in thine unchastity,
In that they' did not follow thee' for purposes of lewdness,—
And in that thou' gavest a present, while ||no present|| was given to thee',
So didst thou become |the reverse|.

35 |Therefore| O harlot, hear thou the word of Yahweh;
36 ||Thus|| saith My Lord, Yahweh,—
<Because thy money[b] |was poured out|, and thy shame |was uncovered|, in thine unchastity, unto thy lovers,—and unto all thine abominable manufactured gods, even as[c] the blood of thy children, whom thou didst deliver up unto them>
37 |Therefore| behold me! gathering together all thy lovers, unto whom thou didst make thyself pleasant,
Even all whom thou lovedst,
With all whom thou hatedst,—
Yea I will gather them' together unto thee from every side,
And will uncover thy shame unto them,
And they shall see all thy shame.
38 So will I judge thee, with the judgments meted out to adulteresses and shedders of blood.—
And will repay thee with the blood of indignation and jealousy;
39 And will deliver thee' into their hand,
And they shall pull down thy brothel,[d]
And break in pieces thy heights,
And strip thee of thy raiment,
And take away thine adorning' jewels,—
And leave thee utterly naked.
40 Then will they bring up against thee a gathered host,[e]
And they will stone thee with stones,—
And cut thee to pieces with their swords;
41 And burn up thy houses with fire,
And execute upon thee judgments, before the eyes of many women,—

[a] So T.G.; but "mound"—O.G. Brothel—though sustained by Sep. and Vul.—"without sufficient proof, and needless"—O.G. 146.
[b] Or: "over."
[c] U.: "soul."
[d] Or: "wife."
[e] Or: "imperious," "impudent."

[a] Or: "mound"—O.G. Cp. ver. 24, n.
[b] So T.G. and Davies. Ml.: "copper," or "bronze." "Context favours 'harlotry': but text perh. corrupt"—O.G. 639[a]. "Shame"—Fu. H.L. [Qy.: (contemptuously) "money's-worth."]
[c] In some cod. (w. 4 ear. pr. edns.): "Even at the cost of"—G.n.
[d] Or: "mound"—O.G.
[e] Cp. Num. xxii. 4. Heb.: *kâhâl*.

So will I cause thee to cease from acting unchastely,
Moreover also <a present> shalt thou not give any more.

42 So will I let mine indignation find rest in thee,
And my jealousy shall depart' from thee,—
And I will be quiet, and not be provoked any more.

43 <Because thou hast not remembered the days of thy youth,
But hast enraged me[a] with all these things>
Therefore also' behold! ||I|| <thy way, upon thine own head> will place,
Declareth My Lord, Yahweh,
And thou shalt not commit a[b] crime above all thine abominations!

44 Lo! ||every one who useth proverbs|| <against thee> shall use a proverb, saying,—
<Like the mother> [so] her daughter!

45 <The daughter of thy mother> thou art!
One abhorring her own husband, and her own children,—
Yea <the sister of thy sisters> thou art,
Who abhorred their own husbands, and their own children,
||Your mother|| was a Hittite,
And ||your father|| an Amorite.

46 And ||thine elder sister|| was Samaria, she and her daughters, dwelling on thy left hand,—
And ||thy sister younger than thou, dwelling on thy right hand|| was Sodom, and her daughters.

47 Yet <not in their ways> didst thou walk, nor <according to their abominations> didst thou do,—
<As though that were quite too little> thou didst corrupt thyself beyond them' in all thy ways.

48 <As I live>
Declareth My Lord, Yahweh,
Verily! Sodom thy sister had not done, |neither she nor her daughters|,—as ||thou and thy daughters|| have done.

49 Lo! ||this|| became the iniquity of Sodom thy sister,—
||Pride, fulness of bread, and careless security|| came to her and to her daughters,
And <the hand of the oppressed and the needy> she strengthened not.

50 So then they became haughty, and committed abomination before me,—
And I took them away, when I saw [it],[c]

51 Nor did ||Samaria|| commit |one-half thy sins|,—
But thou didst multiply thine abominations more than they,
And didst cause thy sisters[d] to appear righteous |by all the abominations which thou didst commit|.

52 ||Thou also|| bear thine own reproach, which thou didst adjudge to thy sisters, <by thy sins, in which thou wast more abominable than they> thou didst make them appear more righteous than thou,—
||Thou also|| therefore, turn thou pale, and bear thine own reproach, for making thy sisters appear righteous!

53 <When therefore I bring back their captivity,
The captivity of Sodom and her daughters,
And the captivity of Samaria and her daughters>
Then will I bring back[a] thy captivities in their midst:

54 That thou mayest bear thine own reproach,
And take to thyself reproach, because of all that thou didst in comforting them.

55 <When thy sisters, Sodom and her daughters, shall return to their former estate,
And Samaria and her daughters shall return to their former estate>
Then ||thou and thy daughters|| shall return to your former estate.

56 And Sodom thy sister was never heard in thy mouth,—
In the day of thy pride:

57 Before thy wickedness was discovered,[b]
As ||now||[c] [thou art] the reproach of the daughters of Syria,[d] and all round about her, the daughters of the Philistines,—who are despising thee' on every side.

58 <As for thy crime, and thine abominations>
||thou thyself|| dost bear them,—
Declareth Yahweh.[e]

59 For ||Thus|| saith My Lord, Yahweh,
Therefore will I deal with thee', just as thou hast dealt,—
In that thou didst despise an oath, by breaking a covenant.

60 Therefore will ||I|| remember my covenant with thee, in the days of thy youth,—
And will establish for thee, a covenant age-abiding.

61 Thou shalt therefore remember thy ways, and take to thyself reproach, by receiving thy sisters,
The older than thou,
And the younger than thou,—
And I will give them unto thee for daughters,
Though not by thine own covenant.

[a] So it shd be (w. Aram., Sep., Syr. and Vul.)—G.n.
[b] Or: "the."
[c] Some cod. *write*: "when I saw [it]"; but *read*: "as thou sawest"—G.n.
[d] "Sister," *written*; "sisters," *read*. In some cod. (w. 3 ear. pr. edns.): "sisters" (pl.) both *written* and *read*—G.n.
[a] So it shd be (w. Aram., Sep., Vul.)—G.n.
[b] Or: "unveiled."
[c] So it shd be (w. Sep. and Vul.). Cp. chap. xxiii. 43—G.n.
[d] Some cod. (w. 2 ear. pr. edns.): "daughters of men" [*adam* for *aram*] —G.n.
[e] Some cod. (w. 3 ear. pr. edns.): "My Lord"—G.n.

62 But ‖I myself‖ will establish my covenant
with |thee|,—
And thou shalt know' that ‖I‖ am Yahweh:
63 To the end thou mayest remember, and
turn pale, and there be to thee |no
more| an opening of mouth, because of
thy reproach,—
In that I have accepted a propitiatory-
covering for thee, as to all that thou
hast done,
Declareth My Lord, Yahweh.

§ 15. *Parable of the Two Eagles.*

17 1 And the word of Yahweh came unto me,
saying:
2 Son of man,
Put thou forth a riddle,
And speak thou a parable,—
Unto the house of Israel:
3 So then thou shalt say,
‖Thus‖ saith My Lord, Yahweh,—
‖A great eagle, with large wings of long
pinion, full of plumage, which had divers
colours‖ came unto Lebanon, and took the
highest branch of the cedar:
4 <The crown of its young twigs> plucked he
off, and brought it into a land of traffic,
<in a city of merchants> he set it.
5 So he took of the seed of the land, and
planted it in a field for seed,—
He took it near mighty waters,
<Like a willow-tree> he set it.
6 And it shot forth, and became a spreading
vine of lowly stature,
Its branches turning towards him,
And ‖its roots‖ |under him| spread,—
So it became a vine,
And brought forth shoots,
And sent forth boughs.

7 And it came to pass, that there was another
great eagle, with large wings, and abun-
dant plumage,—
And lo! ‖this vine‖ stretched its roots
hungrily towards him,
And <its branches> sent it forth unto
him,
That he might cause it to drink, out of
the beds where it was planted:
8 <In a goodly field, by mighty waters> was
it' planted,—
That it might bring forth boughs, and
bear fruit,
That it might become |a splendid' vine|.

9 Say thou,
‖Thus‖ saith My Lord, Yahweh,
Shall it thrive?
<Its roots> will he not tear up?
<Its fruit> will he not cut off, that it wither?
‖All the fresh leaves it hath caused to spring
forth‖ shall wither, without a strong
arm, or many people, to pull it up by its
roots.

10 Lo! therefore <though [it remain] planted>
shall it thrive?
<As soon as an east wind toucheth' it> will
it not ‖utterly wither‖?
<On the beds where it sprang up>, will it
not wither?

11 Then came the word of Yahweh unto me,
saying:
12 Say, I pray thee, unto the perverse house,
Know ye not what these things are?
Say thou,
Lo! the King of Babylon entered' Jerusalem,
And took her king and her princes,
And brought them unto him in Babylon;
13 Yea took of the seed royal,
And solemnised with him a covenant,—
And brought him into an oath,
Also <the mighty ones of the land> did
he take.
14 That |the kingdom| might be |abased',
so as not to lift itself up,—
<By the keeping of his covenant> might
be made to stand.
15 But he hath rebelled against him, by sending
his messengers to Egypt, that there
should be given to him horses, and much
people.
Shall he thrive?
Shall he escape that doeth these things?
Shall he break a covenant' and escape?

16 <As I live>
Declareth My Lord, Yahweh.
Verily! <in the place where dwelleth the
king that made him' king,
Whose oath he hath despised,
And whose covenant he hath broken>
<With him, in the midst of Babylon> shall
he die.
17 Neither shall Pharaoh <with a great force,
or with a large gathered host>[a] |work
with him| in the war, by casting up an
earthwork, and by building a siege-wall,
—to the cutting off of many lives.
18 <Seeing he hath despised an oath, by
breaking a covenant,—yea lo! hath given
his hand, and |all these things| hath
done> he shall not escape.
19 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<As I live>
|Surely it is mine oath| which he hath des-
pised,
And |my covenant| which he hath broken,
Therefore will I bring it upon his own
head:
20 And I will spread over him my net,
And he shall be taken in my snare,
And I will bring him into Babylon and
will enter into judgment with him there,
as to his treachery wherewith he hath
been treacherous against me;

[a] Cp. chap. xvi. 40, etc. Heb.: *ḳâhâl*.

21 And ‖all his fugitives, throughout all his bands‖ <by the sword> shall fall,
And ‖they who are left‖ <to every wind> shall be scattered,—
So shall ye know' that ‖I, Yahweh‖ have spoken!

22 ‖Thus‖ saith My Lord, Yahweh,
Therefore will ‖I, myself‖ take, of the highest branch of the lofty cedar, and set it,—
<Of the crown of its young twigs> <a tender one> will I pluck off, and ‖I, myself‖ will plant it upon a mountain high and terraced,

23 <In the mountain of the height of Israel> will I plant it,
And it shall put forth boughs,
And bear fruit,
And become a majestic' cedar,—
And every bird of every wing shall dwell under it,
<In the shade of its branches> shall they dwell.

24 *So shall* all the trees of the field *know' that ‖I, Yahweh‖*
Have laid low the high' tree,
Have exalted the low' tree,
Have dried up the moist' tree,
And have caused to flourish the tree |that was dry|,—
I, Yahweh‖ have spoken, and performed.

§ 16. *The Ultimate Divine Dealing with Individuals.* (Cp. chaps. iii., xxxiii.)

18 1 And the word of Yahweh came unto me, saying:

2 What occasion have ‖ye‖ to be using this proverb, concerning[a] the soil of Israel, saying,—
‖Fathers‖ eat sour grapes,
And ‖the children's[b] teeth‖ are blunted?

3 <As I live>
Declareth My Lord, Yahweh,
Surely ye shall have occasion no longer to use this proverb, in Israel.[c]

4 Lo! <as for all persons>[d] |mine| they are,
<As' the person[e] of the father> so' also the person[e] of the son, |mine| they are,—
<The person[e] that sinneth> ‖the same‖ shall die.

5 But <when ‖any man‖ shall be righteous,—
and do justice and righteousness:

6 <Upon the mountains> hath not eaten,
And <his eyes> hath not lifted up unto the manufactured gods of the house of Israel,
And <the wife of his neighbour> hath not defiled,
And <unto a woman during her removal> hath not approached;

7 And <no man> hath treated with violence,
But <his debt-pledge> hath restored,
<Plunder> hath not seized,—
<His bread—to the famished> hath given,
And <the naked> hath covered with clothing;

8 <Upon interest> hath not put out [his money],
And <increase> hath not accepted,
<From dishonesty> hath turned back his hand,—
<Justice, in truth> hath done, between man and man;

9 <In my statutes> hath walked,
And <my regulations> hath observed, to do them in truth>
<Righteous> he is,
He shall ‖surely live‖,
Declareth My Lord, Yahweh.

10 But he hath begotten a son
<Who is a violent man,
A shedder of blood,—
Who doeth the like of[a] any of these things;

11 Whereas ‖he‖ <none of those other things> doeth,
For indeed' <upon the mountains> he hath eaten,
And <the wife of his neighbour> hath defiled;

12 <The oppressed and the needy> hath treated with violence,
Hath ruthlessly plundered,
<The pledge> hath not restored,
But <unto the manufactured gods> hath lifted up his eyes,
<Abomination> hath wrought;

13 <Upon interest> hath put out,
And <increase> hath accepted,—>
And shall he |live|?
He shall not live,
<All these abominations> he hath done,
He shall ‖surely be put to death‖,
‖His blood‖' <upon himself> shall be.

14 But lo! he hath begotten a son,
<Who hath considered all the sins of his father, which he hath done,—
Yea he hath considered, and not done like them:

15 <Upon the mountains> hath not eaten,
And <his eyes> hath not lifted up unto the manufactured gods of the house of Israel,
<The wife[b] of his neighbour> hath not defiled;

[a] Or: "upon."
[b] Some cod. *write*: "children's"; but *read*: "the children's." Some cod. (w. 1 ear. pr. edn.) both *write* and *read*: "children's" [without "the"]. Cp. Jer. xxxi. 29—G.n.
[c] Such a time (when there shall be no such occasion) is yet to come (Jer. xxxi. 29, 30); but at present it is otherwise (xxi. 3; Lam. v. 7), and has been since Adam sinned (Rom. v. 12-21).
[d] U.: "souls." "'All persons are Mine' expresses the whole meaning which Ezekiel meant to convey"—Skinner: "The Book of Ezekiel," p. 148.
[e] U.: "soul."

[a] *Gt.*: "surely doeth any," etc.
[b] Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) *read*: "And the w."—G.n.

16 And <no man> hath he treated with violence,
Hath ‖by no means withholden the pledge‖,
And <plunder> hath not seized,—
<His bread—to the famished> hath given,
And <the naked> hath covered with clothing;
17 <From dishonesty>[a] hath turned back his hand,
<Neither interest nor increase> hath accepted,
<My regulations> hath executed,
<In my statutes> hath walked,—>
‖He‖ shall not die for the iniquity of his father,
He shall ‖surely live‖!

18 ‖His father‖
<Because he exacted unjust gain,
Seized plunder of a brother,
And <that which was not good> had done in the midst of his people>[b]
Therefore lo! he died, in his iniquity.

19 Will ye then say,
Why! hath not the son' borne a part of the iniquity of the father'?

But ‖the son‖ hath done |justice and righteousness|
<All my statutes> hath observed and done them,
He shall ‖surely live‖.
20 <The person[c] that sinneth> ‖the same‖ shall die,—
A ‖son‖ shall not bear a part of the iniquity of |the father|,
Neither shall ‖a father‖ bear a part of the iniquity of the son,
‖The righteousness of the righteous <upon himself> shall be,
And ‖the lawlessness of a lawless man‖[d] <upon himself> shall be.

21 But ‖as for the lawless man‖—
<When he shall turn back from all his sins[e] which he hath committed,
And observe all my statutes,
And do justice and righteousness>
He shall ‖surely live‖,
He shall not[f] die:
22 ‖None of his transgressions which he hath committed‖ shall be remembered against him,—
<In his righteousness which he hath done> he shall live.

23 Could I take ‖delight‖ in the death of the lawless? Demandeth My Lord, Yahweh.
Must it not be in his turning from his ways[a] [in which case] he shall live?

24 But <when a righteous man |shall turn away| from his righteousness and do that which is perverse,
Shall do ‖according to all the abominations which the lawless man hath done‖>
Shall he |live|?
‖None of his righteous acts[b] which he hath done‖ shall be remembered,
<In his treachery wherein he hath been treacherous,
And in his sin wherein he hath sinned>
<In them> shall he |die|.

25 Can ye then say—
The way of My Lord' |will not be equal|?[c]
Hear, I pray you, O house of Israel,
Will ‖my way‖ not be equal?
Will not ‖your ways‖ be unequal?

26 <When a righteous man |shall turn away| from his righteousness and do that which is perverse, and die because of those things>
<In his own perversity which he hath done> shall he die.

27 But <when a lawless man |turneth away| from his lawlessness which he hath done,
And hath done justice and righteousness>
‖He‖ shall save |his own soul| alive:
28 <When he considered> then he turned away from all his transgressions, which he had committed,
He shall ‖surely live‖,
He shall not' die.

29 Can the house of Israel then say'—
The way of My Lord |will not be equal|?
Will ‖my ways‖ not be equal, O house of Israel?
Will not ‖your ways‖ be unequal?

30 |Therefore|
<Every man according to his own ways> will I judge you, O house of Israel,
Declareth My Lord, Yahweh,
Return ye—and make good your return—from all your transgressions,
That they become not unto you a stumbling-block of iniquity.
31 Cast off from you, all your transgressions which ye have committed against me,[d]
And make you a new heart,
And a new spirit,—
For why! should ye die, O house of Israel?

[a] So it shd be (w. Sep.). Cp. above ver. 8.—G.n. [M.C.T.: "the oppressed."]
[b] Or: "kindred."
[c] U.: "soul."
[d] *Written*: "a lawless man"; *read*: "the l. m." Some cod. (w. 3 ear. pr. edns.) both *read* and *write*: "a"; others (w. 1 ear. pr. edn.) both *read* and *write*: "the"—G.n.
[e] *Written*: "any sin of his" (sing.); but *read*: "all his sins" (pl.). In some cod. (w. 2 ear. pr. edns.) the plural is both *written* and *read*—G.n.
[f] Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) have: "and not die"—G.n.

[a] So (pl.) in many MSS. and 8 ear. pr. edns. Some cod. (w. 2 ear. pr. edns.) *write*: "way"; but *read*: "ways"; and others (w. Arum., Sep. and Syr.) both *read* and *write*: "way" (sing.)—G.n.
[b] *Written*: "righteousness" (sing.); *read*: "righteousnesses" (or "righteous acts"). In some cod. (w. 1 ear. pr. edn.) the plural is both *written* and *read*—G.n.
[c] Or: "right," "fair."
[d] So it shd be (w. Sep.)—G.n.

32 For I cannot take delight in the death of him
that dieth, Declareth My Lord, Yahweh,
Make good your return then, and |live|!

§ 17. *A Dirge for the Princes of David's House.*

19 1 ||Thou||, therefore, take up a dirge, for the
prince[a] of Israel; 2 and thou shalt say—

How was |thy mother| a lioness!
<Between lions> she lay down,—
<In the midst of young lions>
She nourished her whelps;
3 And she reared up one of her whelps—
<A young lion> he became,
And he learned to rend prey,
<Men> he devoured.
4 Then nations |heard of him|,
<In their pit> was he caught,—
So they brought him with hooks,
Into the land of Egypt.

5 And she saw she had waited,
Lost' was her hope,
Then took she another of her whelps,
<A young lion> she made him.
6 Yea he went to and fro amidst lions,
<A young lion> he became,—
And he learned to rend prey,
<Men> he devoured;
7 And he injured[b] his widows,
And <their cities> laid waste,—
And deserted' was the land, and its fulness,
At the noise of his roaring.

8 Then |set upon him| the nations round
about,
From the provinces,—
And spread over him their net,
<In their pit> was he caught;
9 And they put him in a cage with hooks,
And brought him to Babylon's king,[c]—
They brought him into strong-holds,
That his noise might be heard no more,
Among the mountains of Israel.

10 ||Thy mother|| [was] like a vine of thy vine-
yard,[d]
<By waters> was planted,—
<Fruitful and full of branches> she became,
By reason of waters abundant;
11 And they served her as staves of power,
For the sceptres of rulers,
And high' became the stature thereof,
With its interwoven foliage,—
And it was seen by its height,
By its multitude of branches.
12 Then was she uprooted in indignation,
<To the ground> was she cast,
And ||an[e] east wind|| dried up her fruit,—
|Broken off and withered| were her staves
of power,
<A fire> devoured them.

13 ||Now|| therefore, is she planted in a
desert,—
In a land parched and dry;
14 And there hath gone forth a fire out of her
staves of rods,
<Her fruit> hath it devoured,
And there is in her no staff of power,
As a sceptre to bear rule.

<A dirge> it is, and hath been made |a
dirge|.

§ 18. *The Prophet recounts Israel's past Treacheries, and protests that she shall not be suffered to become like other Nations.*

20 1 And it came to pass <in the seventh year, in
the fifth month, on the tenth of the month>
that there came in men of the elders of Israel
to enquire of Yahweh,—and they sat before
me. 2 Then came the word of Yahweh
unto me, saying:—
3 Son of man,
Speak thou with[a] the elders of Israel, and
say unto them,
||Thus|| saith My Lord, Yahweh,
<To enquire of me'> are ye' coming in?
<As I live> verily I will not be enquired
of by you,
Declareth My Lord, Yahweh.
4 Wilt thou judge them, wilt thou judge,[b] O son
of man?
<The abominations of their fathers> let them
know:
5 So then thou shalt say unto them,
||Thus|| saith My Lord, Yahweh,
<In the day when I made choice of Israel>
then lifted I up my hand, to the seed of
the house of Jacob, and made myself
known to them, in the land of Egypt,—
Yea I lifted up my hand to them, saying,
||I, Yahweh|| am your God.
6 <In that day> lifted I up my hand to them,
to bring them forth out of the land of
Egypt,—into a land that I had looked
out[c] for them, flowing with milk and
honey,
<The beauty>[d] it was, of all lands.
7 And I said unto them,
||Every one|| <the abomination of his eyes>
cast ye away,
And <with the manufactured gods of
Egypt> let it not be that ye defile
yourselves:
||I, Yahweh|| am your God.
8 But they rebelled against me,
And were not willing to hearken unto me,
||Every man|| <the abominations of their
eyes> they cast not away,
And <the manufactured gods of Egypt>
forsook they not;

[a] So it shd be (sing.) (w. Sep.)—G.n.
[b] So it shd be (w. Aram. and Sep.)—G.n.
[c] *Some cod.*: "land"—G.n.
[d] So *Gt.* [Here followed to make sense.]
[e] Or: "the."

[a] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "unto"—G.n.
[b] For emphasis by repetition, see Intro., Chap. II., Synopsis *B*, *c*.
[c] Or: "spied out."
[d] Lit.: "the gazelle."

Therefore spake I of pouring out mine indignation upon them, to bring mine anger to an end against them, ‖in the midst of the land of Egypt‖.

9 Howbeit I wrought with effect, for the sake of mine own Name, that it might not be profaned—before the eyes of the nations, in whose midst they were,—before whose eyes I made myself known unto them, by bringing them forth out of the land of Egypt.

10 Therefore brought I them forth out of the land of Egypt,—and caused them to come into the desert.

11 Then gave I unto them my statutes,
And <my regulations> caused I them to know,—
By the which the man |that doeth them| shall live.

12 Moreover also' <my sabbaths> gave I unto them, to become a sign betwixt me and them,—*that it might be known' that* ‖*I, Yahweh*‖ was hallowing them.

13 But the house of Israel |rebelled against me| in the desert,
<In my statutes> walked they not,
<And my regulations> they rejected,
By the which the man |that doeth them| shall live,
<My sabbaths also> they profaned exceedingly.
Therefore spake I of pouring out mine indignation upon them in the desert, to make an end of them.

14 Howbeit I wrought with effect, for the sake of mine own Name,—that it should not be profaned in the eyes of the nations, in whose eyes I had brought them forth.

15 Yet' ‖even I‖ lifted up my hand to them, in the desert,— That I would not bring them into the land which I had given to them,[a] flowing with milk and honey,
<The beauty> it was, of all lands:

16 Because <my regulations> they had rejected,
And <as for my statutes> they had not walked therein,
<My sabbaths also> had they profaned;
For <after their manufactured gods> |their heart| had been going.

17 Nevertheless mine eye |threw a shield| over them, that they should not be destroyed;
So I made not of them a full end, in the desert.

18 But I said unto their children, in the desert,
<In the statutes of your fathers> let it not be that ye walk,
<And their regulations> let it not be that ye observe,—
<And with their manufactured gods> let it not be that ye defile yourselves.

19 ‖I, Yahweh‖ am your God,
<In my statutes> walk ye,—
<And my regulations> observe ye and do them;

20 <My sabbaths also> hallow ye,—
And they shall become a sign betwixt me and you,
That it may be known' that ‖*I, Yahweh*‖ am your God.

21 Notwithstanding, the children rebelled against me,
<In my statutes> walked they not,
<And my regulations> observed they not, to do them,
Wherein the man |who shall do them| shall live,
<My sabbaths>[a] they profaned.
Therefore spake I of pouring out mine indignation upon them, to bring mine anger to an end against them, ‖in the desert‖.

22 Howbeit I withdrew my hand, and wrought with effect, for the sake of mine own Name,—that it should not be profaned before the eyes of the nations, before whose eyes I had brought them forth:

23 Even ‖I‖[b] lifted up my hand to them, in the desert,—
That I would disperse them throughout the nations,
And scatter them throughout the lands;

24 Because <my regulations> had they not done,
And <my statutes> they had rejected,
<My sabbaths also> they had profaned,—
And <after the manufactured gods of their fathers> were their eyes [turned].

25 ‖I myself‖ indeed, suffered[c] them [to walk in] statutes which were |not good|,—
And regulations, in which they could not live.[d]

26 Yea I let them defile themselves with their gifts, when they caused every firstborn to pass through [the fire],—that I might make them desolate.

To the end they might know' that ‖*I*‖ *am Yahweh.*

27 |Therefore| speak thou unto the house of Israel, Son of man, and say unto them,
‖Thus‖ saith My Lord, Yahweh,—
<Yet further in this> did your fathers |insult me|, by the treachery wherewith they dealt treacherously against me;

28 <When I brought them into the land, as to which I had lifted up mine hand to give

[a] So it shd be (w. Sep., Syr., Vul.)—G.n.

[a] Some cod. (w. 4 ear. pr. edns.) add: "also." Cp. ver. 16 [or: "Even my sabbaths," etc.]—G.n.

[b] Some cod. (w. 3 ear. pr. edns.): "Yet even I"—G.n. [Cp. ver. 15.]

[c] For *nathan* in the sense of "suffer," see Ju. xv. 1; 1 S. xxiv. 7; 2 S. xxi. 10; cp. also chap. xxxii. 32, and Exo. iv. 21, n.

[d] Plainly *heathen* "statutes" and "regulations." Of his own commands, God asserts the very opposite in verses 11 and 21 of this chapter.

it them> then beheld they every high
hill and every tangled tree,
And offered, there, their sacrifices,
And presented, there, their provoking' gift,
And placed, there, their satisfying' odour,
And poured out, there, their drink-
offerings.
29 Therefore said I unto them,
What! ‖a high-place‖, whereinto ye' are
entering?
And so the name thereof hath been called
High-place, until this day.

30 |Therefore| say thou unto the house of
Israel,
‖Thus‖ saith My Lord, Yahweh,
Is it <in the way of your fathers> ye' are
defiling yourselves,—
And <after their abominations> that ye' are
committing lewdness?
31 Yea <when ye lift up your gifts,
When ye cause your children[a] to pass through
the fire>
Ye' are defiling yourselves unto all your
manufactured gods, until this day,
And shall ‖I‖ be enquired of by you', O
house of Israel?
<As I live>
Declareth My Lord, Yahweh,
Surely I will not be enquired of by you.

32 And <as for that which is rising up on
your spirit> it shall ‖not at all come to
pass‖,
In that ye' are saying
Let us be like the nations,
Like the families of the lands,
By ministering unto Wood and Stone!
33 <As I live>
Declareth My Lord, Yahweh,
Surely <with a strong hand, and
With an outstretched arm, and
With outpoured indignation>
Will I be[b] king over you;
34 And I will bring you forth from among the
peoples,
And gather you together, out of the lands,
throughout which ye have been dis-
persed,
With a strong hand, and
With an outstretched arm, and
With outpoured indignation;
35 And I will bring you into the desert of the
peoples,—and will contend with you there,
|face to face|,
36 <Just as I contended with your fathers' in the
desert of the land of Egypt>
‖So‖ will I contend with you',
Declareth My Lord, Yahweh;
37 And I will cause you to pass under the
rod,[c]
And will bring you into the bond[d] of the
covenant;

38 And will sever from you, those who are
rebelling and those who are transgressing
against me,
<Out of the land of their sojournings>
will I bring them forth,
Yet <upon the soil of Israel> shall they
not enter,
So shall ye know' that ‖I‖ am Yahweh.

39 But <as for you> O house of Israel,
‖Thus‖ saith My Lord, Yahweh,
Go, serve ‖every man' his own manufactured
gods‖,
Yet <afterwards> surely
Ye shall be ready to hearken unto me,—
And <my holy name> shall ye profane no
more,
With your gifts, and
With your manufactured gods.
40 For <in my holy' mountain,
In the mountain of the height of Israel>
Declareth My Lord, Yahweh,
‖There‖ shall all the house of Israel |serve
me|, ‖all of it‖, in the land,
‖There‖ will I accept them, and
‖There‖ will I seek your heave-offerings,
and the firstfruits of your gifts,[a] in all
your holy things:
41 <As a satisfying' odour> will I accept |you|,
Through my bringing you forth from among
the peoples,
And gathering you, out of the lands,
throughout which ye have been dispersed;
Thus will I hallow myself in you, before the
eyes of the nations.
42 *So shall ye know' that ‖I‖ am Yahweh,*
Through my bringing you in unto the soil of
Israel,
Unto the land, as to which I lifted up my
hand, to give it unto your fathers.
43 Then shall ye call to mind, there, your own
ways, and all your own doings, where-
with ye had defiled yourselves,—
And ye shall become loathsome in your own
sight, for all your wickednesses, which ye
have done.
44 *So shall ye know' that ‖I‖ am Yahweh,*
Through my dealing effectively with you,
for the sake of mine own Name,—
Not according to your own wicked ways,
Nor according to your corrupted doings,
O house of Israel,
Declareth My Lord, Yahweh.

45 Then came the word of Yahweh unto me,
saying:
46 Son of man,
Set thy face the way towards Teman,
And drop [thy word] against the land of the
sun,
And prophesy unto the forest of the field of
the South;[b]

[a] Some cod. (w. 2 ear. pr. edns.): "your sons and your daughters"—G.n.
[b] Or: "become."
[c] Or: "sceptre."
[d] Or: "crucible"—F.

[a] Or: "your firstfruit' gifts."
[b] Some cod.: "towards the South"—G.n.

47 And thou shalt say to the forest of the South,
Hear the word of Yahweh,—
‖Thus‖ saith My Lord, Yahweh—
Behold me! kindling in thee a fire,
And it shall devour in thee every moist tree and every dry tree,
The spreading flame |shall not be quenched|,
Then |shall be scorched thereby| all faces, from south to north;
48 And all flesh *shall see' that* ‖*I, Yahweh*‖ have kindled it,—
It shall not be quenched.

49 Then said I,
Ah! My Lord, Yahweh:
They' are saying of me,
Is' not he a |putter forth of parables|?

§ 19. *Against Jerusalem. A Sword! Nebuchadnezzar's Approach depicted.*

21 1 Then came the word of Yahweh unto me, saying:
2 Son of man,
Set thy face against Jerusalem,
And drop [thy word] against the holy places;
And prophesy against the soil of Israel.
3 Thou shalt say then to the soil of Israel,
‖Thus‖ saith Yahweh,[a]
Behold me against thee,
Therefore will I bring forth my sword out of its sheath,—and will cut off from thee, the righteous[b] and the lawless.[b]
4 <Because I have cut off from thee, the righteous and the lawless>
|Therefore| shall my sword go forth out of its sheath against all flesh, from south to north:
5 *So shall all flesh know' that* ‖*I, Yahweh*‖ have brought forth my sword, out of its sheath,— it shall not return any more.

6 ‖Thou‖ therefore, O son of man, sigh,—
<In the sharp pain of thy loins and in bitterness> shalt thou sigh, before their eyes.
7 And it shall come to pass <when they shall say unto thee, Wherefore' art thou' sighing?>
that thou shalt say,
For the report, because it cometh,
When every heart |shall melt|,
And all hands |be unnerved|,
And every spirit |shall become faint|,
And ‖all knees‖ shall be weak as water,[c]
Lo! it cometh, and shall be brought to pass,
Saith My Lord, Yahweh.

8 And the word of Yahweh came unto me, saying:
9 Son of man,
Prophesy' and thou shalt say,
‖Thus‖ saith My Lord,[a]—
Say, A sword! a sword!
Sharpened, moreover also furbished:
10 <To make a slaughter> is it sharpened,
<That it may flash as lightning> is it furbished.
Or shall we flourish the royal rod[b] of my son, which despiseth every tree?
11 It hath, however, been given to be furbished, that it may be grasped by the hand:
‖The same‖ is a sword |sharpened|,
Yea ‖the same‖ is furbished,
Ready to be given into the hand of the slayer.

12 Make an outcry and howl, son of man,
For ‖the same‖ hath come against my people,
‖The same‖ is against all the princes[c] of Israel,—
Who are |thrown to the sword| with my people,
|Therefore| smite thou upon thy thigh.
13 For trial hath been made,
What then, <even though the royal rod despiseth>[d] shall it not be?
Demandeth My Lord, Yahweh.
14 ‖Thou‖ therefore, son of man,
Prophesy, and smite thy hands together,
And let the sword smite twice, thrice, |the sword of the slain|,
‖The same‖ is the great sword of the slain, that which hemmeth them[e] in.
15 <That the heart |may melt|,
And the overthrown[f] be multiplied' at all their gates>
I have recompensed a slaying by the sword:
Surely[g] it hath been made ready to flash like lightning, |keen[h] for slaughter|,
16 One firm stroke[i] to the right,
Turn[k] to the left,—
Whithersoever thine edge is directed,[l]
17 Yea ‖even I myself‖ will smite my hands together,
And will cause mine indignation to find rest,— ‖I, Yahweh‖ have spoken.

18 Then came the word of Yahweh unto me saying:
19 ‖Thou‖ therefore, son of man,
Appoint thee two ways,
For the sword of the king of Babylon to enter|,
Out of one land shall those two [ways] come,—

[a] Some cod. (w. 4 ear. pr. edns.): "My Lord (Adonây), Y."—G.n.
[b] Hence chap. xviii. 2, 3 is not yet fulfilled.
[c] Ml.: "flow down in water."
[a] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]): "My Lord Y."—G.n.
[b] Or: "sceptre."
[c] Or: "leaders."
[d] See above, ver. 10.
[e] Sp. v.r. (*sevir*): "you." In some cod. (w. 3 ear. pr. edns.): "you" is both *written* and *read*—G.n.
[f] So it shd be (w. Sep. and Syr.). Cp. Jer. xviii. 23—G.n.
[g] So it shd be. Cp. chap. xviii. 10, n.—G.n.
[h] *Gr.*: "polished"—G.n.
[i] Ml.: "Unite thyself" (fem.).
[k] Ml.: "Put," "flourish."
[l] Ml.: "face is set."

And <a hand> engrave thou,
<At the head of the way to the city> engrave it.
20 <A way> shalt thou appoint, for the sword |to enter|,
Even to Rabbah of the sons of Ammon,—
And to Judah, against Jerusalem, the defenced,
21 For the king of Babylon |hath come to a stand|
At the parting of the way,
At the head of the two ways,
To divine a divination:
He hath shaken with arrows,
He hath asked of the household gods,[a]
He hath inspected the liver.
22 <On his right hand> hath come the divination—Jerusalem!
To plant battering-rams,
To open a hole by breach,
To lift up the voice, with a war-shout,—
To plant battering-rams against the gates,
To cast up an earth-work,
To build[b] a siege-wall.
23 <Though it will become to them a veritably false' divination in their eyes, even when bound by oaths to them>[c]
Yet ||he|| <calling to mind iniquity>[d] [will determine] that it shall be captured.
24 |Therefore|
||Thus|| saith My Lord, Yahweh,
<Because ye have brought to mind your iniquity, by revealing your transgressions, causing your sins to appear, in all your doings,—
Because ye have brought yourselves to mind>
||By force|| shall ye be captured.
25 ||Thou|| therefore, O profane, lawless one, prince of Israel,—
Whose day |hath come|, in a time of final iniquity:[e]
26 ||Thus|| saith My Lord, Yahweh,
Remove the turban,
And lift off the crown,—
This' not that',
<The abased> exalt,
And <the exalted> abase.
27 <An overthrow, overthrow, overthrow>[f] will I make it,—
||Even this|| hath not befallen until the coming of One to whom belongeth the right,
Then will I bestow it.
28 ||Thou|| therefore, son of man,
Prophesy and say,
||Thus|| saith My Lord, Yahweh,
As to the sons of Ammon, and as to their reproach,
Yea thou shalt say,
A sword! a sword!
Drawn' for slaughter,
Furbished, that when it beginneth,[a] it may flash like lightning;
29 <Since they see for thee, false' visions,
Since they divine for thee, lies>
To stretch thee upon the necks of them who are the most profaned of lawless ones,
Whose day |hath come|, in a time of final iniquity.[b]
30 Put it back into its sheath!
<In the place where thou wast created,
In the land of thy nativity> will I judge |thee|.
31 Then will I pour out upon thee mine indignation,
<With the fire of mine outburst> will I blow upon thee; and will deliver thee up into the hand of brutish men, skilled to destroy.
32 <For the fire> shalt thou serve as fuel,
||Thy blood|| shall be in the midst of the land,—
Thou shalt not be remembered,
For ||I, Yahweh|| have spoken.

§ 20. *The Sins of Jerusalem enumerated, and charged home upon Princes, Priests, Rulers, Prophets, and People.*

22 1 And the word of Yahweh came unto me, saying:
2 ||Thou|| therefore, son of man,
Wilt thou judge, wilt thou judge, the city of bloodshed; and cause her to know all her abominations?
3 Thou shalt say then,
||Thus|| saith My Lord, Yahweh,
A city shedding blood in her own midst
That her time |might come|,
Therefore hath she been making manufactured gods for herself, to be defiled.
4 <Because of the blood which thou hast shed> hast thou become guilty,
And <with the manufactured gods which thou hast made> hast thou defiled thyself,
Thus hast thou brought near thy days,
And hast come unto[c] thy years,—
<For this cause> have I delivered thee
As a reproach, to the nations,
And as a derision, to all the lands.
5 ||They who are near, and they who are far off from thee|| shall shew themselves derisive over thee,—
O thou of impure name, abounding in confusion!

[a] Heb.: *teraphim*.
[b] Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*], Arum., Sep., Syr.): "And to b."—G.n.
[c] *Gt.*: "though oath-bound for weeks to them"—G.n.
[d] Cp. chap. xvii. 11-21.
[e] Or: "punishment for iniquity."
[f] Or: "ruin"; ml.: "distortion." For repetition, cp. Intro., Chap. II., Synopsis *B*, *c*.

[a] Or: "is set free."
[b] Or: "final punishment for iniquity," as in ver. 25.
[c] So one school of Massorites; the other school *reads*: "hast entered the time of." Some cod. (w. Sep., Syr. and Vul.) both *write* and *read*: "hast entered the time of"—G.n.

6 Lo! the ‖princes[a] of Israel‖ <every man for
his own arm> have they been in thee,
For the sake of shedding blood.
7 <Father and mother> have they despised in
thee,
<To the sojourner> have they dealt with
oppression, in the midst of thee,—
<The fatherless and the widow> have they
maltreated in thee:
8 <My holy things> hast thou despised,—
And <my sabbaths> hast thou profaned:
9 <Slanderers> have arisen in thee,
For the sake of shedding blood,—
And <unto[b] the mountains> have they eaten
in thee,
<Lewdness> have they practised in the midst
of thee:
10 ‖A father's shame‖ hath been uncovered in
thee,
<Her that was unclean in her removal> have
they humbled in thee;
11 And ‖one man‖ <with the wife of his neigh-
bour> hath wrought abomination,
And ‖another‖ hath defiled |his daughter-in-
law| by shameful deed,—
And ‖another‖ <his own sister, daughter of
his own father> hath humbled in thee:
12 <Bribes> have they accepted in thee,
For the sake of shedding blood,—
<Interest and increase> hast thou accepted,
And thou hast overreached thy neighbour, by
oppression,
And <me> hast thou forgotten,
Declareth My Lord, Yahweh.
13 Lo! therefore, I have smitten my hand,
At thine unjust gain which thou hast
made,—
And over thy bloodshed, which they have
caused in thy midst.
14 Can thy heart endure' or can thy hands be
strong' in the days when I' am dealing with
thee?
‖I, Yahweh‖ have spoken, and will
perform.
15 Therefore will I disperse thee among the
nations,
And scatter thee throughout the lands,—
And will cause to cease thine impurity out
of thee;
16 So shalt thou be profaned in thyself,[c] before
the eyes of nations,[d]
Thus shalt thou know' that ‖I‖ am Yahweh.

17 Then came the word of Yahweh unto me,
saying:
18 Son of man,
The house of Israel |hath become to me|,
dross,—
‖They all‖ are copper[e] and tin and iron and
lead, in the midst of a furnace,
<The dross of silver> have they become.

19 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because ye all are become dross>
|Therefore| behold me! gathering you' into
the midst of Jerusalem:
20 <As they gather[a] silver and copper[b] and
iron and lead and tin, into the midst of a
furnace, to blow upon it the fire, to melt
it>
‖So‖ will I gather, in mine anger and in
mine indignation, and will let be,[c] and
will melt you';
21 Yea I will gather you' together, and blow upon
you, with the fire of my wrath,—
And ye shall be melted in the midst
thereof:
22 <As silver is melted' in the midst of a fur-
nace>
‖So‖ shall ye be melted in the midst there-
of,—
Then shall ye know' that ‖I Yahweh‖ have
poured out mine indignation upon you.

23 And the word of Yahweh came unto me,
saying:
24 Son of man, say to her,
‖Thou‖ art a land, that is |not to be rained
upon|,[d] nor to receive fruitful showers, in
the day of indignation.

25 Because ‖her princes in her midst‖[d] are like
a roaring lion, rending prey,—
<Life> have they devoured,
<Wealth and precious things> have they
been wont to take,
<Her widows> have they multiplied in her
midst.

26 ‖Her priests‖ have done violence to my
law,
And have profaned my holy things,
<Between the hallowed and the common>
have they put no difference,
And <between the unclean and clean>
have they not taught men to dis-
cern,—
And <from my sabbaths> have they hid
their eyes,
So that I have been profaned in their
midst.

27 ‖Her rulers within her‖ have been like
wolves, rending prey,—
In shedding blood,
In destroying lives,[e]
For the sake of getting dishonest gain.

28 And ‖her prophets‖ have coated it for them
with whitewash,
Seeing visions of falsehood,
And divining for them lies,—
Saying, ‖Thus‖ saith My Lord, Yahweh,
when ‖Yahweh‖ hath not spoken.

[a] Or: "leaders."
[b] *I.e.*: unto the idols worshipped on the mountains.
[c] Or: "on thine own account."
[d] Some cod. (w. Sep.): "the nations"—G.n.
[e] Or: "bronze."

[a] Ml.: "a gathering of."
[b] Or: "bronze."
[c] *Gt.*: "and will blow"—G.n. Cp. G. Intro. 294, 295.
[d] So it shd be (w. Sep.)—G.n.
[e] U.: "souls."

29 ‖The people of the land‖ have exacted oppression, and seized plunder,—
Even <the afflicted and the needy> have they maltreated,
And <the sojourner> have they oppressed, |without justice|.

30 Then sought I from among them, a man
Who could build up a wall,
And stand in the breach' before me in behalf of the land,
So that I might not destroy her,—
But I found none.[a]

31 Therefore have I poured out upon them mine indignation,
<In the fire of mine outburst> have I consumed them,—
<Their way, upon upon their own head> have I placed,
Declareth My Lord, Yahweh.

§ 21. *The Unchaste Sisters Oholah and Oholibah.*

23 1 And the word of Yahweh came unto me, saying:
2 Son of man,
<Two women', daughters of one mother> there were;
3 And they became unchaste in Egypt,
<In their youth> became they unchaste,
<There> were handled their breasts,
And <there> were pressed their virgin' bosoms.
4 And their names were
Oholah[b]—the elder,
And Oholibah[c]—her sister,
And they became mine, and bare sons and daughters,—
<And as for their names>
‖Samaria‖ was Oholah,
And ‖Jerusalem‖ was Oholibah.
5 Then became Oholah unchaste ‖after she had become mine‖,[d]—
And lusted after her lovers,
For Assyrians, so warlike,
6 Clothed in blue,
Governors and deputies,
Attractive young men, all' of them,—
Horsemen, riding on horses.
7 So she bestowed her unchastities upon them,
The choicest men of Assyria, all' of them,—
And <with whomsoever she lusted after—with all their manufactured gods> she defiled herself.
8 And <her unchaste doings from the time she was in Egypt> had she not forsaken,
For <with her> had they lain in her youth,
Yea ‖they‖ had pressed her virgin' bosoms,—and had poured out their unchastity upon her.
9 |Therefore| did I deliver her into the hand of her lovers,—
Into the hand of the sons of Assyria, after whom she lusted:
10 ‖They‖ disclosed her shame,
<Her sons and her daughters> took they away,
And <herself—with the sword> they slew,—
Thus became she a by-word among women,
when <judgments> they had executed upon her.

11 And <though her sister Oholibah[a] saw'>
Yet became she more corrupt in her lust than the other,—
And ‖her unchaste doings‖ exceeded the unchaste doings of her sister.
12 <After the sons of Assyria> she lusted,
Governors and deputies so warlike,
Clothed in splendid array,
Horsemen, riding on horses,—
Attractive young men, all' of them.
13 So I saw, that she defiled herself,—
<One way> had they both.
14 Yet did she add, unto her unchaste doings,—
when she saw men portrayed upon the wall, likenesses of Chaldeans,
Portrayed with vermilion:
15 Girded with waistcloths upon their loins,
With overhanging high turbans upon their heads,
<In appearance> knights, all' of them,—
The likeness of the sons of Babylon of Chaldea, the land of their birth.
16 Then lusted she after them, as soon as her eyes beheld them,—
And she sent messengers unto them, to Chaldea.
17 Then |came in unto her| the sons of Babylon into the bed of endearments, and defiled her with their unchaste doings,—
And she' defiled herself with them',
And then was her soul torn from them.
18 Thus disclosed she her unchaste desires,
And disclosed' her shame,—
So my soul was torn from her,
Just as my soul had been torn from her sister.
19 Yea she multiplied her unchaste desires,—calling to mind the days of her youth, when she was unchaste in[b] the land of Egypt;
20 So she lusted after their courtiers,—
Whose flesh was ‖the flesh of asses‖, and
Whose issue was ‖the issue of horses‖.
21 Yea thou didst look about for the lewdness of thy youth,—
When were pressed, by the Egyptians, thy bosoms,
When they handled[d] thy youthful breasts.

[a] Cp. chap. xiii. 5; Jer. v. 1.
[b] Prob. = "her own tent"; but O.G.: "*tent-woman*, *i.e.*, worshipper at tent-shrine."
[c] Prob. = "my tent in her"; but O.G.: "= in meaning to Oholah."
[d] Lit.: "under me."

[a] Cp. ver. 4.
[b] In some cod.: "from"—G.n. Cp. ver. 8.
[c] *Gt.*: "when the E. pressed"—G.n.
[d] So it shd be (w. Aram. and Syr.). Cp. ver. 3—G.n.

22 |Therefore| O Oholibah,
‖Thus‖ saith My Lord, Yahweh,
Behold me! rousing up thy lovers against thee,
Even them from whom thy soul hath been torn,—
And I will bring them against thee from every side:
23 The sons of Babylon and all Chaldeans,
Pekod and Shoa and Koa,[a]
All the sons of Assyria, with them,—
Attractive young men,
Governors and deputies, all' of them.
Knights and men of renown,
Riders on horses, all' of them;
24 And they shall come upon thee—
With battle-axe,[b] chariot and wheel,
And with a gathered host[c] of peoples,
<Shield and buckler and helmet> will they array against thee, on every side,—
And I will put before them, judgment,
And they shall judge thee with their judgments;
25 <When I set forth my jealousy against thee>
Then will they deal with thee, in indignation,
<Thy nose and thine ears> will they remove,
And ‖that which is left of thee‖ <by the sword> shall fall,—
‖They‖ will take away ‖thy sons and thy daughters‖,
And ‖that which is left of thee‖ shall be devoured by the fire;
26 And they shall strip off thy raiment,—
And take away thine adorning' jewels!
27 Thus will I cause thy lewdness to cease', from thee,
Even thine unchastity [brought] from the land of Egypt,—
So that thou shalt not lift up thine eyes unto them,
And <Egypt> shalt thou not call to mind any more.

28 For ‖thus‖ saith My Lord, Yahweh,
Behold me! delivering thee up, into the hand of them whom thou hatest,—
Into the hand of them from whom thy soul hath been torn;
29 And they shall deal with thee in hatred,
And take away all thy labour,
And leave thee utterly naked,—
And thine unchaste' shame |shall be disclosed|, with thy lewdness and unchastities,
30 These things shall be done' to thee,—
In that thou hast gone unchastely after the nations,
Because thou hast defiled thyself with their manufactured gods.

31 <In the way of thy sister> hast thou walked,—
Therefore will I put her cup into thy hand.
32 ‖Thus‖ saith My Lord, Yahweh,
<The cup of thy sister> shalt thou drink,
The [cup] deep and large,
Thou shalt become a laughingstock and a derision,
‖Much‖ doth it contain!
33 <With drunkenness[a] and grief> shalt thou be filled,—
The cup of astonishment and desolation,
The cup of thy sister Samaria;
34 Yea thou shalt drink it and drain it out,
<And the sherds thereof> shalt thou gnaw,[b]
And <thy breasts> shalt thou tear out,—
For ‖I‖ have spoken,
Declareth My Lord, Yahweh.
35 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because thou hast forgotten me', and hast cast me' behind thy back>
‖Thou also thyself‖, bear thou thy lewdness, and thine unchaste doings.

36 And Yahweh said unto me,
Son of man,
Wilt thou judge Oholah, and Oholibah?
Then declare thou unto them, their abominations.
37 For they have committed adultery,
And ‖blood‖ is on[c] their hands,
Yea <with their manufactured gods> have they committed adultery,
And <even their own children whom they bare unto me> have they set apart for them,[d] to be devoured.
38 |Yet more| ‖this‖ have they done to me,—
They have defiled my sanctuary, |on the same day|,
And <my sabbaths> have they profaned.
39 Yea <when they had slaughtered their children, to their manufactured gods> then entered they into my sanctuary |on the same day|, to profane it,—
And lo! ‖thus‖ have they done, in the midst of mine own house.
40 ‖Yea verily‖ that ye must needs send for men, ready to come in, from afar,—
in that ‖a messenger‖ was sent unto them, and lo! they came,
For whom thou didst bathe thyself,
Paint thine eyes,
And deck thyself with ornaments.
41 Then satest thou upon a glorious couch,
With a table prepared, before it,—
And <mine incense and mine oil> didst thou set thereon.

[a] According to some: "officer and noble and man of wealth."
[b] *Gt.*: "out of the North" (with Sep.), cp. chap. xxvi. 7; [instead of "w. b.-a."]—G.n.
[c] Heb.: *kâhâl*. Cp. chap. xvi. 40, etc.

[a] Or perhaps: "hurt"—*shibbaron* for *shikkaron*, as Fuerst conjectures.
[b] "Lest a single drop of wine be left therein"—T.G.
[c] Or: "in."
[d] [Masc. = "those gods,"] and so many MSS., and 6 ear. pr. edns. [1 *Rabb.*]; but some cod. and edns. have fem. = "themselves" [cp. Mi. vi. 7]—G.n.

42 ‖The noise of a careless throng also‖ was with her,[a]
And <besides men out of the mass of mankind> there were brought in drunkards,[b] out of the desert;
And they put bracelets upon the hands of both women,
And crowns of adorning upon their heads.

43 Then said I, of her that was worn out with adulteries,
Will they |now| join in her unchaste doings, ‖even hers‖?[c]

44 Yet came they[d] in unto her, as men go in unto a woman that is a harlot,—
‖So‖ came they in unto Oholah, and unto Oholibah—the lewd' women!

45 But <righteous men> ‖they‖ shall judge them,
With the judgment of adulteresses, and
With the judgment of women that shed blood,—
Because <adulteresses> they are'
And ‖blood‖ is on their hands.

46 For ‖thus‖ saith My Lord, Yahweh,—
There shall be brought up against them a gathered host,[e]
Then shall they be delivered up, for a terror and for a prey,

47 Yea a gathered host[e] |shall stone them with stones|, and despatch them with their swords,
<Their sons and their daughters> shall they slay,
And <their houses—in the fire> shall they consume.

48 So will I make an end of lewdness, out of the land,—
And all women |shall be disciplined|, and shall not do according to your lewdness.

49 Yea the judges[f] shall set your lewdness upon you,
And <your sins with manufactured gods> shall ye bear;
So shall ye know' that ‖*I*‖ *am The Lord, Yahweh.*[g]

§ 22. *Jerusalem likened to a Filthy Caldron.*

24 1 And the word of Yahweh came unto me, in the ninth year, in the tenth month, on the tenth of the month, saying:

2 Son of man,
Write thee the name of the day, this selfsame day,—the king of Babylon cast' himself against Jerusalem, on this selfsame day.

3 Put thou forth, therefore, against the perverse house, a parable, and say unto them,
‖Thus‖ saith My Lord, Yahweh:
Set on the caldron, set it on,
Moreover also' pour into it water:

4 Gather the pieces thereof into it,
Every good piece, thigh and shoulder,—
<With the choice of the bones> fill it:

5 Take ‖of the choice of the flock‖
Moreover also' a pile of bones[a] [place] under it,—
Boil the pieces thereof,
Yea' let the bones of it seethe' in the midst thereof.

6 |Wherefore|
‖Thus‖ saith My Lord, Yahweh,
Woe! city of bloodshed.
The caldron whose scum is in it, and ‖whose scum‖ hath not gone out of it:
<Piece by piece> bring it out,
There hath fallen thereon no lot.

7 For ‖her own blood‖ hath come to be |in her midst|,
<Upon the smooth face of the cliff> hath she set it,—
She hath not poured it out on the earth, that she might cover it with dust.

8 <To bring up indignation, to execute an avenging> have I set her blood upon the smooth face of the cliff,—that it may not be covered.

9 |Wherefore|
‖Thus‖ saith My Lord, Yahweh,
Woe! city of bloodshed,—
‖Even I myself‖ will make large the pile.

10 Heap on the wood,
Kindle the fire,
Consume the flesh,—
Yea season with spice,
And let the bones be scorched.

11 Then set it upon the live coals thereof, empty,—that the copper[b] of it |may be scorched and burn|,
So that the impurity thereof |may be annihilated within it|,
The scum thereof |be consumed|.

12 <With toils> hath she wearied herself,—
<Since her abundant scum will not go out of her> |into the fire| with[c] her scum!

13 <In thine uncleanness> is lewdness; <because I purified thee, and thou wast not purified> <from thine uncleanness> thou shalt not be purified any more, until I have let mine indignation rest upon thee.

14 ‖I, Yahweh‖ have spoken,
It cometh, and I will perform,
I will not let alone,
Neither will I shield,
Nor will I repent,—
<According to thy ways and according to thy doings> have they judged thee,
Declareth My Lord, Yahweh.

[a] Ml.: "in her"—as a city.
[b] So *written*; but *read*: "Sabeans." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "Sabeans"—G.n.
[c] *Gt.*: "but so it was." Cp. chap. xvi. 15, 19—G.n.
[d] Sp. v.r. (*sevir*): "came they." In some cod. (w. Aram., Sep., Syr., Vul.): "came they" both *written* and *read*. [M.C.T.: "came he"]—G.n.
[e] Heb.: *kâhâl*. Cp. chap. xvi. 40, etc.
[f] Ml.: "they" (masculine).
[g] Or transfer both divine names: "Adonây, Yahweh."

[a] *Gt.*: "wood"—G.n.
[b] Or: "bronze."
[c] *Gt.*: "her scum is a stench"—G.n.

§ 23. *The Prophet, bereft of his Wife, becomes a Pathetic Object-Lesson to Israel.*

15 And the word of Yahweh came unto me, saying:

16 Son of man,
Behold me! taking away from thee the delight of thine eyes, with a stroke,[a]—
But thou shall not lament,
Neither shalt thou weep,
Neither shall come—thy tears:

17 <To groan> forbear,
<Over the dead—no mourning> shalt thou make,
<Thy chaplet> bind thou on thee,
And <thy sandals> put thou on thy feet,
And thou shalt not cover thy beard,
And <the bread of [other] men>[b] shalt thou not eat.

18 So I spake unto the people, in the morning, and my wife died' in the evening,—and I did, in the morning, as I had been commanded.

19 Then said the people unto me:
Wilt thou not tell us what these things are to us, that thou shouldst be acting [thus]?

20 So I said unto them:
‖The word of Yahweh‖ hath come unto me, saying: 21 Say to the house of Israel,
‖Thus‖ saith My Lord, Yahweh,
Behold me! profaning my sanctuary,
The pride of your strength,
The delight of your eyes,
And the object of the tender regard of your soul,—
And ‖your sons and your daughters whom ye have left behind‖ <by the sword> shall fall.

22 Then shall ye do, as I have done.—
<The beard> shall ye not cover,
And <the bread of [other] men> shall ye not eat;

23 And ‖your chaplets‖ shall be on your heads,
And ‖your sandals‖ on your feet,
Ye shall neither[c] lament, nor weep,—
Yet shall ye pine away in your iniquities, and shall groan, one to another.

24 So shall ‖Ezekiel‖ become |to you| a wonder,
<According to all that he hath done> shall ye do:
<When it cometh> *then shall ye know' that* ‖*I*‖ *am The Lord, Yahweh.*[d]

25 ‖Thou‖ therefore, Son of man,
Shall it not be—
<In the day when I take away from them Their strength,
The joy of their adorning,—
The delight of their eyes,
And the desire[e] of their soul,
Their sons and their daughters>

26 That <in that day> one that hath escaped shall come in unto thee,—to cause thee to hear it with thine own ears?

27 That <in that day> thy mouth shall be opened' unto him that hath escaped,
And thou shalt speak, and not be dumb any longer?
So shalt thou become to them a wonder,
And they shall know' that ‖*I*‖ *am Yahweh.*

§ 24. *Against the Sons of Ammon.*

25 1 And the word of Yahweh came unto me, saying:

2 Son of man,
Set thy face against the sons of Ammon,—and prophesy against them.

3 So then thou shalt say to the sons of Ammon,
Hear ye the word of My Lord, Yahweh:[a]
‖Thus‖ saith My Lord, Yahweh:[a]
<Because thou saidst Aha!
Against my sanctuary when it was profaned,
And against the soil of Israel when it was laid waste,
And against the house of Judah, when they went into exile>

4 |Therefore| behold me! delivering thee up to the Sons of the East for a possession,
And they shall set their encampments in thee,
And place in thee their habitations,
‖They‖ shall eat thy fruits,
And ‖they‖ shall drink thy milk;

5 And I will make of Rabbah a home for camels,
And the sons of Ammon a couching-place for flocks,
So shall ye know' that ‖*I*‖ *am Yahweh.*

6 For ‖thus‖ saith My Lord, Yahweh,
<Because thou didst clap thy hands, and stamp with thy foot,—and didst rejoice with all thy contempt, in thy soul, against the soil of Israel>

7 |Therefore| behold me!
I have stretched out my hand over[b] thee,
And will deliver thee for a prey to the nations,
And will cut thee off from among the peoples,
And will cause thee to perish from among the lands,—
I will destroy thee,
So shalt thou know' that ‖*I*‖ *am Yahweh.*

§ 25. *Against Moab and Seir (Edom).*

8 ‖Thus‖ saith My Lord, Yahweh:
<Because Moab and Seir say,
Lo! <like all the nations> is the house of Judah[c]>

[a] Or: "by a plague."
[b] *I.e.*: "the sustenance which men bring to the house of mourners." Cp. Jer. xvi. 7.
[c] *Some cod.*: "yet shall ye neither"—G.n.
[d] Or transfer both divine names: "Adonây, Yahweh."
[e] Ml.: "the uplifting."

[a] Or as two proper names: "Adonây, Yahweh."
[b] Sp.v.r. (*sevir*): "against"—G.n.
[c] So one school of Massorites; another: "Israel"—G.n.

9 |Therefore| behold me! laying open the side
of Moab out of the cities,
Out of his cities, on his frontiers,
The beauty of the land of Beth-jeshimoth,
Baal-meon, and Kiriathaim:
10 To the Sons of the East [when they come]
against the sons of Ammon, and I will deliver
it up for a possession,—to the end the sons
of Ammon |may not be remembered| among
the nations:
11 Also <upon Moab> will I execute judg-
ments,—
So shall they know' that ‖*I*‖ *am Yahweh.*

12 ‖Thus‖ saith My Lord, Yahweh,
<Because of what Edom hath done', in
taking vengeance on the house of Judah,—
so that they have become guilty again and
again, and have taken vengeance upon
them>
13 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
I will therefore stretch forth my hand over
Edom, and will cut off therefrom man and
beast,
And will deliver it up as a desolation, from
Teman,
And ‖they of Dedan‖ <by the sword> shall
fall,
14 And I will put forth mine avenging against
Edom, by the hand of my people Israel,
And they shall deal with Edom, according to
mine anger and according to mine indigna-
tion,—
So shall they know mine avenging,
Declareth My Lord, Yahweh,

§ 26. *Against the Philistines.*

15 ‖Thus‖ saith My Lord, Yahweh,
<Because of what the Philistines have done'
by way of vengeance,—
In that they have taken vengeance, with con-
tempt, in the soul, to destroy, with the
enmity of age-past times>
16 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Behold me! stretching forth my hand over
the Philistines,
And I will cut off the Cherethim,—
And will cause to perish, the remnant of the
coast of the sea;
17 And I will execute upon them great ven-
geance, with rebukes of indignation:
So shall they know' that ‖*I*‖ *am Yahweh,*
when I put forth mine avenging against
them.

§ 27. *Against Tyre* (chaps. xxvi., xxvii.).

26 1 And it came to pass <in the eleventh year,
on the first of the month> that the word of
Yahweh came unto me, saying:

2 Son of man,
<Because Tyre hath said' concerning Jeru-
salem,
Aha!
She is broken' that was the doors of the
peoples,
She is turned unto me,—
I shall be filled,
She is laid waste>
3 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Behold me! against thee, O Tyre,—
So then I will bring up against thee many
nations,
As the sea bringeth up its rolling waves;
4 And they shall destroy the walls of Tyre,
And break down her towers,
And I will scrape clean her dust from off
her,—
And make of her the glaring face of a cliff:
5 <A place for the spreading of nets> shall she
become, in the midst of the sea,
For ‖I‖ have spoken,
Declareth My Lord, Yahweh,—
And she shall become a prey to the nations.
6 And ‖her daughters that are in the field‖[a]
|with the sword| shall be slain:
So shall they know' that ‖*I*‖ *am Yahweh.*

7 For ‖thus‖ saith My Lord, Yahweh,
Behold me! bringing against Tyre, Nebu-
chadrezzar king of Babylon out of the
North, a king of kings,—with horses
and with chariots and with horsemen, and
a gathered host[b] and much people.
8 <Thy daughters in the field—with the sword>
shall he slay,—
And shall set against thee a siege-wall,
And cast up against thee an earthwork,
And set up against thee a large shield;
9 And <the stroke of his attacking-engine>
will he direct against thy walls,—
And <thy towers> will he break down, with
his axes.[c]
10 <By reason of the multitude of his horses>
their dust shall cover' thee,—
<At the noise of horseman and wheel and
chariot> shall thy walls tremble', when
he entereth into thy gates,
Just as they' do who enter a city broken
open.
11 <With the hoofs of his horses> shall he tread
down all thy streets,—
<Thy people—with the sword> shall he slay,
And ‖thy pillars of strength‖ <to the earth>
shall go down.
12 And they shall spoil thy wealth,
And make a prey of thy merchandise,
And break down thy walls,
And <thy pleasant' houses> shall they lay in
ruins;

[a] *I.e.*: "her villages inland."
[b] Heb.: *kâhâl.* Cp. chap. xvi. 40, etc.
[c] "But poss. *swords* as implement ready to hand" —O.G. 353.

And <thy stones and thy timber and thy dust—in the midst of the waters> shall they lay.
13 And I will cause to cease the hum of thy songs;
And <the sound of thy lyres> shall not be heard any more.
14 And I will make of thee the glaring face of a cliff.
<A place for the spreading of nets> shalt thou become,
Thou shalt not be built any more,—
For ‖I, Yahweh‖ have[a] spoken it,
Declareth My Lord, Yahweh.
15 ‖Thus‖ saith My Lord, Yahweh,
to Tyre:
Shall it not be, that,
≺At the sound of thy fall,
With the groan of thy pierced one,
With the slaughter made in thy midst≻
The Coastlands |shall tremble|?
16 Then shall come down from off their thrones, all the princes of the sea,
And shall lay aside their robes,
And <their embroidered' garments> shall strip off,—
<With tremblings> shall they clothe themselves,
<Upon the ground> shall they sit,
And shall tremble every moment, and be astonished over thee.
17 Then shall they take up[b] over thee, a dirge,
And say to thee,—

How' hast thou perished,
And ceased[c] from the seas,—
The city renowned, which was strong in the sea,
She and they who dwelt in her,
Who imparted their terror
To all who dwelt in her!
18 ‖Now‖ shall tremble' the Coastlands,
In the day of thy fall,—
And shall shudder' the isles that are in the sea,
At thine exit![d]

19 For ‖thus‖ saith My Lord, Yahweh,
≺When I make thee a desolate city,
Like cities which cannot be dwelt in,—
When I bring up over thee the roaring deep,
And the mighty waters cover thee≻
20 Then will I bring thee down with them that go down into the pit,
Unto the people of age-past times,
And cause thee to dwell in the earth below,
Among the desolations from age-past times,
With them that go down into the pit,
That thou mayest not be dwelt in,—
Nor yet present thyself[e] in the land of the living.

21 <A terror> will I make thee,
And thou shalt not be':
<Though thou be sought for>
Thou shalt not be found any more,
To times age-abiding,
Declareth My Lord, Yahweh.

27 1 And the word of Yahweh came unto me, saying:
2 ‖Thou‖ therefore, son of man,
Take up over Tyre, a dirge;
3 And thou shalt say unto Tyre,

O thou that dwellest by the entrances of the sea,
Thou merchant of the peoples, unto many shores,—
‖Thus‖ saith My Lord, Yahweh,
O Tyre, ‖thou‖ saidst,
‖I‖ am the perfection of beauty!
4 <In the heart of the seas> were thy bounds,—
‖Thy builders‖[b] perfected thy beauty:
5 <With fir-trees from Senir> built they for thee, all the two-decked vessels,—
<Cedar from Lebanon> fetched they, to make masts for thee:
6 <With oaks from Bashan> made they thine oars,—
<Thy benches> made they of ivory, inlaid with boxwood,[b]
From the shores of the West:
7 <Of fine linen with embroidered work from Egypt> was thy sail,
To serve thee for ensign,—
‖Blue and purple from the shores of Æolis‖
Became thine awning:
8 ‖The inhabitants of Zidon and Arvad‖
Became rowers for thee,—
‖Thine own skilled men‖ O Tyre, were within thee,
‖They‖ were thy sailors:
9 ‖The elders of Byblus and the skilled men thereof‖ were within thee,
Thy calkers,—
‖All the ships of the sea and their mariners‖ were within thee,
‖To carry on thy traffic‖
10 ‖They of Persia and Lûd and Phût‖ were in thine army,
Thy men of war,—
<Shield and helmet> hung they up within thee,
‖They‖ set forth thy splendour:
11 ‖The sons of Arvad‖ <with thine army> were upon thy walls, round about,
And ‖valorous‖ |in thy towers|,—
<Their shields> hung they up on thy walls, round about,
‖They‖ perfected thy beauty:

[a] Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): for I have" [omitting "Y." in this clause]—G.n.
[b] Or: "raise."
[c] So *Gt.*—G.n. [Here followed from sense of fitness.]
[d] Or: "end"; lit.: "going out."
[e] So it shd be (w. Sep.)—G.n.

[a] Some cod. (w. 1 ear. pr. edn., Sep.: "Thy sons"—G.n.
[b] *Gt.*: "with teashshûr" ["boxwood" or "sherbin-cedar"] without the word "inlaid"—G.n.

12 ‖Tarshish‖ was a trader of thine,
For the abundance of all wealth,—
<With silver, iron, tin, and lead>
Took they part in thy traffic:
13 <Javan, Tubal and Meshech>
‖They‖ were merchants of thine,—
<With the persons of men, and vessels of bronze>
Shared they in thy barter:
14 ‖Some of the house of Togarmah‖ <with horses and horsemen and mules>
Took part in thy traffic:
15 ‖The sons of Dedan‖ were merchants of thine,
‖Many isles‖ took the merchandise of thy hand,—
<Horns of ivory and ebony> gave they back to thee, in exchange:
16 ‖Syria‖ was a trader of thine,
For the abundance of thy manufactures,—
<With carbuncle and purple and embroidery and fine linen and coral and rubies>
Took they part in thy traffic:
17 <Judah and the land of Israel>
‖They‖ were merchants of thine,—
<With the wheat of Minnith and the sweets of pannag and honey and oil and balsam>
Shared they in thy barter:
18 ‖Damascus‖ was a trader of thine,
For the multitude of thy manufactures,
For the multitude of all wealth,—
With the wine of Helbon and white wool:
19 ‖Wedan and Javan‖ <from Uzal>[a]
Brought into thy traffic,—
‖Steel, cassia and calamus‖
Were |in thy merchandise|:
20 ‖Dedan‖ was a merchant of thine,—
With spreading wraps, for riding:
21 <Arabia and all the princes of Kedar>
‖They‖ were traders at thy service,—
<With lambs and rams and he-goats>
‖With these‖ were they traders of thine:
22 <The merchants of Sheba and Raamah>
‖They‖ were merchants of thine,—
<With the chief of all spices, and with every kind of precious stone, and gold>
Took they part in thy traffic:
23 ‖Haran and Canneh and Eden, the merchants of Sheba,—Asshur, Chilmad‖
Were merchants of thine:
24 ‖Those‖ were thy merchants, for gorgeous garments, for wrappings of blue and embroidery, and for treasure-chests of variegated cloth,—for cords, twisted and strong, in thy market:
25 ‖The ships of Tarshish‖ were thy masts,
Carrying on thy barter,—
So wast thou filled, and becamest very glorious,
In the heart of the seas.
26 <Into mighty waters> have they brought thee,
‖The rowers‖—|even thee|,—
‖The east wind‖ hath broken thee,
In the heart of the seas:
27 ‖Thy wealth and thy wares, thy merchandise, thy mariners, and thy sailors,—thy calkers and the barterers of thy merchandise, and all thy men of war who are in thee, and in[a] all thy gathered host[b] which is in thy midst‖
Shall fall into the heart of the seas,
In the day of thy fall.
28 <At the sound of the outcry of thy pilots> the coasts |shall quake|:
29 Then shall come down from their ships, all that handle the oar, mariners, all the sailors of the sea,—
<Upon the land> shall they take up their station;
30 And make loud [lament] over thee, with their voice,
And make bitter outcry,—
And shall lift up dust on their heads,
<In ashes> shall roll themselves;
31 And shall make bald for thee a baldness,
And gird them with sackcloth,—
And shall weep for thee in bitterness of soul,
A bitter lamentation;
32 And shall take up for thee, in their wailing,[c] a dirge,
And shall chant over thee,—

Who is like Tyre?
Like the Silent One in the midst of the sea?

33 <By the going forth of thy commodities out of the seas>
Thou didst satisfy many peoples,
<By the multitude of thy wares and of thy merchandise>
Thou didst enrich the kings of the earth.
34 ‖Now‖[d] thou art wrecked out of the seas,
In the depths of waters,—
‖Thy merchandise and all thy gathered host‖[b]
<In thy midst> have fallen.
35 ‖All the dwellers in the coastlands‖
Are astounded over thee,—
And ‖their kings‖ have been made to shudder a shuddering,
To be troubled in countenance.
36 ‖The traders among the peoples‖ have hissed over thee:
<A terror> hast thou become,
And |art not|,
Unto times age-abiding.

[a] *Gt.*: "It shd be thus pointed." Cp. Gen. x. 27—G.n.

[a] A sp. v.r. (*sevir*), and some cod. (w. 4 ear. pr. edns., Aram., Sep. and Syr.) omit this "in"—G.n.

[b] Heb.: *kâhâl*. Cp. chap. xvi. 40, etc.

[c] Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "And their sons (children) shall take up for thee"—G.n.

[d] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.

§ 28. *Against the Prince of Tyre.*

28 1 And the word of Yahweh came′ unto me, saying:
2 Son of man,
Say to the Prince[a] of Tyre,
‖Thus‖ saith My Lord, Yahweh—
<Because <lofty> is thy heart, and thou hast said,
<A God>[b] am I,
<In the seat of God>[c] have I taken my seat,
In the heart of the seas;
Whereas ‖thou‖ art a man, and not a God,[b]
But hast set thy heart as the heart of God:[c]
3 Lo! <wiser> ‖thou‖ than Daniel,—
<No secret> have they hidden from thee:
4 <In thy wisdom and in thine understanding> hast thou gotten thee wealth,—
And hast gotten gold and silver into thy treasuries:
5 <By the greatness of thy wisdom and by thy traffic> hast thou multiplied thy riches,—
And thy heart |hath become lofty| in thy riches>
6 |Therefore|
‖Thus‖ saith My Lord, Yahweh,—
<Because thou hast set thy heart as the heart of God>[c]
7 |Therefore| behold me! bringing upon thee aliens,[d]
The terrible ones of the nations,—
And they shall unsheathe their swords over the beauty of thy wisdom,
And profane[e] thy splendour:
8 <To the pit> shall they take thee down,—
And thou shalt die the deaths of one thrust through,[f]
In the heart of the seas.
9 Wilt thou ‖really say‖, <God>[c] am I, before him who is slaying[g] thee;
When ‖thou‖ art a man and not a God,[b] in the hand of them who are piercing[h] thee?
10 The <deaths of the uncircumcised> shalt thou die, by the hand of aliens,—
For ‖I‖ have spoken,
Declareth My Lord, Yahweh.

§ 29. *Against the King of Tyre.*

11 And the word of Yahweh came′ unto me, saying:
12 Son of man
Take thou up a dirge over the king of Tyre,—
And thou shalt say to him,
‖Thus‖ saith My Lord, Yahweh,
‖Thou‖ wast of finished proportions,
Full of wisdom, and
Perfect in beauty:
13 <In Eden, the garden of God> thou wast,
<Of every precious stone> was thy covering—
Sardius, topaz, and diamond,
Chrysolite, beryl, and jasper,
Sapphire, carbuncle, and emerald,—
And <of gold> was the work of thy timbrels and thy flutes, within thee,
<In the day thou wast created> were they prepared:
14 ‖Thou‖ wast the anointed cherub that covered,—
<When I appointed thee> <in the holy mount of God> thou wast,
<Amid stones of fire> thou didst walk to and fro:
15 <Complete> wast thou′ in thy ways, from the day thou wast created,—
Until perversity was found′ in thee.
16 <By the abundance of thy traffic> they filled thy midst with violence,
And thou didst sin,—
So I cast thee as profane[a] out of the mountain of God,
And destroyed thee, O covering cherub, from amid the stones of fire:
17 <Lofty> was thy heart, in thy beauty,
Thou didst corrupt thy wisdom, because of thy splendour,—
<Upon the earth> did I cast thee,
<Before kings> did I set thee,
That they might look at thee:
18 <Owing to the abounding of thine iniquities,
In the perversity of thy traffic>
Thou didst profane thy sanctuaries,[c]—
Therefore brought I forth fire out of thy midst,
‖The same‖ devoured thee,
And I turned thee to ashes on the ground,[d]
Before the eyes of all beholding thee:
19 ‖All that had known thee among the peoples were astounded over thee,—
<A terror> hast thou become,
And |art not|
Unto times age-abiding.

§ 30. *Against Zidon.*

20 And the word of Yahweh came′ unto me, saying:
21 Son of man,
Set thy face towards Zidon,—
And prophesy over it; 22 and thou shalt say—
‖Thus‖ saith My Lord, Yahweh,
Behold me! against thee, O Zidon,
Therefore will I get myself glory in thy midst,—
And they shall know′ that ‖*I*‖ *am Yahweh*,
When I have executed against her judgments,
And hallowed myself in her.

[a] Or: "leader" (*negûdh*).
[b] Heb.: *'êl*.
[c] Heb.: *'elohim*.
[d] Or: "foreigners."
[e] Or: "pierce through."
[f] Or: "one profaned."
[g] Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "them who are"—G.n.
[h] So in many MSS. (w. 3 ear. pr. edns. [1 *Rabb.*], *Sep.*, Syr., Vul.). But some cod. (w. 8 ear. pr. edns.): "him who is." *Gt.*: "him who is" (sing.) Cp. Is. li. 9—G.n.

[a] Ml.: "I profaned thee."
[b] Some cod. (w. 3 ear. pr. edns., Aram., Syr.): "iniquity" (sing.)—G.n.
[c] Some cod. (w. 6 ear. pr. edns. [1 *Rabb.*], Aram., Syr. and Vul.): "sanctuary" (sing.)—G.n.
[d] In some cod.: "thy land"—G.n.

23 So then I will send against her, pestilence and
blood in her streets,
And the wounded[a] shall fall' in her midst, by
the sword upon her from every side,—
And they shall know' that ||I|| am Yahweh.

24 And the house of Israel |shall no more have| a
stinging prickle, or a wounding thorn, of
any round about them, who used to
despise them,—
So shall they know' that ||I|| am The Lord,
Yahweh.[b]

25 ||Thus|| saith My Lord, Yahweh,
<When I gather together the house of Israel,
from the midst of the peoples among
whom[c] they have been scattered, and
shall hallow myself in them before the
eyes of the nations>
Then shall they dwell upon their own soil,
which I gave to my servant—to Jacob:

26 Yea they shall dwell thereupon, |securely|,
Yea shall build houses, and plant vineyards,
and dwell |securely|,—
When I have executed judgments on all
that despised them on every side of them,
So shall they know' that ||I, Yahweh|| am their
God.[d]

§ 31. *Against Pharaoh King of Egypt, and against his Land* (Chaps. xxix.–xxxii.).

29 1 <In the tenth year, in the tenth month, on
the twelfth of the month> came the word of
Yahweh unto me, saying:

2 Son of man,
Set thy face against Pharaoh, king of Egypt,—
And prophesy against him, and against Egypt
|all of it|:

3 Speak, and thou shalt say—
||Thus|| saith My Lord, Yahweh,
Behold me! against thee, O Pharaoh, king of
Egypt,
The great Crocodile that lieth along in the
midst of his rivers:
Who saith—
My river is ||mine own||,
Since ||I myself|| made it me!

4 Therefore will I put hooks in thy jaws,
And cause the fish of thy rivers to stick fast
in thy scales,—
And will bring thee up out of the midst of
thy rivers,
And ||all the fish of thy rivers|| |to thy scales|
shall stick fast;

5 And I will stretch thee out towards the desert,
||Thee, and all the fish of thy rivers||,
<On the face of the field> shalt thou lie,
Thou shalt not be carried away, nor shalt
thou be gathered,
<To the wild beast of the earth, and to the
bird of the heavens> have I given thee for
food.

6 *So* shall all the inhabitants of Egypt *know' that*
||I|| am Yahweh,—
Because they were a staff of reed to the house
of Israel:

7 <Whensoever they took hold of thee by the[a]
hand> thou didst run through, and tear
open for them every hand,[b]—
And <whensoever they leaned upon
thee> thou didst break, and caused all
their loins |to halt|.[c]

8 |Therefore|
||Thus|| saith My Lord, Yahweh,
Behold me! bringing upon thee a sword,—
And I will cut off out of thee, man and beast;

9 And the land of Egypt shall become an
astonishment and a desolation,
So shall they know' that ||I|| am Yahweh,—
Because he said—
||The river|| is mine own,
Since ||I myself|| made it![d]

10 |Therefore| behold me! against thee, and
against thy rivers,—
And I will make the land of Egypt, to be
most desolate, an astounding desolation,
From Migdol to Syene, even up to the
boundary of Ethiopia:

11 The foot of man |shall not pass through it|,
Nor shall ||the foot of beast|| pass through it,
Neither shall it be inhabited, forty years:

12 So will I make the land of Egypt a desolation
in the midst of lands made desolate,
And <her cities—in the midst of cities that
have been laid waste> shall become a deso-
lation, forty years,—
And I will disperse the Egyptians among the
nations,
And scatter them throughout the lands.

13 For ||thus|| saith My Lord, Yahweh,—
<At the end of forty years> will I gather
the Egyptians from among the peoples
whither I had dispersed them;

14 And I will turn the captivity of the Egyptians,[e]
And will cause them to return
To the land of Pathros,
Upon[f] the land of their nativity,—
And they shall become, there, a kingdom
abased:

15 <More than [any of] the kingdoms> shall she
be abased,
And shall lift herself up no more over the
nations,—
Yea I will make them too small, to rule over
the nations.

[a] Or: "a wounded one"; or, "a profane one."
[b] Or transfer both divine names: "Adonây, Yahweh."
[c] Some cod. (w. 2 ear. pr. edns., Aram., Sep.): "where" [instead of "amongst whom"]—G.n.
[d] The accents vary; in many MSS. they = "I am Y. their G."; in others (w. 7 ear. pr. edns.) they = "I Y. am their G."
[a] *Written*: "thy hand"; *read*: "the hand." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "the hand"—G.n.
[b] Or: "the whole hand." So it shd be ["hand" not "shoulder"] (w. Sep.). Cp. 2 K. xviii. 21—G.n.
[c] Or: "come to a stand." *Gt.*: "shake." Cp. Ps. lxix. 23—G.n.
[d] Mt.: "made [it]." *Gt.*: "it" shd be expressed in Heb.—G.n.
[e] Or: "bring back the Egyptian captives."
[f] Some cod. (w. 3 ear. pr. edns.): "Unto"—G.n.

16 So shall it become no more, unto the house of
Israel, a security,
Calling to mind iniquity, by their turning to
follow them,—
And they shall know' that ‖*I*‖ *am The Lord,*
Yahweh.[a]

17 And it came to pass <in the twenty-seventh
year, in the first month, on the first of the
month> that the word of Yahweh came' unto
me, saying:

18 Son of man,
‖Nebuchadrezzar king of Bahylon‖ hath made
his army undergo a long service against
Tyre,
‖Every head‖ hath been made bald, and
‖Every shoulder‖ worn bare,—
But <pay> hath he had none, nor hath his
army, out of Tyre, for the service where-
with he hath served against it.

19 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Behold me! giving <to Nebuchadrezzar king
of Babylon> the land of Egypt,—
And he shall carry off her multitude,
And capture her spoil,
And seize her prey,
So shall she become pay for his army.

20 <As a reward for his labour wherewith he
hath served> have I given to him the land
of Egypt,—in that they wrought for me,
Declareth My Lord, Yahweh.

21 <In that day> will I cause to bud a horn for
the house of Israel,
And <to thee> will I give an opening of
mouth, in their midst,[b]
So shall they know' that ‖*I*‖ *am Yahweh.*

30 1 And the word of Yahweh came unto me,
saying:

2 Son of man,
Prophesy, and thou shalt say,
‖Thus‖ saith My Lord, Yahweh,—
Howl ye. Alas for the day!

3 For <near> is a day,
Yea <near> is a day pertaining to
Yahweh,
A day of cloud,
<A time of nations> shall it be!

4 Then shall come a sword into Egypt,
And there shall be a pang in Ethiopia,
When the deadly wounded one falleth in
Egypt,—
And they take away her multitude, and |her
foundations| are broken down.

5 Ethiopia and Libya and Lydia, and all the
mixed multitude[c] and Cub, and the sons of
the land of the covenant <with them—by
the sword> shall they fall.

6 ‖Thus‖ saith Yahweh,
Then shall fall' the supporters of Egypt,
Then shall come down' the pride of her
strength,—
<From Migdol to Seweneh> |by the sword|
shall they fall therein,
Declareth My Lord, Yahweh.

7 So shall they be made desolate in the midst of
lands that are desolate,—
And <his cities—in the midst of cities that
are laid waste> shall be found.

8 *So shall they know' that* ‖*I*‖ *am Yahweh,*—
By my setting a fire in Egypt,
When all her helpers |shall be broken|.

9 <In that day> shall messengers go forth
from before me, making haste,[a] to cause
dread unto Ethiopia so confident,—
And a pang shall be upon them, in[b] the day
of Egypt,
For lo! it cometh.

10 ‖Thus‖ saith My Lord, Yahweh,—
Therefore will I cause to cease' the multitude
of Egypt, by the hand of Nebuchadrezzar
king of Babylon.

11 ‖He, and his people with him, the terrible
ones of the nations‖ are about to be brought
in to destroy the land,—
Therefore shall they unsheathe their swords
against Egypt, and fill the land with the
slain;

12 And I will make the rivers dry,[c] and will
sell the land into the hand of wicked
ones,—and make the land desolate, with
the fulness thereof, by the hand of
foreigners,
‖I, Yahweh‖ have spoken.

13 ‖Thus‖ saith My Lord, Yahweh,
Therefore will I destroy the manufactured
gods, and
Cause to cease the worthless gods, out of
Noph,
<And prince out of the land of Egypt>
shall none arise any more,—
And I will cause fear in the land of
Egypt.

14 Then will I bring desolation upon Pathros,
and
Set a fire in Zoan, and
Execute judgments upon No: and

15 Pour out mine indignation upon Sin, the
stronghold of Egypt, and
Will cut off the multitude of No.[d]

16 So will I set a fire in Egypt,
‖Sore anguish‖ shall take Sin,
And ‖No‖ shall be for rending asunder,
And ‖Nôph‖ be in straits every day.

[a] Or transfer both divine names: "Adonây, Yahweh."
[b] Cp. iii. 26, 27; xxiv. 27.
[c] Or: "Bedawin." Cp. Jer. xxv. 20.
[a] Or: "running." So it shd be (w. Sep.)—G.n. [M.C.T.: "in ships"].
[b] So in many cod. (including Hillel; w. 3 ear. pr. edns., Sep., Syr. and Vul.). But in some cod. (w. 7 ear. pr. edns. and Aram.): "like or "about the time of" the d. of E."—G.n.
[c] Some cod.: "a waste."—G.n.
[d] = "Thebes."

17 ‖The young men of Aven and Pi-beseth‖[a]
|by the sword| shall fall;
And lo! <into captivity> shall they themselves wend their way.
18 And <in Tehaphnehes> hath the day become dark,
Because I have broken, there, the yoke-bars of Egypt,
And there shall be made to cease therein the pride of her strength,—
<She> ‖a cloud‖ shall cover her!
And ‖her daughters‖ |into captivity| shall wend their way.
19 Thus will I execute judgments on Egypt;
And they shall know' that ‖I‖ am Yahweh.

20 And it came to pass <in the eleventh year, in the first month, on the seventh of the month> that the word of Yahweh came' unto me, saying:
21 Son of man,
<The arm of Pharaoh king of Egypt> have I broken,—
And lo! it hath not been bound up—
To apply healing remedies,
To put on a bandage for binding it up,
To make it strong to grasp the sword.

23 |Therefore|
‖Thus‖ saith My Lord, Yahweh—
Behold me! against Pharaoh king of Egypt,
Therefore will I break his arms,
That which is strong, and
That which is broken,—
So will I cause the sword to fall out of his hand.
23 And I will disperse the Egyptians among the nations,—
And scatter them throughout the lands;
24 And will uphold the arms of the king of Babylon,
And put my sword into his hand,—
And will break the arms of Pharaoh,
And he shall utter the groans of one thrust through, before him.
25 Yea I will uphold the arms of the king of Babylon,
But ‖the arms of Pharaoh‖ shall fall,—
And they shall know' that ‖I‖ am Yahweh,
By my putting my sword into the hand of the king of Babylon,
And he shall stretch it out against the land of Egypt.
26 So will I disperse the Egyptians among the nations,
And scatter them throughout the lands,—
And they shall know' that ‖I‖ am Yahweh.

31 1 And it came to pass <in the eleventh year, in the third month, on the first of the month> that the word of Yahweh came unto me, saying:
2 Son of man,
Say unto Pharaoh king of Egypt, and unto his multitude,—
Whom' art thou like in thy greatness?
3 Lo! ‖Assyria‖ was a cedar[a] in Lebanon,
Beautiful in bough and
Dense in foliage, and
Lofty in stature,— and
<Among the clouds> came to be his top:
4 ‖The waters‖ made him great,
‖The roaring deep‖ made him high,—with its currents going round about the place where it was planted,
<Its channels also> it sent forth unto all the trees of the field.
5 ‖For this cause‖ <higher> was his stature, than any of the trees of the field,—
And multiplied' were his boughs,
And lengthened' were his branches,[b]
By reason of the mighty waters, when he shot forth shoots.
6 <Among his branches> all the birds of the heavens |made their nests|,
And <under his boughs> all the wild beasts of the field |brought forth|,—
And <in his shade> dwelt all the mighty nations.
7 Thus became he beautiful in his greatness,
In the length of his waving branches,—
Because his root had gone' towards mighty waters.
8 ‖Cedars‖ hid him not, in the garden of God,
‖Fir-trees‖ were not like unto his boughs,
Nor ‖plane-trees‖ like his branches,—
‖No tree in the garden of God‖ was like unto him, in his beauty.
9 <Beautiful> I made him in the abundance of his waving branches,—
Therefore was he envied by all the trees of Eden, which were in the garden of God.

10 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
<Because thou hast become lofty in stature,
And he hath stretched his topamong the clouds,
And his heart is exalted' in his loftiness>
11 Let me then deliver him into the hand of the chief of the nations,—
He shall ‖effectually deal‖ with him!
<According to[c] his lawlessness> have I driven him out:
12 Therefore have foreigners, the terrible of the nations, |cut him down|,
And abandoned him,—
<Upon the mountains, and in all valleys> have fallen his waving branches,
And broken' have been his boughs in all the river-beds of the land,

[a] In some cod. *written* as two words, but *read* as one; in others (w. 2 ear. pr. edns.) both *written* and *read* as one—G.n. The name of an Egyptian city named after the Egyptian goddess Pasht = Bast = Bubastis. The "Pi" = "the" in Coptic Fu. H. L.

[a] *Gt.*: "Lo! a sherbin cedar." Cp. Is. xli. 19—G.n.

[b] *Written*: "branch"; *read*: "branches" In some cod. (w. 4 ear. pr. edns.): "branches" (pl.) both *written* and *read*—G.n.

[c] So in many MSS. and 5 ear. pr. edns. (w. Syr. and Vul.). In some cod. (w. 4 ear. pr. edns. Aram.): "In his l."—G.n.

And all the peoples of the earth |have come down out of his shade|,
And abandoned him:
13 <Upon his trunk> shall settle down all the birds of the heavens,—
And <among his boughs> are to be found all the wild beasts of the field:—
14 To the end that none of the trees of the waters—
May exalt themselves in their stature,
Or stretch their top among the clouds,
Nor their mighty ones take their stand in their height — any that drink of the waters,—
Because ||they all|| are delivered to death,
Unto the earth below,
In the midst of the sons of Adam,
Amongst them who descend into the pit.

15 ||Thus|| saith My Lord, Yahweh,
<In the day when he descended into hades>
I caused a mourning,
I covered over him the roaring deep,
And restrained the currents thereof,
And stayed' were the mighty waters,—
So caused I gloom over him unto Lebanon,
And ||all the trees of the field|| |for him| were covered with a shroud.
16 <At the sound of his fall> I made nations tremble,
When I caused[a] him to descend into hades,
with them who descend into the pit,—
Then were grieved, in the earth below—
All the trees of Eden,
The choicest and best of Lebanon,
All who had drunk the waters.
17 ||Even they|| |with him| descended into hades,
Among them who were thrust through with the sword,—
Even his seed[b] who dwelt in his shade, in the midst of the nations.

18 Unto whom' couldst thou be likened ||thus||, in glory and in greatness, among the trees of Eden?
Yet shalt thou be caused to descend, with the trees of Eden, into the earth below,
<In the midst of the uncircumcised> shalt thou lie down,
With them who were thrust through by the sword.

||The same|| is Pharaoh' and all his multitude,
Declareth My Lord, Yahweh.

32 1 And it came to pass <in the twelfth year, in the twelfth month, on the first of the month> that the word of Yahweh came' unto me, saying:
2 Son of man,
Take up a dirge, over Pharaoh king of Egypt, and thou shalt say unto him,
<The young lion of the nations> thou didst deem thyself,—
Whereas ||thou|| wast like the crocodile in the seas,[a]
And didst cause thy streams to burst forth,
And didst trouble the waters with thy feet,
And foul their rivers.

3 ||Thus|| saith My Lord, Yahweh,
Therefore will I spread over thee my net,
With a gathered host[b] of many[c] peoples,—
And they shall bring thee up in my net;
4 And I will stretch thee out on the land,
<Over the face of the field> will I fling thee,—
And |will cause to settle upon thee| all the birds of the heavens,
And will satiate, with thee, the wild beasts of all the earth;
5 And I will lay thy flesh on the mountains,—
And fill the valleys with thy blood;
6 And will soak the earth with thy blood[d] amongst the mountains,—
And ||the channels|| shall be filled with thee.

7 And <when I quench thee>
I will cover the heavens,
And obscure their stars,—
<The sun—with a cloud> will I cover,
And ||the moon|| shall not shed her light;
8 <As for all the light-bearers in the heavens>
I will obscure them over thee,—
And will stretch out darkness over thy land,
Declareth My Lord, Yahweh.

9 And I will aggrieve the heart of many peoples, — when I bring them who are broken off from thee, among the nations, unto lands which thou hast not known.
10 Yea I will cause amazement, over thee, unto many peoples,
And the hair ||of their kings|| shall stand on end over thee, when I brandish my sword over their faces,—
And they shall tremble every moment, every man for his own life,
In the day of thy fall.

11 For ||thus|| saith My Lord, Yahweh:—
||The sword of the king of Babylon|| shall reach thee.
12 <With the swords of mighty men> will I cause thy multitude to fall,
||Terrible ones of the nations, all' of them||,—
And they shall spoil the pride of Egypt,
And all her multitude |shall be destroyed|,
13 And I will cause to perish all her beasts, from beside the many waters,—
And the foot of man |shall not trouble them| any more,
Nor shall ||hoof of beast|| trouble them.

[a] Or: "by my causing."
[b] So it shd be (w. Sep. and Syr.) — G.n. "his arm."] [M.C.T.:
[a] Cp. Is. xxvii. 1; also O.G. 411.
[b] Heb.: *kâhâl*. Cp. chap. xvi. 40, etc.
[c] Or: "mighty."
[d] Ml.: "will cause the earth to drink an overflow of thee out of thy blood."

14 ‖Then‖ will I make their waters |subside|,
And <their streams—like oil> will I cause to flow,— Declareth My Lord, Yahweh.

15 < When I make the land of Egypt an astonishment,
A land laid bare of its fulness,
When I cut off all that dwell therein >
Then shall they know' that ‖I‖ am Yahweh.

16 <A dirge> it is',
And they shall chant it,[a]
‖The daughters of the nations‖
Shall chant[b] it:
<Over Egypt and over all her multitude>
Shall they chant[b] it,
Declareth My Lord, Yahweh.

17 And it came to pass <in the twelfth year, on the fifteenth of the month> that the word of Yahweh came' unto me saying:

18 Son of man,
Wail thou over the multitude of Egypt, and cause it to descend—‖her and the daughters of the famous nations‖—into the earth below, with them who descend into the pit.

19 <Than whom> art thou more precious?
Descend and be laid low with the uncircumcised:

20 <Into the midst of them who were thrust through by the sword> let them fall,—
<To the sword> hath she been delivered up,
Lay ye hold of her, and all her multitudes.

21 The chiefs of the mighty |shall speak to him| out of the midst of hades, with his helpers,—
They have descended, They have lain down,
The uncircumcised!
Thrust through by the sword!

22 <There> is Assyria, with all her gathered host,[c]
<Round about him> are his graves,
‖All of them‖ thrust through,
The fallen by the sword:

23 Whose graves |have been set|
In the recesses of the pit,
And so her gathered host[c] is round about her grave,
All of them thrust through,
Fallen by the sword,
Who caused terror in the land of the living.

24 <There> is Persia, with all her multitude, round about her grave,—
‖All of them‖ thrust through,
The fallen by the sword,
Who have descended, uncircumcised, into the earth below,
Who made themselves a terror in the land of the living,
And so they have borne their confusion, with them who descend into the pit:

25 <In the midst of them who were thrust through> have they have placed a couch for her, with all her multitude,
<Round about it> are her graves,—
‖All of them‖ uncircumcised,
Thrust through with the sword,
For that their terror was caused in the land of the living,
And so they have borne their confusion, with them who descend into the pit,
<In the midst of them who were thrust through> hath it[a] been placed.

26 <There> are Meshech-Tubal and all her multitude,
<Round about it> are her graves,—
‖All of them‖ uncircumcised,
Who were thrust through with the sword,
For that they made themselves a terror in the land of the living;

27 Therefore shall they not lie with the mighty men,
The fallen ones from age-past times,[b]
Who descended into hades with their weapons of war,
And their swords were placed under their heads,
But their iniquities have come upon their bones,
Because of the terror of the mighty, in the land of the living.

28 ‖Thou‖ therefore <in the midst of the uncircumcised> shalt be overthrown,[c]
And shalt lie low with them who were thrust through by the sword.

29 <There> are Edom, her kings and all her princes,
Who have been delivered up in their might,
With them who were thrust through by the sword,—
‖They‖ <with the uncircumcised> shall lie low,
Even with them who descend into the pit.

30 <There> are the princes of the North, |all of them|, and all the Zidonians,
Who have descended with them who were thrust through,
<By reason of the terror they caused> <of their might> are they ashamed,
So they have lain down uncircumcised,
With them who were thrust through by the sword,
And they have borne their confusion, with them who descend into the pit.

31 <Them> shall Pharaoh |see|, and be grieved over all his multitude,—
<Thrust through with the sword> shall be Pharaoh and all his army!
Declareth My Lord, Yahweh.

[a] Ml.: "And they shall dirge it."
[b] Ml.: "dirge."
[c] Heb.: *kâhâl*. Cp. chap. xvi. 40, etc.

[a] *Gt.*: "have they." Cp. ver. 29—G.n.
[b] So it shd be (w. Sep.)—G.n. [M.C.T.: "from among the uncircumcised."]
[c] Lit.: "broken."

32 For I have suffered[a] his[b] terror to be in the
land of the living,
Therefore |shall be laid low|
<In the midst of the uncircumcised,
With them who were thrust through by the
sword>
‖Pharaoh and all his multitude‖!
Declareth My Lord, Yahweh.

§ 32. *Divine Dealing with Individuals*
(cp. chaps. iii., xviii.).

33 1 And the word of Yahweh came' unto me,
saying:
2 Son of man,
Speak unto the sons of thy people, and thou
shalt say unto them,

<‖A land‖—when I bring upon it a sword,—
And the people of the land shall take' one
man out of their whole number, and
appoint him for them, as watchman;
3 And he shall see the sword coming upon
the land,—and shall blow with the horn,
and warn the people>
4 Then <as for him who ‖really heard‖ the
sound of the horn, and took not warn-
ing>
The sword indeed |hath come| and taken
him away,—
‖His blood‖ |upon his own head| shall
remain:—
5 <The sound of the horn> he heard, but took
not warning,
‖His blood‖ |upon himself| shall remain,—
Whereas <had |he| taken warning> <his
own soul> he should have delivered.
6 But as for the watchman—
When he seeth the sword coming,
And hath not blown with the horn,
And ‖the people‖ have not been warned,
And the sword |hath come| and taken away
from among them any person>
‖He‖ |for[c] his iniquity| hath been taken
away,
But ‖his blood‖ |at the hand of the watch-
man| will I require.

7 ‖Thou‖ therefore, Son of man,
<A watchman> have I appointed thee, to
the house of Israel,
So then thou shalt hear, at my mouth, a
message, and shalt warn them' from me.
8 <When I say to the lawless man,
O lawless man, thou shalt ‖surely die‖,
And thou have not spoken to warn the lawless
man from his way>
‖He, the lawless man‖ |for[c] his iniquity|
shall die,
But <his blood — at thy hand> will I
demand.

9 But <as for ‖thyself‖,
When thou hast warned a lawless man from
his way, to turn therefrom,
And he hath not turned from his way>
‖He‖ |for[a] his own iniquity| shall die,
But ‖thou‖ hast delivered ‖thine own life‖.[b]

10 ‖Thou‖ therefore, Son of man,
Say unto the house of Israel,
‖Thus‖ have ye spoken, saying:
<When ‖our transgressions and our sins‖
are upon us,—and <for[a] them> we' are
melting away>
How', then, can we live?

11 Say unto them,
<As I live>
Declareth My Lord, Yahweh,
Surely, I can take no pleasure in the death of
the lawless man,
But that the lawless man turn' from his way,
and live,—
Turn ye, turn ye, from your wicked ways,
For wherefore' should ye die, O house of
Israel?

12 ‖Thou‖ therefore, Son of man
Say unto the sons of thy people—
‖The righteousness of the righteous man‖
shall not deliver him in the day of his
transgression,
And <as for the lawlessness of the lawless
man>
He shall not stumble thereby,[c] in the day
of his return from his lawlessness,—
Nor shall ‖the righteous man‖ be able to
live thereby,[c] in the day of his sin.
13 <When I say of the righteous man, He
shall ‖surely live‖ but ‖he‖ hath trusted
in his righteousness and committed
perversity>
‖None of his righteous deeds‖[d] shall be
mentioned,
But <by[a] his perversity which he hath
committed—thereby>[c] shall he die.
14 And <when I say to the lawless man,
Thou shalt ‖surely die‖ but he shall
turn from his sin, and do justice and
righteousness:
15 <The debt-pledge> the lawless man shall
restore,
<Plunder> shall pay back,
<In the statutes of life> hath walked, so
as not to commit perversity>
He shall ‖surely live‖, he shall not[e] die:—
16 ‖None of his sins[f] which he hath committed‖
shall be called to mind against him,—
<Justice and righteousness> hath he done,
He shall ‖surely live‖.

[a] See note on chap. xx. 25.
[b] *Written*: "his"; *read*: "my"—G.n.
[c] Or: "in."
[d] *Written*: "righteous-ness" (sing.); *read*: "righteousnesses" (pl.). In some cod. (w. 4 ear. pr. edns.) the plural is both *written* and *read*—G.n.
[e] In some cod. (simply): "and not"—G.n.
[f] *Written*: "sin"; *read* "sins." In some cod. (w. 4 ear. pr. edns.): "sins" (pl.) both *written* and *read*—G.n.

17 And can the sons of thy people |say|,
The way of The Lord[a] will not be equal?
Nay! but <as for them> ||their way|| will not be equal!

18 <When the righteous man shall turn' from his righteousness, and commit perversity>
Then shall he die for[b] them;

19 But <when the lawless man shall turn' from his lawlessness, and do justice and righteousness>
<Upon them> shall he' live.

20 And can ye then say,
The way of The Lord[a] will not be equal?
<Every man—according to his own ways>
[so] will I judge you, O house of Israel!

21 And it came to pass <in the twelfth[c] year, in the tenth month, on the fifth of the month, of our exile> that there came unto me one that had escaped out of Jerusalem, saying,
Smitten' is the city!

22 Now ||the hand of Yahweh|| had come unto me, in the evening, before the coming of him who had escaped, and he had opened my mouth, by the time that he came to me in the morning, —so my mouth |was opened|,[d] and I was dumb no longer. 23 Then came the word of Yahweh unto me, saying:

24 Son of man,
||These inhabitants of waste places, on the soil of Israel|| are saying thus,
<One> was Abraham,
Yet he inherited the land,—
But ||we|| are many',
<To us> is the land' given as an inheritance.

25 |Wherefore| say unto them,
||Thus|| saith My Lord, Yahweh.
<With the blood> ye do eat,
And <your eyes>[e] ye do lift up unto your manufactured gods,
And <blood> ye do shed;
And <the land> shall ye inherit?

26 Ye men[f] have taken your stand by your sword,
Ye women[g] have wrought abomination,
And <every man—with the wife of his neighbour> have ye defiled yourselves;
And <the land> shall ye inherit?

27 ||Thus|| shalt thou say unto them,
||Thus|| saith My Lord, Yahweh,
||As I live|| surely ||they who are in the waste places|| <by the sword> shall fall,
And ||him who is on the face of the field|| <to the wild beast> have I given to be devoured,[h]—
And ||they who are in the mountain holds and in the pits|| <by pestilence> shall die;

28 And I will make the land a desolation and an astonishment,
|So shall be made to cease| the pride of her strength,—
And the mountains of Israel shall be too desolate for any' to pass through.

29 *So shall they know' that* ||*I*|| *am Yahweh*,—
When I make[a] the land a desolation and an astonishment, because of all their abominations which they have committed.

30 ||Thou|| therefore, Son of man,
||The sons of thy people who are talking against thee||
<Near the walls and in the entrances of the houses> are speaking one with another, every man with his brother, saying,
Come in, we pray you, and hear, what is the word that is coming forth from Yahweh;

31 That they may come unto thee as people do' come,
And may sit before thee, [as] my people,
And they will hear thy words,
But <the words themselves> will they not do,— though <fond with their mouths> ||they|| seem to be,
<After their unjust gain> |their heart| is going.

32 And lo! thou art to them—
As a bewitching song,[b]
Of one with a beautiful voice,
And skilfully touching the strings,—
So will they hear thy words,
And yet be going to do none' of them.

33 But <when it cometh Lo! it is coming!>
Then shall they know' that ||a prophet|| hath been in their midst.

§ 33. *Against the Shepherds of Israel. The True Shepherd judges both betwixt Classes and Individuals.*

34 1 And the word of Yahweh came unto me, saying:

2 Son of man,
Prophesy against the shepherds of Israel,—
Prophesy, and thou shalt say unto them, even to the shepherds—
||Thus|| saith My Lord, Yahweh—
Alas! for the shepherds of Israel who have been tending |themselves|!
Is it not ||the flock|| that the shepherds should tend?

3 <The milk>[c] ye do eat
And <with the wool> ye do clothe yourselves,

[a] Heb.: *'adhônây*.
[b] Or: "in."
[c] *Gk.*: "eleventh"—G.n.
[d] Cp. chaps. iii. 26, 27; xxiv. 25–27; xxix. 21.
[e] *Written*: "eye"; in some cod. is a note—"*read* 'eyes.'" In some cod. (w. 9 ear. pr. edns., Aram., Sep., Syr. and Vul.): "eyes" is both *written* and *read*—G.n.
[f] Masculine verb.
[g] Feminine verb.
[h] *Gk.*: "given him for food." Cp. chap. xxix. 5—G.n.

[a] Or: "By my making."
[b] As "a love-song"—O.G.
[c] So it shd be (w. Sep. and Vul.)—G.n.

<The well-fed> ye do sacrifice,[a]
<The flock> ye do not tend:
4 <The weak> have ye not strengthened,
And <the sick> have ye not healed,
And <the torn> have ye not bound up,
And <that which was driven out> have ye not brought back,
And <that which was straying> have ye not sought out;
But <with force> have ye ruled them, and with rigour.
5 And they were scattered, because there was no shepherd;
And they became food for every wild beast of the field,
So were they scattered.
6 My sheep did wander' through all the mountains,
And over every high hill,—
And <over all the face of the land> were my sheep scattered,
And there was none' to inquire,
And none' to seek out.
7 |Wherefore| ye shepherds, hear ye the word of Yahweh:
8 <As I live>—
Declareth My Lord, Yahweh,
Surely <because my flock became a prey,
And my flock became food for every wild beast of the field, through having no' shepherd,
Neither did my shepherds inquire after the flock,—
But |the shepherds| tended |themselves|.
And <my flock> they tended not>
9 ||Therefore| ye shepherds, hear ye the word of Yahweh:
10 ||Thus|| saith My Lord, Yahweh,
Behold me! against the shepherds,
So then I will require my flock at their hand,
And will cause them to cease tending the flock,
Neither shall |the shepherds| any longer' tend' |themselves|,
But I will deliver my flock out of their mouth, that they may not be their' food.
11 For
||Thus|| saith My Lord, Yahweh,—
Here am ||I myself||
Therefore will I inquire after my flock, and seek them out:
12 <As a shepherd seeketh out his flock in the day he is in the midst of his sheep that are scattered>
||So|| will I seek out my sheep, and will deliver them out of all the places where they were scattered in the day of cloud and thick darkness;
13 And I will bring them out from among the peoples,
And will gather them out of the lands,
And will bring them upon their own soil,—
And will tend them Upon the mountains of Israel, In the ravines,[a] And in all the habitable places of the land:
14 <In good pastures> will I feed them,
And <on the mountains of the height of Israel> shall be their fold,—
<There> shall they lie down, in a fold that is good,
And <on pasture that is fat> shall they feed, among the mountains of Israel.
15 ||I myself|| will tend my flock,
And ||I myself|| will cause them to lie down,
Declareth My Lord, Yahweh:
16 <That which is straying> will I seek out,
And <that which hath been driven away> will I bring back,
And <that which is torn> will I bind up,
And <the weak> will I strengthen,—
But <the fat and the strong> will I watch,[b] I will feed them with justice.
17 And <as for you, O my flock>
||Thus|| saith My Lord, Yahweh:
Behold me! judging between one kind of small cattle and another, as well the rams as the he-goats.
18 Is it too small a thing for you that <on the good pasture> ye feed,
But <the remainder of your pastures> ye must needs trample down with your feet?
Or that <of the pure waters> ye drink,
But <the waters left remaining—with your feet> ye must needs foul?
19 And ||my flock||
<On what hath been trampled down by your feet> may feed,
And <of what hath been fouled by your feet> may drink?
20 |Therefore|
||Thus|| saith My Lord, Yahweh, unto them:
Here am ||I myself||,
Therefore, will I judge between fat' sheep and lean' sheep,
21 <Because <with the side and with the shoulder> ye do thrust,
And <with your horns> ye do push all the sick,—
Until ye have scattered them abroad>
22 Therefore will I bring salvation[c] to my flock, and they shall be no longer a prey,—but I will judge' between one sheep and another,
23 And I will raise up over them one shepherd,
And he shall tend them,
Even my servant David,—
||He|| will tend them,
And ||he|| will become to them a shepherd;
24 And ||I, Yahweh|| will become to them a God. ||my servant David|| being a prince[d] in their midst,—
||I, Yahweh|| have spoken;
25 And I will solemnise for[e] them a covenant of prosperity,
And will cause to cease the mischievous wild-beast out of the land,

[a] That is, for eating. Cp. O.G. 257; also Lu. xv. 23, 30.

[a] Or: "channels."
[b] So itshd be (w. Sep., Syr. and Vul.)—G.n. [ו for ד!]
[c] Or: "deliverance."
[d] Or: "leader."
[e] Or: "with."

And they shall dwell in the wilderness, securely,
And shall sleep in the forests;
26 And I will make them' and the places round about my hill' a blessing,—
And I will cause the abundant rain to come down in its season <abundant rains of blessing> shall they be;
27 And the tree of the field shall yield his fruit,
And ‖the land‖ shall yield her increase,
And they shall remain on their own soil, in security,—
So shall they know' that ‖I‖ am Yahweh,
When I have broken[a] the bars of their yoke,
And shall deliver them out of the hand of them who have been using them as slaves.
28 And they shall be no longer a prey for the nations,
Nor shall ‖the wild beast of the earth‖ devour them,—
But they shall dwell securely, with none' to put them in terror.
29 And I will raise up unto them a plantation for fame,[b]—
And there shall be no longer the destroyed of hunger in the land,
Neither shall they bear any longer the reproach of the nations.
30 *So shall they[c] know' that ‖I Yahweh* their God‖ am with them,—
And that ‖they‖ are my people, the house of Israel, Declareth My Lord, Yahweh.
31 ‖Ye‖ therefore, ‖my flock, the flock of my pasture‖ are |men|,—
‖I‖ am your God,[d]
Declareth My Lord, Yahweh.

§ 34. *Against Mount Seir (Edom).* (Cp. § 25.)

35 1 And the word of Yahweh came' unto me, saying:
2 Son of man,
Set thy face against Mount Seir,—and prophesy against it; 3 and thou shalt say to it,
‖Thus‖ saith My Lord, Yahweh,
Behold me! against thee, O Mount Seir,—
Therefore will I stretch out my hand against thee,
And I will make thee a desolation and an astonishment:
4 <Thy cities> will I lay waste',
And <thou—a desolation> shalt become,—
So shalt thou know' that ‖I‖ am Yahweh.
5 <Because thou hast had an age-abiding enmity,
And hast delivered up the sons of Israel unto the hands of the sword,—
In the time of their misfortune,
In the time of the final punishment for iniquity>

[a] Or: "by my breaking."
[b] Ml.: "for a name." Perh.="a famous place for planting them."
[c] Some cod. (w. 3 ear. pr. edns.): "So shall the nations know"—G.n.
[d] Some cod. (w. Sep., Syr., Vul.): "Yahweh your God"—G.n.

6 |Therefore| <as I live>
Declareth My Lord, Yahweh,
Surely <regarding blood> will I deal with thee,
‖Blood‖ therefore, shall pursue thee,—
<Since ‖blood‖ thou hast not hated>[a]
Therefore ‖blood‖ shall pursue thee,
7 So then I will deliver up Mount Seir, to desolation after desolation,—
And will cut off therefrom, him that passeth by and him that returneth,
8 And I will fill his mountains with his slain,—
<As for thy hills and thy hollows and all thy channels> ‖they who are thrust through by the sword‖ shall fall thereon:
9 <Desolations age-abiding> will I make thee,
And ‖thy cities‖ shall not be inhabited,[b]—
So shall ye know' that ‖I‖ am Yahweh.
10 <Because thou hast said,
‖The two nations, and the two lands‖ |mine| shall become, that we may possess it>
Whereas ‖Yahweh‖ had been |there|>
11 |Therefore|, <as I live>
Declareth My Lord, Yahweh,
I will even deal according to[c] thine anger, and according to[d] thine envy, wherewith thou hast dealt, out of thy hatred, with them,—
So will I make myself known among them, as soon as I shall judge thee!
12 *And thou shalt know' that ‖I Yahweh‖* have heard all thy revilings, which thou hast uttered against the mountains of Israel saying,
They have become desolate,—
<To us> have they been given for food;
13 And so ye have magnified yourselves against me' with your mouth,
And have caused to abound against me' your words,—
‖I‖ have heard!
14 ‖Thus‖ saith My Lord, Yahweh,—
<When all the earth is rejoicing> ‖a desolation‖ will I make thee:
15 <As thou didst rejoice over the inheritance of the house of Israel, because it had become a desolation> ‖so‖ will I do unto thee,—
<A desolation> shalt thou become, O Mount Seir,
And all Edom, ‖all of it‖,
So shall they know' that ‖I‖ am Yahweh.

§ 35. *The Mountains of Israel are addressed, and Promises are made.*

36 1 ‖Thou‖ therefore, Son of man,
Prophesy unto the mountains of Israel,—and thou shalt say,
Ye mountains of Israel,
Hear ye the word of Yahweh.

[a] *Gt.*: "Since of blood thou hast become guilty." Cp. chap. xxii. 4—G.n.
[b] So *written*; but *read*: "shall not return" or "be restored"—G.n.
[c] Some cod. (w. 2 ear. pr. edns.): "in (with)"—G.n.
[d] Some cod. (w. 3 ear. pr. edns.: "in (with)"—G.n.

2 ‖Thus‖ saith My Lord, Yahweh,
<Because the enemy hath said concerning you,
Aha! ‖Even the high places of age-past times‖ |for a possession| have become ours>
3 |Therefore| prophesy, and thou shalt say,
‖Thus‖ saith My Lord, Yahweh,—
<Because, even because, they have desolated and panted for you, on every side,
That ye should become a possession to the rest of the nations,
And ye have come up into the talk of the tongue and the slander of the people>
4 |Therefore| ye mountains of Israel, hear ye the word of My Lord, Yahweh,—
‖Thus‖ saith My Lord, Yahweh,[a]
To the mountains and to the hills, to the channels and to the valleys, and to the desolate waste places, and to the cities that are forsaken, which have become a prey and a derision, to the rest of the nations, which are on every side:
5 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
Surely <in the fire of my jealousy> have I spoken against the rest of the nations, and against Edom |all of it|,—
Who have given my land to themselves for a possession,
In the rejoicing of all the heart,
In contempt of soul,
To make of its produce a prey.
6 |Therefore| prophesy, concerning the soil of Israel,—and say to the mountains and to the hills, to the channels and to the valleys,
‖Thus‖ saith My Lord, Yahweh,
Behold me!
<In my jealousy and in mine indignation> have I spoken,
Because <the insult of the nations> ye have borne;
7 |Therefore|
‖Thus‖ saith My Lord, Yahweh,
‖I myself‖ have lifted my hand,—
Surely ‖the nations which are yours[b] round about‖ ‖they‖ <their own shame> shall bear:
8 But ‖ye, O mountains of Israel‖
<Your boughs> shall ye shoot forth,
And <your fruit> shall ye bear, For my people Israel,
For they have drawn near to enter.
9 For lo! I am towards you,
Therefore will I turn towards you,
And ye shall be tilled, and sown;
10 And I will multiply, upon you—men, All the house of Israel, All of it,
Then shall the cities |be inhabited|,
And ‖the waste places‖ shall be built,
11 And I will multiply upon you—man and beast,
And they shall multiply and be fruitful,—
And I will cause you to be inhabited as in your former estates,
And will do you more good than at your beginnings,
So shall ye know' that ‖I‖ am Yahweh;
12 And I will bring upon you—men, even my people Israel,
That they may possess thee,
So shalt thou be theirs, as an inheritance,—
And thou shalt no more again' make them childless.
13 ‖Thus‖ saith My Lord, Yahweh,
<Because they are saying to you,
<A devourer of men> thou art',
And <one that didst make childless thy nations> hast thou been>
14 |Therefore| <men> shalt thou not devour any more,—
And <thy nations> shalt thou make childless[a] no more,
Declareth My Lord, Yahweh;
15 And I will not suffer to be heard against thee, any more, the insult of the nations,
And <the reproach of the peoples> shalt thou not bear any more,—
And <thy nations> shalt thou not cause to stumble any more,
Declareth My Lord, Yahweh.

§ 36. *The Evil Effects of Israel's Dispersion are to be removed by her Restoration and Abundant Blessing.*

16 And the word of Yahweh came' unto me, saying:
17 Son of man,
|The house of Israel| were dwelling upon their own soil,
But they defiled it, by their way, and by their doings.
<Like the defilement of her that is removed> became their way before me.
18 So I poured out mine indignation upon them,
Because of the blood which they had shed upon the land,—
Yea <with their manufactured gods> had they defiled it.
19 So I dispersed them among the nations,
And they were scattered throughout the lands,—
<According to their way and according to their doings> I judged them.
20 But <when they[b] entered among the nations where they did enter> then profaned they my holy' Name,—in that it was said of them,
<The people of Yahweh> these!
Yet <from his land> have they come forth!

[a] Or as two proper names: "Adonây Yahweh."
[b] This would seem the most natural rendering of the Hebrew, and the result may prove of value elsewhere.

[a] *Written*: "cause to fall"; but *read*: "made childless." Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.) both *write* and *read*: "make childless"—G.n.
[b] [Lit. in M.C.T.: "he" (or "it"). "They" in sp. v.r. (*sevir*); and in some cod., both *written* and *read* (w. Aram., Sep., Syr. and Vul.)—G.n.

21 So then I had tender regard for my holy′ Name,—
Which the house of Israel |had profaned|, among the nations, where they had entered.

22 |Therefore| say thou to the house of Israel, ‖Thus‖ saith My Lord, Yahweh,
<Not for your sakes> am I′ working, O house of Israel,
But for my holy′ Name, which ye have profaned, among the nations where ye have entered;

23 Therefore will I hallow my great′ Name, that hath been profaned among the nations, which ye have profaned in their midst,—
So shall the nations *know′ that* ‖*I*‖ *am Yahweh*, Declareth My Lord, Yahweh,
When I have hallowed myself in you,[a] before their[b] eyes.

24 Therefore will I take you from among the nations,
And gather you out of all the lands,—
And will bring you upon your own soil;

25 And I will throw[c] upon you clean water, and ye shall be clean,—
<From all your uncleannesses and from all your manufactured gods> will I cleanse you;

26 And I will give you a new heart,
And <a new spirit> will I put within you,—
And I will take away the heart of stone, out of your flesh,
And will give you a heart of flesh;

27 And <my spirit>[d] will I put within you,—
And will cause
That <in my statutes> ye shall walk,
And <my regulations> ye shall observe, and do;

28 And ye shall dwell in the land which I gave to your fathers,—
And ye shall become my′ people,[e]
And ‖I‖ will become your′ God;[f]

29 And I will save you, out of all your uncleannesses,—
And will call for the corn, and will increase it,
And will not lay upon you, famine;

30 And I will multiply
The fruit of the tree, and
The increase of the field,—
To the end that ye may not receive any more, the reproach of famine, among the nations.

31 Then shall ye call to mind
Your ways that were wicked, and
Your doings that were not good,—
And shall become loathsome in your own sight,
For your iniquities, and
For your abominations.

32 Not <for your sakes> am I′ working, Declareth My Lord, Yahweh,
be it known to you,—
Turn ye pale and then blush for your ways, O house of Israel.

33 ‖Thus‖ saith My Lord, Yahweh,
<In the day when I cleanse you, from all your iniquities>
Then will I cause the cities to be inhabited,
And the waste places |shall be built|;

34 And ‖the land that was made desolate‖ shall be tilled,—
Whereas it was a desolation, before the eyes of every passer-by;

35 And they shall say,
‖This land that was made desolate‖ hath become like the garden of Eden,—
And ‖the cities that were waste and deserted and thrown down‖ <now fenced> are inhabited;

36 *So shall* the nations that may be left remaining round about you *know′ that* ‖*I Yahweh*‖—
Have built that which was thrown down, and
Have planted that which was made desolate,—
‖I, Yahweh‖ have spoken, and performed.

37 ‖Thus‖ saith My Lord, Yahweh,
<Even yet—for this> will I be prevailed upon by the house of Israel, to work for them,—
I will multiply them—
Like a flock—with men:

38 <Like a flock of holy offerings,
Like the flock of Jerusalem in her appointed feasts>
‖So‖ shall the waste cities be filled with flocks of men,—
And they shall know′ that ‖*I*‖ *am Yahweh.*

§ 37. *The Prophetic Vision of the Dry Bones.*

37 1 <The hand of Yahweh |being upon me|> he carried me forth in the spirit of Yahweh, and set me down in the midst of a plain,—and ‖the same‖ was full of bones; 2 and he caused me to pass near them, round about on every side,—and lo! they were very many, on the face of the plain, and lo! they were very dry. 3 Then said he unto me,
Son of man,
Can these bones |live|?
And I said,
My Lord, Yahweh, ‖thou‖ knowest!
4 Then said he unto me,
Prophesy, over these bones,—and thou shalt say unto them,
Ye bones so dry! hear ye the word of Yahweh!
5 ‖Thus‖ saith My Lord, Yahweh,
Unto these bones,—
Lo! I am about to bring into you—spirit, and ye shall live;

[a] So in the Babylonian cod.; but in Cod. Hillel (w. some MSS. and 3 ear. pr. edns.): "in them"—G.n., and G. Intro. 441.
[b] In the Babylonian cod. and in Cod. Hillel (w. some MSS. and 9 ear. pr. edns. [1 *Rabb.*]): "your"—G.n., and G. Intro. 441.
[c] Cp. Lev. i. 5, n.
[d] Or: "my Spirit" (with a capital S).
[e] Or: "to me a people."
[f] Or: "to you a God."

6 Yea I will lay upon you—sinews,
And bring up over you—flesh,
And cover over you—skin,
And put in you—spirit,
And ye shall live,
Then shall ye know' that ‖*I*‖ *am Yahweh.*

7 And <when I prophesied, as I was commanded> then was there a noise, as I prophesied, and lo! a rattling, and the bones |came near|, each bone unto its own bone. 8 And <when I looked> then lo! upon them were sinews, and ‖flesh‖ had come up, and there had spread' over them skin, above,—but <spirit> was there none' within them. 9 Then said he unto me,
Prophesy unto the spirit,—
Prophesy, Son of man, and thou shalt say unto the spirit,
‖Thus‖ saith My Lord, Yahweh—
<From the four winds>[a] come thou, O spirit,[b]
And breathe into these slain,
That they may live.

10 And <when I prophesied, as he commanded me> then came into them the spirit, and they lived, and stood upon their feet, an exceeding' great army. 11 Then said he unto me,
Son of man,
‖These bones‖ are |all the house of Israel|,—
Lo! they are saying,
Dried' are our bones, and lost' is our hope,
We are quite[c] cut off!
12 |Therefore| prophesy and thou shalt say unto them,
‖Thus‖ saith My Lord, Yahweh,
Lo! ‖I myself‖ am going to open your graves,
And will cause you to come up out of your graves, O my people,—
And will bring you upon the soil of Israel.
13 *So shall ye know' that* ‖*I*‖ *am Yahweh,*—
When I open[d] your graves,
And cause[e] you to come up out of your graves, O my people,
14 And I will put my spirit within you, and ye shall live,
And I will settle you upon your own soil,—
So shall ye know' that ‖*I, Yahweh*‖ have spoken and have performed,
Declareth Yahweh.

§ 38. *The Reunion of Judah and Joseph (Israel) foretold under the Symbol of Two Sticks becoming One.*

15 And the word of Yahweh came' unto me, saying:

16 ‖Thou‖ therefore, Son of man,
Take thee one stick, and write upon it,
For Judah, and for the sons of Israel his companions,[a]—
Then take thou another stick, and write upon it,
For Joseph, the stick of Ephraim, and all the house of Israel, his companions.
17 Then bring them near—the one to the other—for thee, into one stick,—
And they shall become united in thy hand.[b]
18 And <when the sons of thy people |speak unto thee|, saying,—
Wilt thou not tell us, what' these things are' to thee?>
19 speak unto them,
‖Thus‖ saith My Lord, Yahweh,
Lo! ‖I myself‖ am going to take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions,[a]—
And I will place them upon it, even upon the stick of Judah,
And will make of them one' stick,
And they shall become one, in my hand.
20 And the sticks whereon thou shalt write shall remain in thy hand, before their eyes.
21 Therefore speak thou unto them,
‖Thus‖ saith My Lord, Yahweh,
Lo! ‖I myself‖ am going to take the sons of Israel, from among the nations, whither they have gone,—
And I will gather them from every side,
And will bring them in upon their own soil;
22 And will make of them one' nation in the land, among the mountains[c] of Israel,
And <one king> shall they all' have, for king,—
And they shall remain no longer' two nations,
Nor shall they be divided into two kingdoms ‖any more‖.
23 Neither shall they defile themselves any more
With their manufactured gods, or
With their detestable things, or
With any of their transgressions,—
But I will save them out of all their dwelling-places,[d] wherein[e] they have sinned,
And I will cleanse them,
And they shall become my' people,[f]
And ‖I‖ will become their' God.[g]
24 And ‖my servant David‖ shall be king over them,
And <one shepherd> shall they all' have,—
And <in my regulations> shall they walk,
And <my statutes> shall they observe, and do them.

[a] Or: "spirits."
[b] Or: "wind"; but it is a "breathing," "life-giving" wind; and it is the same word that is rendered "spirit" in ver. 14. The English reader may well regret that he has, in his mother-tongue, no single word which with equal aptness means either "wind" or "spirit." That is the inimitable felicity of the Hebrew of this passage.
[c] So O.G. p. 516a.
[d] Or: "by my opening."
[e] Or: "by my causing."

[a] *Written*: "companion"; but *read*: "companions" (pl.). In some cod. (w. 1 ear. pr. edn.) both *written* and *read*: "companions"—G.n.
[b] Some cod. (w. 3 ear. pr. edns.): "hands" (pl.)—G.n.
[c] A sp. v.r. (*sevir*): "cities"—G.n.
[d] *Gt.*: "apostacies." Cp. Jer. v. 6—G.n. [A conjectural reading only; yet, surely, much to be preferred!]
[e] Or: "whereby."
[f] Or: "to me a people."
[g] Or: "to them a God."

25 And they shall dwell upon the land,
which I gave to my servant — to
Jacob, Wherein your fathers |dwelt|,—
Yea they shall dwell thereupon,
‖They, and their children, and their
children's children‖
Unto times age-abiding,
And ‖David my servant‖ shall be prince[a]
unto them,
Unto times age-abiding.
26 And I will solemnise to them a covenant of
prosperity,[b]
<A covenant age-abiding> shall it be with
them,—
And I will place them,
And multiply them,
And set my sanctuary in the midst of them,
Unto times age-abiding.
27 And my habitation shall be over[c] them,
And I will become their' God,[d]—
And ‖they‖ shall become my' people.[e]
28 *So shall* the nations *know that* ‖*I, Yahweh*‖
am hallowing Israel,—
When[f] my sanctuary is in the midst of them,
Unto times age-abiding.

§ 39. *Against Gog* (chaps. xxxviii., xxxix.).

38 1 And the word of Yahweh came' unto me,
saying:
2 Son of man,
Set thy face against
Gog, of the land of the Magog,
Prince[a] of Rosh, Meshech and Tubal,—
And prophesy concerning him, 3 and thou
shalt say,
‖Thus‖ saith My Lord, Yahweh,—
Behold me! against thee, O Gog,
Prince[a] of Rosh, Meshech and Tubal;
4 Therefore I will turn thee about, and will put
hooks in thy jaws,—and bring thee forth,
and all thine army,
Horses and horsemen, Clothed with
gorgeous attire, |all of them|,
A mighty gathered host,[g] With shield and
buckler, handling swords, |all of them|:
5 Persia, Ethiopia and Libya, with them,
‖All of them‖ with shield and helmet;
6 Gomer, and all her hordes,
The house of Togarmah, the remote men of
the North, and all his hordes,
Many peoples with thee.
7 Be ready, and show thyself ready,
‖Thou and all thy gathered host,[h] who have
gathered themselves unto thee‖,—
And become thou for me,[i] a guard.

8 <After many days> shalt thou muster thy
forces,
<In the afterpart of the years> shalt thou
enter
Into the land of the remnant brought back
from the sword,
Gathered from among many peoples,
Upon the mountains of Israel, which have
been waste continually,—
But ‖the same‖ <from among the
peoples> hath been brought forth,
And they shall dwell in security, all of
them.
9 Then shalt thou come up,
<Like a storm> shalt thou enter,
<Like a cloud covering the land> shalt
thou be,—
‖Thou, and all thy hordes, and many
peoples with thee‖.
10 ‖Thus‖ saith My Lord, Yahweh,—
So shall it be in that day, that thoughts[a] will
come up on thy heart,—
And thou wilt devise a wicked device; 11 and
wilt say—
I will go up over a land of hamlets,
I will enter among them who are at rest,
dwelling securely,—
‖All of them‖ dwelling without' a wall,
Who <bars and doors> have none';
12 To capture spoil,
And take prey,—
To bring back thy hand over desolate places
at length inhabited,
And against[b] a people gathered from among
the nations,
Getting herds and substance,
Dwelling upon the navel of the earth.[c]
13 ‖Sheba and Dedan and the traders of
Tarshish and all her young lions‖ will say
to thee,
<To capture spoil> art thou' coming?
And <to take prey> hast thou called
together thy gathered host?[d]
To carry off silver and gold,
To take away herds and substance,—
To capture great spoil?
14 |Therefore| prophesy, Son of man, and thou
shalt say to Gog,
‖Thus‖ saith My Lord, Yahweh:
Shall it not be <in that day, because my people
Israel are dwelling securely> that thou
wilt rouse thyself?[e]
15 Therefore wilt thou come out of thy place,
Out of the remote parts of the North,
‖Thou, and many peoples with thee‖,—
Riding on horses, all of them, A mighty
gathered host,[d] Yea a great army;
16 Therefore wilt thou come up, against my

[a] Or: "leader."
[b] Or: "peace."
[c] Cp. Is. iv. 5, 6; Rev. vii. 15.
[d] Or: "to them a God."
[e] Or: "to me a people."
[f] Ml.: "by the existence of my s. in," etc.
[g] Heb.: *kâbâ'*. Cp. chap. xvi. 40, etc.
[h] So (sing.) in many MSS. (w. 7 ear. pr. edns.); but "hosts" (pl.) in some cod. (w. 3 ear. pr. edns.) —G n. For rendering, cp. ver. 4, etc.
[i] So it shd be (w. Sep.)—G.n.

[a] U.: "words"; sometimes: "things," "matters."
[b] A sp. v.r. (*sevir*): "over" —G.n.
[c] "That is, upon the mountainous country of Israel, central and prominent in the earth"—O.G. 371b.
[d] Heb.: *kâhâl*. Cp. chap. xvi. 40, etc.
[e] So it shd be (w. Sep.)—G.n.

people Israel, like a cloud covering the land,—
<In the afterpart of the days> shall it be, that I will suffer thee to enter upon my land,
To the end the nations |may know me|, when I hallow myself[a] in thee before their eyes, O Gog!

17 ||Thus|| saith My Lord, Yahweh,
Art ||thou|| he' of whom I spake in days aforetime, by the hand of my servants the prophets of Israel, who kept on prophesying in those days, for years,—
That thou shouldest be suffered to come against them?

So then shall it come to pass in that day,
<In the day when Gog entereth' upon the soil of Israel,
Declareth My Lord, Yahweh>
That mine indignation |shall come up| into my nostrils;
19 Yea, <in my jealousy, in the fire of mine outburst> have I spoken,—
Surely <in that day> shall there be a great trembling upon the soil of Israel:
20 Then shall tremble before me
The fishes of the sea, and
The bird of the heavens, and
The wild beast of the field, and
Every creeping thing that creepeth on the ground, and
All the men, who are on the face of the ground,— and
The mountains |shall be torn asunder|, and
The steep places |shall sink down|, and
||Every wall|| <to the earth> shall be thrown.

21 Then will I call against him, every terror,[b]
Declareth My Lord, Yahweh,
||The sword of every man|| <against his brother> shall be;
22 Then will I contend with him, by pestilence and by blood,—
And <an overflowing downpour and hail-stones, fire and brimstone> will I rain
Upon him, and
Upon his hordes, and
Upon the many peoples who are with him.
23 So will I
Magnify myself, and
Hallow myself, and
Make myself known,
Before the eyes of many nations,—
And they shall know' that ||I|| am Yahweh.

39 1 ||Thou|| therefore, son of man,
Prophesy against Gog, and thou shalt say,
||Thus|| saith My Lord, Yahweh:
Behold me! against thee, O Gog,
Prince[c] of Rosh, Meshech and Tubal.

2 Therefore will I turn thee about, and lead thee on, and cause thee to come up out of the remote parts of the North,—
And will bring thee in upon the mountains of Israel;
3 And I will smite thy bow, out of thy left hand,—
And <thine arrows — out of thy right hand> will I cause to fall.
4 <Upon the mountains of Israel> shalt thou fall,
||Thou and all thy hordes, and the peoples[a] who are with thee||,—
<To birds of prey of every wing, and the wild beast of the field> will I give thee for food:
6 <Upon the face of the field> shalt thou fall,—
For ||I|| have spoken,
Declareth My Lord, Yahweh.
6 And I will send a fire into Magog,
And among them who are dwelling in the Coastlands, securely,—
So shall they know' that ||I|| am Yahweh.
7 And <my holy' Name> will I make known, in the midst of my people Israel,
And will not suffer my holy' Name to be profaned any more,—
So shall the nations *know' that ||I|| am Yahweh,*
Holy in Israel.

8 Lo! it is coming, and shall be brought to pass,
Declareth My Lord, Yahweh,—
||The same|| is the day whereof I had spoken.

9 Then shall go forth the dwellers of the cities of Israel, and shall make fires of the weapons and burn them,
Both buckler and shield, bow and arrows, and handstaff and spear,—
And shall make fires of them, seven years;
10 And they shall not take wood out of the field,
Neither shall they cut down out of the forests,—
For <of the armour> shall they make fires,—
So shall they spoil those who spoiled them'
And prey on those who preyed on them',
Declareth My Lord, Yahweh.

11 And it shall come to pass in that day, that I will give to Gog a place of memorial[b] for burial in Israel, even the valley of them that pass through east of the sea,
And it shall be enough to keep back them who would pass through,—
and they shall bury there, Gog and all his multitude, and shall call it, Ge-hamon-gog.
[That is "The valley of the multitude of Gog."]
12 So shall the house of Israel bury them (that they may cleanse the land), — seven months;

[a] Or: "By my hallowing myself."
[b] So it shd be (w. Sep.)— G.n.
[c] Or: "leader."

[a] Some cod. (w. Aram. MS. and Syr.): "the many peoples." Cp. chap. xxxviii. 22— G.n.
[b] So it shd be (w. Sep. and Vul.)—G.n.

13 Yea all the people of the land |shall bury|, and
it shall become to them a memorial,—the
day that I get myself glory,
Declareth My Lord Yahweh.
14 And <men to keep at it constantly[a]> shall
they tell off Men to pass throughout the
land, who, with the passers-by, |shall
continue burying| them who have been
left on the face of the land, to cleanse
it,— <At the end of seven months> shall
they make search.
15 And <when any of the passers-by, in going
through the land, shall see a human bone>
then shall he set up near it a sign,—until
the buriers |have buried it|, in Ge-hamon-
Gog.
16 Moreover ||the name of a city|| shall be
Hamonah ["To the multitude"], so shall
they cleanse the land.

17 ||Thou|| therefore, son of man,
||Thus|| saith My Lord Yahweh,
Say to the bird of every wing,
And to every wild beast of the field,
Assemble yourselves and come,
Gather yourselves from every side, unto my
sacrifice which I' am sacrificing for
you, A great sacrifice, on the moun-
tains of Israel,—
And ye shall eat flesh, and drink blood:
18 <The flesh of mighty men> shall ye eat,
And <the blood of the princes[b] of the
earth> shall ye drink,—
Rams, well-fed lambs and he-goats,
bullocks, Fatlings of Bashan, all
of them;
19 And ye shall eat fat till ye are sated,
And drink blood till ye are drunken,
Of my sacrifice which I have sacrificed
for you;
20 So shall ye be sated at my table, with horse
and chariot team, mighty man, and every
man of war,—
Declareth My Lord, Yahweh.

21 Thus will I set my glory among the nations,—
And all the nations |shall see|
My judgment, which I have executed,—and
My hand, which I have laid upon them.
22 *So shall* the house of Israel *know' that* ||*I*,
Yahweh|| am their God,—from that day
and forward;
23 And the nations *shall know'*
That <in[c] their iniquity> were the house
of Israel exiled' because they had com-
mitted treachery against me, And so
I hid my face from them,— And gave
them into the hand of their adver-
saries, And they fell by the sword, |all of
them|.
24 <According to their uncleanness and ac-
cording to their transgressions> dealt I
with them,— And so I hid my face from
them.

[a] Ml.: "men of continuance."
[b] Or: "leaders."
[c] Or: "for."

25 |Therefore|—
||Thus|| saith My Lord, Yahweh,
||Now|| will I bring back them of the captivity
of Jacob,
And have compassion upon all the house of
Israel,—
And will be jealous for my holy' Name;
26 And they shall bear their confusion, and the
punishment of all their treachery,[a] where-
with they have committed treachery
against me,—
When they dwell upon their own soil
securely, with none' to make them afraid;
27 When I have brought them back from
among the peoples,
And gathered them out of the lands of
their enemies,—
So will I hallow myself in them, before the
eyes of the many nations;
28 *And they shall know' that* ||*I*, *Yahweh*|| am
their God, When I have carried[b] them
into exile among the nations, And shall
then gather them upon their own soil,—
And shall no more leave any of them there.
29 Neither will I any more hide my face from
them,— In that I have poured out my
spirit,[c] upon the house of Israel,
Declareth My Lord, Yahweh.

§ 40. *An Extraordinary Vision* (chaps. xl.—xlviii.) *of Restored Land, Tribal Portions, Temple, Priests, and Sacrifices, as to which the Conditioning Force of chap.* xliii. 7—11 *should not be overlooked.*

40 1 <In the twenty-fifth year of our exile, at
the beginning of the year, on the tenth of
the month, in the fourteenth year, after the
city |was smitten|> <on this selfsame day>
came upon me the hand of Yahweh, and he
brought me thither: 2 <In the visions of God>
he brought me into the land of Israel,—and set
me down upon an exceeding high mountain,
and <thereupon> was, as it were, the structure
of a city, on the south. 3 And <when he
brought me thither> then lo! a man, whose
appearance was like the appearance of bronze,
with a flax-cord in his hand, and a measuring
reed,—and he' was standing in the gate. 4 And
the man |spake unto me| [saying],
Son of man,
See with thine eyes,
And <with thine ears> hear thou,
And apply thy heart' to whatsoever I' am
about to show thee,
For <to the intent it might be shown thee>
hast thou been brought hither,—
Declare all that thou' seest unto the house of
Israel.
5 And lo! a wall on the outside of the house,
round about on every side,—and <in the hand

[a] Ml.: "and all their treachery."
[b] Or: "By my carrying."
[c] A most noteworthy statement.

of the man> was the measuring reed, six cubits by the cubit, and a handbreadth, so he measured the breadth of the enclosing-wall, one reed, and the height, one reed.

6 Then came he unto the gate that looked toward the east, and went up by the steps thereof,—and measured the threshold of the gate, one reed broad, and the other threshold, one reed broad. 7 And ‖the lodge‖ was one reed long, and one reed broad, and <between the lodges> was a space of five cubits,—and ‖the threshold of the gate from beside the porch of the gate inwards‖ was one reed. 8 Then measured he the porch of the gate inwards, one reed.[a] 9 Then measured he the porch of the gate, eight cubits, and the projections[b] thereof, two cubits,—and ‖the porch of the gate‖ was within. 10 And ‖the lodges of the gate that was towards the east‖ were, three on this side, and three on that side, <one measure> had they three',—and <one measure> had the projections, on this side and on that side. 11 Then measured he the breadth of the entrance of the gate, ten cubits—‖the length[c] of the gate‖, thirteen cubits. 12 And ‖the space before the lodges‖ was one cubit, and <one cubit> the space on that side; and ‖the lodge itself‖ was six cubits on this' side, and six cubits on that' side. 13 Then measured he the gate, from the roof of this lodge to the roof of that, a breadth of twenty-five cubits,—entrance over against entrance. 14 ‖Then measured[d] he the porch,[e] twenty[e] cubits,—even unto the projection of the court, the lodges[e] of the gate round about on every side; 15 and <from[f] the face of the gate outwards, unto the face of the porch of the inner gate> was fifty cubits. 16 And ‖latticed windows‖ had the lodges, even towards their projections within the gate, round about on every side, and ‖so‖ had the recesses, —and windows round about on every side inwards, and <against each projection> palm-trees.

17 Then he brought me into the outer court, and lo! chambers and a tesselated pavement, made to the court round about on every side,—thirty chambers against the pavement, 18 And ‖the pavement‖ was against the side of the gates, answering to the length of the gates,—the lower pavement. 19 Then measured he the breadth, from the front of the lower gate, to the front of the inner court on the outside, one hundred cubits,—to the east and the north. 20 And <as for the gate which looked towards the north, pertaining to the outer court> he measured the length thereof, and the breadth thereof. 21 And ‖the lodges[g] thereof‖ were three on this side, and three on that side, and ‖the projections[h] thereof and the recesses[h] thereof‖ were, according to the measure of the first gate, ‖fifty cubits‖ the length thereof, and ‖the breadth‖ twenty-five, by the cubit. 22 And ‖the windows[a] thereof and the recesses[b] thereof and the palm-trees[c] thereof‖ were according to the measure of the gate that looked toward the east,—and <by seven steps> they ascend it, and ‖their recesses‖[b] were within.[d] 23 And ‖the gate to the inner court‖ was over against the gate, to the north and to the east,—so he measured from gate to gate, one hundred cubits.

24 Then he took me toward the south, and lo! ‖a gate‖ toward the south,—and he measured the projections[e] thereof, and the recesses[b] thereof, according to these measures. 25 And ‖windows‖ were there to it, and the recesses[b] thereof round about on all sides, like these windows,—‖fifty cubits‖ in length, and <in breadth> five-and-twenty cubits. 26 And ‖seven steps‖ the ascents thereof, with its recesses[b] within,[d]—and it had ‖palm trees‖ one on this side and one on that side, against[f] the projections[e] thereof. 27 And ‖a gate‖ had the inner court, towards the south,—so he measured from gate to gate, toward the south, a hundred cubits. 28 Yea <when he brought me to the inner court through the south gate> then measured he the south gate, according to these measures; 29 and ‖the lodges[g] thereof, and the projections[c] thereof, and the recesses[b] thereof‖ were according to these measures, and ‖windows‖ were there to it, and to the recesses thereof, round about on every side,—‖fifty cubits‖ in length, and <in breadth> twenty and five cubits; 30 and [there were] recesses, round about on every side,—‖in length‖ five and twenty cubits, and ‖in breadth‖ five cubits;[h] 31 and ‖the recesses[b] thereof‖ [reached] unto the outer court, with ‖palm-trees‖ against[f] the projections[c] thereof, and ‖eight steps‖ were the ascents[i] thereof.

32 And <when he brought me unto the inner court toward the east> then measured he the gate, according to these measures; 33 and the lodges[g] thereof, and the projections[e] thereof, and the recesses[b] thereof, according to these measures, and ‖windows‖ were there to it and to the recesses[b] thereof, round about on every side,—‖in length‖ fifty cubits, and ‖in breadth‖ five and twenty cubits; 34 and ‖the recesses[b] thereof‖ [reached] to the outer court, with ‖palm-trees‖ against the projections[e] thereof, on this side and on that side,—and ‖eight steps‖ were the ascents[i] thereof.

35 And <when he brought me to the north gate> then measured he according to these measures: 36 the lodges[g] thereof, the projec-

[a] Verse 8 is not found in Sep., Syr., or Vul.)—G.n.
[b] *Written*: "projection"; *read*: "projections"—G.n.
[c] *Gt.*: "way"—G.n.
[d] Lit.: "did."
[e] So it shd be (w. Sep.)—G.n.
[f] *Gt.*: "from." Cp. ver. 19 — G.n. [M.C.T.: "unto (over)."]
[g] *Written*: "lodge"; *read*: "lodges"—G.n.
[h] *Written*: "recess"; *read*: "recesses"—G.n.
[a] *Written*: "window"; *read*: "windows"—G.n.
[b] *Written*: "recess"; *read*: "recesses"—G.n.
[c] *Written*: "palm-tree"; *read*: "palm-trees"—G.n.
[d] Or: "inward." So it shd be (w. Sep.)—G.n.
[e] *Written*: "projection"; *read*: "projections"—G.n.
[f] Or: "towards."
[g] *Written*: "lodge"; *read*: "lodges"—G.n.
[h] In Sep. this verse is not found—G.n.
[i] *Written*: "ascent"; *read*: "ascents"—G.n.

tions[a] thereof, and the recesses[b] thereof, with ‖windows‖ to it round about on every side,—‖in length‖ fifty cubits, and ‖in breadth‖ five and twenty cubits; [37] and ‖the recesses[c] thereof‖ [reached] unto the outer court, with ‖palm-trees‖ against the projections thereof, on this side and on that side,—and ‖eight steps‖ were the ascents[d] thereof. [38] And there was a chamber with its entrance, within the projections[e] at the gates,— <there> shall they rinse the ascending-sacrifice. [39] And <in the porch of the gate> were two tables, on this side, and two tables, on that side,—to slay thereon, the ascending-sacrifice, and the sin-bearer, and the guilt-bearer. [40] And <at the side without, in ascending to the entrance of the north gate> were two tables,—and <at the other side which pertaineth to the porch of the gate> were two tables. [41] ‖Four tables‖ on this side and ‖four tables‖ on that side, by the side of the gate,—‖eight tables‖ whereupon they shall slay. [42] And ‖the four tables for the ascending-offering‖ were of hewn stone, <in length> one cubit and a half, and <in breadth> one cubit and a half, and <in height> one cubit,—that <thereon> they may lay the instruments wherewith they shall slay the ascending-offering and the sacrifice. [43] And there were ‖hooks of one hand-breadth‖ fastened within, round about on every side,—and <upon the tables> the flesh of the offering. [44] And <on the outside of the inner gate> were the chambers[f] of the singers, in the inner court, which[g] was at the side of the north gate, and ‖their front‖[h] was toward the south,—‖one‖ at the side of the south[i] gate, fronting[h] toward the north. [45] Then spake he unto me [saying],

‖This chamber, whose front is toward the south‖, is for the priests' keeping the charge of the house; [46] and ‖the chamber whose front is towards the north‖ is for the priests keeping the charge of the altar,—‖the same‖ are the sons of Zadok,[k]—who draw near, from among the sons of Levi, unto Yahweh, to wait upon him.

[47] Then measured he the court, ‖the length‖ a hundred cubits, and ‖the breadth‖ a hundred cubits, foursquare,—with the altar before the house.

[48] And <when he brought me unto the porch of the house> then measured he the projection of the porch, ‖five cubits‖ on this' side, and ‖five cubits‖ on that' side,—and ‖the breadth of the gate‖[l] was three cubits on this' side, and three cubits on that' side: [49] ‖the length of the porch‖ was twenty cubits, and ‖the breadth‖ twelve[l] cubits, and by ten steps[a] they ascend into it,—and there were pillars against the projections, ‖one‖ on this' side, and ‖one‖ on that' side.

41 [1] Then he took me unto the temple,—and measured the projection,[b] six cubits broad on this side and six cubits broad on that side, the breadth of the tent. [2] And ‖the breadth of the entrance‖ was ten cubits, and ‖the sides of the entrance‖ were five cubits on this' side, and five cubits on that' side —and he measured the length thereof, forty cubits, and the breadth, twenty cubits.

[3] Then went he inwards, and measured the projection of the entrance, two cubits,—and ‖the entrance itself‖ was six cubits, and ‖the sides[c] of the entrance‖ seven cubits: [4] so he measured the length thereof twenty cubits, and the breadth twenty cubits, at the front of the temple.

[5] Then said he unto me,

‖This‖ is the holy of holies.

Then measured he the wall of the house six cubits,—and the breadth of the side-chamber, four cubits round about on every side of the house, round about. [6] And ‖the side-chambers, one over another‖ were three, and that thirty times, and they entered into the wall which pertained to the house for the side-chambers round about on every side, that they might have support,—and yet not have support in the wall of the house itself. [7] And there was a broadening and a winding about higher and higher to the side-chambers, for ‖the circuit of the house‖ was higher and higher round about on every side of the house, ‖for this cause‖ was there a broadening of the house upwards,—and <from[d] the lower> one ascended to the higher, by that which was in the middle. [8] Then saw I that the house had a height round about on every side,—the foundations of the side-chambers, a full reed, six cubits, to the joining.

[9] ‖The breadth of the wall which pertained to the side-chamber on the outside‖ was five cubits,—and that which was left vacant between[d] the side-chambers which pertained to the house, [10] and <between the chambers> was a breadth of twenty cubits round about the house, ‖round about on every side‖. [11] And the entrance of the side-chamber‖ was at the vacant space, ‖one entrance‖ toward the north, and ‖another entrance‖ toward the south,—and ‖the breadth of the place left vacant‖ was five cubits round about on every side. [12] And ‖the building which was toward the front of the secluded place on the side toward the west‖ was |in breadth| seventy cubits, and ‖the wall of the building‖ was five cubits in breadth round about on every side, —and ‖the length thereof‖ ninety cubits. [13] And he measured ‖the house‖, <in length> a hundred cubits,—and ‖the secluded place and the structure and the walls thereof‖,

[a] *Written*: "projection"; *read*: "projections"—G.n.
[b] *Written*: "recess"; *read*: "recesses"—G.n.
[c] So it shd be (w. Sep. and Vul.). Cp. vers. 31, 34—G.n.
[d] *Written*: "ascent"; *read*: ascents"—G.n.
[e] *Gt.*: "recess." *Gt.*: "two chambers"—G.n.
[f] G.n.
[g] *Gt.*: "one"—G.n.
[h] *Gt.*: "the front thereof."
[i] So it shd be (w. Sep.)—G.n.
[k] Cp. O.G. 464a, 6.
[l] Sep. has here: "was fourteen cubits, and the sides of the gates were three," etc. Cp. chap. xli. 2—G.n.

[a] So it shd be (w. Sep.)—G.n.
[b] So it shd be (w. Sep.)—G.n. [M.C.T. has the plural.]
[c] So it shd be (w. Sep.)—G.n [M.C.T.: "breadth."]
[d] So it shd be (w. Sep. and Syr.)—G.n.

<in length> a hundred cubits. 14 And ||the breadth of the front of the house and the secluded place toward the east||, a hundred cubits. 15 And he measured the length of the building against the front of the secluded place which was over the hinder part thereof and the galleries thereof on this side and on that side, a hundred cubits,—with the inner[a] temple and the porches of the court: 16 the entrance spaces and the latticed windows and the galleries round about their three stories, over against the entrance spaces wainscoted with wood, round about on every side,—and from[b] the ground up to the windows, and ||the windows|| were covered; 17 <unto the space above the entrance even unto the inner house and without and against all the wall round about on every side within and without> were the measures. 18 And it was made with cherubim and palm-trees,—with ||a palm-tree|| between cherub and cherub, and ||two faces|| had each cherub; 19 and ||the face of a man|| was toward the palm-tree on this' side, and ||the face of a young lion|| was toward the palm-tree on that side,—[thus was it] made unto all the house, round about on every side. 20 <From the ground as far as the space above the entrance>[c] were ||the cherubim and the palm-trees|| made.[d] 21 <As for the wall of the temple>[d] ||the doorposts|| were squared,—and <as for the face of the holy place> ||the appearance|| was like the appearance [of the temple].

22 ||The altar|| was of wood, three cubits in height, and ||the length thereof|| two cubits, and ||the corners thereof, and the length thereof, and the walls thereof|| were of wood,—then spake he unto me [saying],

||This|| is the table, which is before Yahweh.

23 And there were <two doors> to the temple, and to the holy place; 24 and two leaves[e] to the doors,—two folding leaves, ||two|| to the one' door, and ||two|| to the other' door. 25 And there had been made' unto them, unto the doors of the temple, cherubim and palm-trees, like as had been made to the walls,—and thick beams of wood unto the front of the porch without. 26 And there were ||latticed windows and palm-trees|| on this' side and on that' side, unto the sides of the porch,—and [unto] the side-chambers of the house and the thick beams.

42 1 Then he took me forth unto the outer court, the way toward the north,—and brought me unto the chamber which was over against the secluded place and which was over against the enclosing-wall, towards the north. 2 <Facing the length of the hundred cubits> was the entrance of the north,—and ||the breadth|| was fifty cubits: 3 <over against the twenty which pertained to the inner court, and over against the pavement which pertained to the outer court> was gallery facing gallery, by the thirties; 4 and <before the chambers> was a walk ten cubits in breadth inward, a way of one cubit,—and ||their entrances|| were to the north.

5 Now ||the highest chambers|| were shortened,—because the galleries took away therefrom, more than from the lowest or from the middle, in structure. 6 For <three stories> they were'; and had not' pillars like the pillars of the courts; <for this cause> it differed from the lowest and from the middle, from the ground.

7 And <as for the wall that was without, answering to the chambers, toward the outer court, facing the chambers> ||the length thereof|| was fifty cubits. 8 For ||the length of the chambers which pertained to the outer court ||was fifty cubits,—and lo! in front of the temple, a hundred cubits. 9 And <from under these chambers> was the entry from[a] the east when one goeth in by them' from the outer court. 10 <In the thickness of the wall of the court toward the east facing the secluded place and facing the enclosing wall> were chambers.

11 And ||the way before them|| was like the appearance of the chambers which were toward the north, <as was their length> ||so|| was their breadth,—and ||all their exits|| were both according to their regulations, and according to their entrances. 12 And <according to the entrances of the chambers which were toward the south> was the entrance at the head of the way—the way in the face of the covered wall, the way toward the east in entering them.

13 Then said he unto me,

<The chambers of the north, the chambers of the south, which face the secluded place> ||they|| are the holy chambers,[b] where the priests who draw near to Yahweh shall eat' the most holy things; <there> shall they lay the most holy things, and the meal-offering and the sin-bearer and the guilt-bearer, for ||the place|| is |holy|.

14 <When the priests enter' them> then shall they not go forth out of the holy place into the outer court, but <there> shall they lay their garments wherein they minister, for ||holy|| they are', and shall put on other garments, and so draw near unto that which pertaineth to the people.

15 And <when he had ended the measurings of the inner house> then he brought me forth by way of the gate which looked toward the east,—and measured it, round about on every side.

16 He measured the east side with the measuring reed,—five hundred reeds by the measuring reed, round about. 17 He measured the north side,—five hundred reeds, by the measuring reed, round about. 18 <The south side> measured he,—five hundred reeds, by the measuring reed. 19 He turned about to the west side,—he measured five hundred reeds, by the measuring reed. 20 <Toward the four winds>[c] measured he it, <a wall> had it round about on every side, ||in length|| five

[a] *Gt.*: "outer"—G.n.
[b] So it shd be (w. Sep.). Cp. ver. 20—G.n.
[c] Cod. Mugah: "the house."
[d] So it shd be—G. Intro. p. 332.
[e] Lit.: "doors."

[a] Or: "on."
[b] Or: "the ch. of the holy pl. (sanctuary)."
[c] Or: "sides"—same word as above, vers. 16-18.

hundred, and ‖in breadth‖ five hundred,—to make a separation, between the holy and the common.

43 1 Then he took me unto the gate,—even the gate that looked toward the east; 2 when lo! ‖the glory of the God of Israel‖ coming from the way of the east,—and ‖the sound of him‖ was as the sound of many waters, and ‖the earth‖ shone with his glory. 3 And it was like the appearance of the vision which I had seen, like the vision which I saw—when I came in to destroy the city, also ‖the visions‖ were like the vision which I saw by the river Chebar,—so I fell upon my face. 4 And ‖the glory of Yahweh‖ entered into the house,—by way of the gate which looked toward the east. 5 So then the spirit |lifted me up|, and brought me into the inner court,—and lo! the glory of Yahweh filled the house. 6 Then heard I one speaking unto me, out of the house,—and ‖a man‖ there was, standing beside me. 7 Then said he unto me,

Son of man,

[This is] the place of my throne, and the place of the soles of my feet, where I would dwell in the midst of the sons of Israel, to times age-abiding,—

But the house of Israel |must no more defile| my holy Name, ‖They, nor their kings‖ by their unchastity, and by the carcases of their kings, in their high places.[a]

8 <When they placed—

Their threshold by my threshold, and their door-post beside my door-post,

With only ‖the wall‖ between me and them>

then defiled they my holy Name by their abominations which they committed,

Wherefore I devoured them, in mine anger.

9 ‖Now‖ let them remove their unchastity, and the carcases of their kings, far from me,—

So will I make my habitation in the midst of them, to times age-abiding.

10 ‖Thou‖[b] son of man,

Declare the house |unto the house of Israel|,

That they may be put to the blush for their iniquities,—

Then let them measure the pattern.

11 And <when they have blushed for all that they have done> then—

<The form of the house,

And the arrangement thereof,

And the exits thereof,

And the entrances thereof,

And all the forms[c] thereof, and all the statutes thereof,

And all the forms[c] thereof, and all the laws[d] thereof>

make thou known unto them,

And write[e] [it] before their eyes;

That they may keep—

All the forms thereof,

And all the statutes thereof,

And do them.

12 ‖This‖ shall be the law of the house,—

<Upon the top of the mountain> ‖all the boundary thereof round about on every side‖ [shall be] most holy,

Lo! ‖this‖ shall be the law of the house.

13 And ‖these‖ shall be the measures of the altar, in cubits, ‖a cubit‖ being a cubit and a handbreadth; and ‖the hollow‖ shall be a cubit, and ‖a cubit‖ the breadth, and ‖the boundary thereof unto the edge thereof round about‖ shall be a single span.

And ‖this‖ shall be the upper part[a] of the altar. 14 And <from the hollow of the ground unto the lower ledge> [shall be] two cubits, and ‖the breadth‖ one cubit,—and <from the smaller ledge unto the larger ledge> [shall be] four cubits, and ‖the breadth‖ a cubit. 15 And ‖the hearth‖ [shall be] four cubits,—and <from the hearth and upward> ‖the horns‖ [shall be] four. 16 And ‖the hearth‖ shall be twelve cubits in length, by ‖twelve‖ in breadth,—square in the four sides thereof.

17 And ‖the ledge‖ shall be fourteen in length, by fourteen in breadth, unto the four sides thereof,—and ‖the boundary round about it‖ shall be half a cubit, and ‖the hollow thereto‖ a cubit, round about, with ‖the steps thereof‖ looking toward the east.

18 Then said he unto me,

Son of man,

‖Thus‖ saith My Lord, Yahweh,

‖These‖ shall be the statutes of the altar, in the day when it is made,—for offering up thereon—an ascending-sacrifice, and for dashing[b] thereon—blood. 19 So then thou[c] shalt give unto the priests the Levites, those who are of the seed of Zadok, who approach unto me,

Declareth My Lord Yahweh,

to wait upon me,—a young bullock, as a sin-bearer. 20 Then shalt thou take of the blood thereof, and place upon the four horns thereof, and on the four corners of the ledge, and on the boundary, round about,—and shalt cleanse it from sin, and put a propitiatory-covering over it. 21 Then shalt thou take the bullock bearing sin,[d]—and shalt burn it in the appointed place of the house, outside the sanctuary. 22 And <on the second day> shalt thou bring near a kid of the goats without defect, as a sin-bearer,—and they shall cleanse the altar from sin,[e] just as they cleansed it from sin with the bullock. 23 <When thou hast made an end of cleansing from sin>

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[a] Or: "in their death."
[b] Some cod. (w. Sep., Syr., Vul.): "Thou therefore" —G.n.
[c] *Written*: "form"; *read*: "forms." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "forms"—G.n.
[d] *Written*: "law"; *read*: "laws." In some cod. (w. 4 ear. pr. edns.) both *written* and *read*: "laws" —G.n.
[e] Or: "engrave," "portray."

[a] Or: "elevation," "ridge," "top."
[b] Cp. Lev. i. 5, n.
[c] Note the appointed action of Ezekiel in this matter
[d] Or: "the sin-bullock."
[e] Or: "sin-cleanse the altar." Ml.: "sin the a."

thou shalt bring near a young bullock without defect, and a ram out of the flock, without defect; 24 and shalt bring them near before Yahweh,—and the priests |shall cast over them| salt, so shall they cause them to go up as an ascending-sacrifice to Yahweh. 25 <Seven days> shalt thou offer a sin-bearing goat, for each day,—and <a young bullock and a ram out of the flock, without defect> shall they offer.
26 <Seven days> shall they put a propitiatory-covering over the altar, and shall purify it,—and shall consecrate it.[a] 27 <When the days shall be accomplished> then shall it be, <on the eighth day and forward> that the priests shall offer upon the altar your ascending-sacrifices, and your peace-offerings.
And I will accept you,
Declareth My Lord, Yahweh.

44 1 Then he brought me back, toward the outer gate of the sanctuary, which looked toward the east,—but ||it|| was shut. 2 Then said Yahweh unto me,
||This gate|| <shut> shall remain,
It shall not be opened,
And ||no man|| shall enter thereby,
Because ||Yahweh, God of Israel|| doth enter thereby,—
Therefore shall it remain—shut.
3 The prince! <as prince> ||he|| shall sit therein,
To eat food, before Yahweh,—
<By way of the porch of the gate> shall he go in, and
<By way thereof> shall he[b] come out.

4 Then he brought me in by way of the north gate, unto the front of the house, and I looked, and lo! |the glory of Yahweh| filled |the house of Yahweh|,— so I fell upon my face. 5 And Yahweh |said unto me|,
Son of man,
Apply thy heart,
And see with thine eyes,
And <with thine ears> hear thou,
All that I am speaking with thee,
As to all the statutes of the house of Yahweh, and
As to all the laws[c] thereof,—
And thou shalt apply thy heart
To the entering in of the house,
With all the exits of the sanctuary.
6 So thou thou shalt say unto the perverse [house], unto the house of Israel,
||Thus|| saith My Lord, Yahweh:
Let it more than suffice you,
Out of all your abominations, O house of Israel:

7 That[a] ye brought in the sons of the foreigner,
Uncircumcised in heart, and uncircumcised in flesh,[b]
To be in my sanctuary, So that he profaned my house,—
That ye brought near as my food, the fat and the blood, And so they[c] brake my covenant—Among[d] all your abominations;
8 Neither kept ye the charge of my holy things,—
But ye did set [men] to be keepers of my charge in my sanctuary, for your own pleasure.[e]

9 ||Thus|| saith My Lord, Yahweh,
No son of a foreigner,
Uncircumcised in heart, and uncircumcised in flesh,[b]
shall enter into my sanctuary,—of any son of a foreigner, who is in the midst of the sons of Israel.

10 But <as for the Levites,
Who went far from me, when Israel went astray,
Who went astray from me, after their manufactured gods>
Therefore shall they bear their iniquity.[f]
11 Yet shall they remain in my sanctuary
As attendants in charge at the gates of the house,—
And attending upon the house,—
||They|| shall slay the ascending-offering, and the sacrifice of the people,
And ||they|| shall stand before them, to wait upon them.
12 <Because they used to wait upon them, before their manufactured gods, and became to the house of Israel a stumbling-block of iniquity>
||For this cause|| have I lifted up my hand concerning them,
Declareth My Lord, Yahweh,
and they shall bear their iniquity;
13 So then they shall not come near unto me,
To minister as priests unto me,
Nor come near unto any of my holy things,
As regardeth things most holy,[g]—
But they shall bear their rebuke, and their abominations[h] which they have committed;
14 Yet will I make them keepers of the charge of the house,—
As to all the labour thereof, and
As to all which shall be done therein.

15 But <the priests the Levites, the sons of Zadok,
Who kept the charge of my sanctuary—

[a] Lit.: "fill the hands thereof." Cp. Ex. xxix. 24.
[b] In some cod., *written*: "they"; *read*: "he"—G.n.
[c] *Written*: "law"; *read*: "laws." In some cod. (w. 4 ear. pr. edns.) both *written* and *read*: "laws"—G.n.
[a] Or: "when."
[b] Cp. Jer. ix. 25, 26.
[c] "Most ancient versions have *ye*"—R.V.
[d] Or: "to the extent of."
[e] So probably. Mt.: "for you," or "for yourselves."
[f] Or: "punishment."
[g] Or: "into the holy of holies."
[h] Or: "the punishment for their abominations."

when the sons of Israel went astray
from me>
‖They‖ shall draw near unto me, to wait
upon me,—
And shall stand before me, to bring near
unto me the fat and the blood,
Declareth My Lord, Yahweh:
16 ‖They‖ shall enter into my sanctuary, and
‖They‖ shall draw near unto my table, to
wait upon me,—
So shall they keep my charge.
17 And it shall be <when they shall enter into
the gates of the inner court>
‖Garments of linen‖ shall they put on,—
Yea there shall come upon them no wool,
when they minister in the gates of the
inner court, and within:
18 ‖Chaplets of linen‖ shall be upon their
head, and
‖Breeches of linen‖ shall be upon their
loins,—
They[a] shall not gird themselves, so as to
perspire.[b]
19 And <when they go forth into the outer
court, into the outer court unto the
people>
They shall put off their garments, wherein
they do minister, and lay them in the
chambers of the holy place,—
And shall[c] put on other garments, That
they may not hallow the people by their
garments.
20 And <their heads> shall they not shave,
Nor let ‖the hair‖ grow long,— They
shall ‖only poll‖ their heads.
21 And <wine> shall no priest drink,—when
they enter into the inner court.
22 <Neither widow nor divorced woman>
shall they take to them to wife,—
But <virgins of the seed of the house
of Israel,
Or a widow who shall be the widow of a
priest> shall they take.
23 And <my people> shall they instruct,
between the holy and the common,—
And <between the unclean and the clean>
shall they cause them to distinguish.
24 And <in a controversy>[d]
‖They‖ shall stand up for justice,[e]
<With my judgments> shall they judge it,—
And <my laws and my statutes in all mine
appointed assemblies> shall they observe,
And <my sabbaths> shall they hallow.
25 And <unto no dead person>[f] shall they go
in, to defile themselves,—
Save that <for father or for mother or for
son or for daughter, for[a] brother, or for
sister who hath belonged to no husband>
they may defile themselves.
26 Yet <after he is cleansed> ‖seven days‖
shall they count to him.
27 And <in the day when he entereth into
the sanctuary, into the inner court to
minister in the sanctuary> He shall
bring near his sin-bearer,
Declareth My Lord, Yahweh.
28 So shall it become to them an inheritance, ‖I‖
am their inheritance,—
And <possession> shall ye not give them in
Israel, ‖I‖ am their possession.
29 <As for the meal-offering and the sin-bearer
and the guilt-bearer> ‖they‖ shall eat
them,—
And ‖everything devoted in Israel‖ <to
them> shall belong.
30 And ‖the first of all the firstfruits of every-
thing, and every heave-offering of every-
thing, from among all your heave-offerings‖
<to the priests> shall it[c] belong,—
<The first of your meal> shall ye give to the
priest, To cause a blessing to rest upon
thy house.
31 ‖Nothing that died of itself or was torn in
pieces, of bird or of beast‖ shall be eaten
by the priests.[d]

45 1 And <when ye shall by lot divide the land
as an inheritance> ye shall offer up as a
heave-offering to Yahweh a holy portion
out of the land, <in length> five and
twenty thousand long, and <in breadth>
twenty[e] thousand, —‖holy‖ shall it be
throughout all the territory thereof, round
about. 2 There shall be, <out of this,
for the holy place> five hundred by five
hundred, four-square round about, —and
fifty cubits, as an open space to it, round
about. 3 And <out of this measure>
shalt thou measure, a length of five and
twenty thousand, and a breadth of ten
thousand,—and <therein> shall be the
sanctuary, the holy of holies: 4 <a holy
portion out of the land> it is, <for the
priests who wait in the sanctuary> shall
it be, who draw near to wait upon
Yahweh, —so shall it be theirs, as a
place for houses, and a sanctuary, for
the sanctuary. 5 And <five and
twenty thousand> in length, and <ten
thousand> in breadth,—and it shall be
for the Levites who wait upon the house,
theirs as a possession of cities to dwell
in.[f] 6 And <the possession of the
city> shall ye give, <five thousand> in
breadth, and <in length> five and twenty
thousand, answering to the heave-offering

[a] Some cod. (w. Sep., Arum., Vul.): "and they"—G.n.
[b] Lit.: "with sweat."
[c] In some cod., *written*: "they shall" (without "and"); *read*: "and shall." Cp. chap. xlii. 14—G.n.
[d] Or: "suit."
[e] *Written*: "stand up to judge"; *read*: "stand up for justice," and so some cod. both *written* and *read* (w. 2 ear. pr. edns.)—G.n. Another reading: "they shall stand up to judge with my sentences, so shall they judge it"—See G.n.
[f] Ml.: "no dead human being."

[a] Some cod. (w. 1 ear. pr. edn.): "or for"—G.n.
[b] A sp. v.r. (*sevir*): "they"—G.n.
[c] Cp. Nu. xv. 20, 21.
[d] Ml.: "shall the priests eat."
[e] So it shd be (w. Sep.)—G.n. [M.C.T.: "ten."]
[f] So it shd be (w. Sep.). Cp. Num. xxxv. 2; Josh. xxi. 2—G.n.

of the holy portion,—<for all the house of Israel> shall it be. 7 And <to the prince—on this side and on that> shall belong [a portion] of the heave-offering of the holy portion and of the possession of the city, facing the heave-offering of the holy portion and facing the possession of the city, on the west side westward, and on the east side eastward,—and <in length> answering to one of the portions, from the west boundary to the east boundary. 8 <Of the land> it shall be his for a possession, in Israel,—and so my princes shall no more oppress my people, but <the land itself> shall they give to the house of Israel, by their tribes.

9 ||Thus|| saith My Lord, Yahweh,
Let it more than suffice you, O princes of Israel,
<Violence and spoil> remove ye,
And[a] <justice and righteousness> execute,—
Lift off your acts of expulsion[b] from upon my people, Urgeth My Lord, Yahweh.

10 <Balances of righteousness, and
An ephah of righteousness, and
A bath of righteousness> have ye:[c]

11 ||The ephah and the bath|| <of one fixed measure> shall be, <to contain the tenth of a homer> the bath',—and <the tenth of a homer> the ephah', <unto the homer> shall be the proportion thereof; 12 and ||the shekel|| shall be twenty gerahs,—<twenty shekels, five and twenty shekels, and fifteen shekels> ||the weight|| shall be to you.

13 ||This|| is the heave-offering which ye shall offer up,—
||The sixth of an ephah|| out of a homer of wheat, and
||The sixth[d] of an ephah||, out of a homer of barley;

14 And ||the statutory portion of oil|| shall be—per bath for oil—a tenth part of a bath, out of a cor,[e] which is ten baths, even a homer; for ||ten baths|| are a homer.

15 And one lamb out of the flock, out of two hundred, out of the watered pastures of Israel, for a gift, and for an ascending-sacrifice, and for peace-offerings,— To put a propitiatory-covering over them,
Declareth My Lord, Yahweh.

16 ||All the people of the land|| shall give to this heave-offering,—for the prince in Israel.

17 But <on the prince himself> shall rest the ascending-sacrifices, and the meal-offering, and the drink-offering, on the festivals, and on the new moons, and on the sabbaths, in[a] all the appointed meetings of the house of Israel,—||he|| shall offer the sin-bearer, and the meal-offering, and the ascending-sacrifice, and the peace-offerings, To put a propitiatory-covering about the house of Israel.

18 ||Thus|| saith My Lord, Yahweh,
<In the first month, on the first day of the month> shalt thou take a young bullock, without defect,—and shalt cleanse the sanctuary from sin; 19 then shall the priest take' of the blood of the sin-bearer, and put upon the door-posts of the house, and upon the four corners of the ledge of the altar, and upon the door-posts of the gate of the inner court. 20 And ||so|| shalt thou do in the seventh of the month,[b] for any man that wavereth or is of feeble mind,—so shall ye cleanse the house by propitiation.

21 <In the first month, on the fourteenth day of the month> shall ye have the passover,—a festival of seven days,[c] ||unleavened cakes|| shall be eaten; 22 therefore shall the prince offer', on that day, for himself, and for all the people of the land,—a bullock as a sin-bearer; 23 and <the seven days of the festival> shall he offer as an ascending-sacrifice to Yahweh, seven bullocks and seven rams without defect, daily, for the seven days,—and <as a sin-bearer> a young goat, daily; 24 and <a meal-offering of an ephah to each bullock, and an ephah to each ram> shall he offer,—and <of oil> a hin to an ephah. 25 <In the seventh month, on the fifteenth day of the month, throughout the festival> he shall offer like these, seven days,—like the sin-bearer, like the ascending-sacrifice, and like the meal-offering, and like the oil.

46 1 ||Thus|| saith My Lord, Yahweh,
||The gate of the inner court which looketh toward the east|| shall be shut, the six days of work,—but <on the sabbath-day> shall it be opened, and <on the day of the new moon> shall it be opened. 2 The prince therefore shall enter by way of the porch of the gate without, and shall stand by the post of the gate, and the priests shall offer his ascending-sacrifice, and his peace-offerings, and he shall bow down upon the threshold of the gate, and then go forth,—but ||the gate|| shall not be shut until the evening; 3 and the people of the land |shall bow down| at the entrance of that gate on the sabbaths, and at the new moons,—before Yahweh.

4 And ||the ascending-sacrifice which the prince

[a] Some cod. (w. 5 ear. pr. edns.) omit: "and"—G.n.
[b] So O.G. Cp. 1 K. xxi. 19.
[c] Or: "let there be to you." Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]): "shall ye have"—G.n.
[d] So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "ye shall give a sixth."]
[e] A cor = 10 ephahs = 11½ bushels or 88¾ gallons = 1 homer. Bath (liquid) = about 8¾ gallons.

[a] In some cod. (w. 1 ear. pr. edn. [*Rabb.*], Aram., Sep., Syr., Vul.): "and in"—G.n.
[b] The Sep. *reads*: "in the seventh month, on the first of the month."
[c] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.: "of weeks of days."]

|shall bring near| unto Yahweh‖ [shall be] <on the sabbath-day> six he-lambs without defect, and a ram without defect;
5 and ‖the meal-offering‖ shall be an ephah to a ram, and <to the he-lambs> the meal-offering shall be as one is able to give, — and <of oil> a hin to an ephah. 6 But <on the day of the new moon> a young bullock without defect,—and six he-lambs and a ram, <without defect> shall they be; 7 and <an ephah to a bullock, and an ephah to a ram> shall he offer as a meal-offering, and <for the he-lambs> just as his hand shall attain unto,—and <of oil> a hin to an ephah.

8 And <when the prince shall enter'> <by way of the porch of the gate> shall he go in, and <by way thereof> shall he[a] go out. 9 But <when the people of the land shall enter' before Yahweh on the appointed feasts> ‖he that entereth by way of the north' gate to bow down‖ shall go forth by way of the south' gate, and ‖he that entereth by way of the south gate‖ shall go forth by way of the north' gate,—he shall not return by way of the gate by which he entered, but <straight-forward> shall he[b] go forth. 10 But ‖as for the prince‖ <in their midst when they' enter> shall he enter, and <when they' go forth> shall he[c] go forth. 11 And <in the festivals and in the appointed feasts> ‖the meal-offering‖ shall be an ephah to a bullock, and an ephah to a ram, but <to the he-lambs> as one is able to give,—and <of oil> a hin to an ephah.

12 And <when the prince would offer, as a free-will offering, an ascending-sacrifice or peace-offerings,[d] as a free-will offering to Yahweh> then shall be opened to him, the gate that looketh to the east, and he shall offer his ascending-sacrifice and his peace-offerings,[d] just as he would offer on the sabbath' day,—and <when he shall go forth> then shall one shut the gate, after he hath gone forth.

13 And <a he-lamb of the first year, without defect> shalt thou offer as an ascending-sacrifice daily, unto Yahweh,— <morning by morning shalt thou offer it. 14 And <a meal-offering> shalt thou offer thereupon,[e] morning by morning, of the sixth of an ephah, and <of oil> the third part of an hin, to moisten the fine meal,—a meal-offering to Yahweh, age-abiding statutes continually. 15 Thus[f] shall they offer the he-lamb and the meal-offering and the oil, morning by morning,—a continual ascending-sacrifice.

16 ‖Thus‖ saith My Lord, Yahweh,
‖When the prince would bestow' a gift upon any one of his sons‖ <his own inheritance> shall it be, <for his sons> shall it remain,—<their possession> shall it be, by way of inheritance. 17 But <when he would bestow a gift out of his inheritance, on any one of his servants>, it shall remain his' until the year of liberation, then shall it return to the prince,—surely it is the inheritance of his sons[a] ‖theirs‖ shall it remain. 18 So then the prince |shall not take| of the inheritance of the people, to oppress them out of their possession, <out of his own possession> shall he give an inheritance to his sons,—to the end that my people be not scattered, any one out of his possession.

19 Then he brought me in through the entrance which was by the side of the gate, into the chambers of the holy place for the priests, those facing the north,—and lo! there' a place, in the hinder parts westwards. 20 Then said he unto me,—
‖This‖ is the place where the priests |shall boil| the guilt-bearer, and the sin-bearer,—where they shall bake the meal-offering, that one may not carry them forth into the outer court, to hallow the people.[b]

21 So he caused me to go out into the outer court, and then made me pass through into the four corners of the court,—and lo! ‖a court‖ in each corner of the court: 22 <in the four corners of the court> were courts covered over, forty long and thirty broad: <of one measure> were those four.[c] 23 And there was an enclosure round about in them, round about to those four,—and ‖boiling places‖ had been made under the enclosures, round about. 24 And he said unto me,—
‖These‖ are the places of them who boil, where they who wait upon the house, shall boil' the sacrifice of the people.

47 1 Then he brought me back unto the entrance of the house, and lo! ‖waters‖ coming forth from under the threshold of the house, eastward, because ‖the front of the house‖ was to the east,—and ‖the waters‖ were coming down from beneath, from the right side of the house, on the south of the altar. 2 Then he brought me out by way of the north gate, and took me round by an outer way, unto an outer gate, that which looketh eastward,—and lo! ‖waters‖ trickling forth out of the right side. 3 <When the man went forth with a

[a] Lit.: "they"; but in some cod. *written*: "they"; *read* (w. Aram.): "he"—G.n. Cp. ver. 10.
[b] *Written*: "they"; *read*: "he." In some cod.: "he" both *written* and *read*—G.n.
[c] Lit.: "they." In some cod. a Mass. note, to *read*: "he"; and in some cod. (w. Sep., Syr., Vul.) both *written* and *read*: "he"—G.n.
[d] Or perh.: "peace-offering"; this pl. being so often that "of quality."
[e] Or: "therewith."
[f] So *written*; *read* simply: "They shall offer." In some cod. (w. 2 ear. pr. edns.) both *written* and *read*: "Thus shall they offer"; in others (w. 1 ear. pr. edn.): "They shall offer," *written* and *read*—G.n.
[a] So it shd be (w. Sep. and Syr.)—G.n.
[b] Cp. chap. xliv. 19.
[c] So it shd be. "Corners"—stigmatised by the Massorites as spurious, "hence to be elided." Absent from Sep., Syr., Vul.—G. Intro. p. 332-9.

measuring line in his hand> then measured he a thousand, by the cubit, and caused me to pass through the waters—waters reaching to the ankles. 4 Then measured he a thousand, and caused me to pass through the waters—waters reaching to the knees,—and again measured he a thousand, and caused me to pass through—waters reaching to the loins. 5 Then measured he a thousand—‖a river‖ which I could not pass through—for the waters had risen'—waters to swim in, ‖a river‖ that could not be forded. 6 Then said he unto me,

Hast thou seen, son of man?

Then he took me along and caused me to return, to the bank of the river. 7 <When I returned> then lo! <by the bank of the river> trees very many,—on this' side, and on that' side. 8 And he said unto me,

‖These waters‖ are going forth unto the region toward the east, and shall go down unto the waste plain,[a] and shall enter the sea, <unto the sea' being led forth> then shall the waters |be healed|; 9 And it shall come to pass, that ‖every living soul that swarmeth, whithersoever the rivers shall come'‖ shall live, and the fish shall become' a very great multitude; for these waters |have come thither|, that they may be healed, so shall everything live' whithersoever the river cometh'. 10 And it shall come to pass that there shall stand by it fishers, from En-gedi even unto En-eglaim, <places for spreading out nets> shall they be,—<after their kind> shall be their fish, like the fish of the great sea, exceeding many. 11 ‖The swamps thereof and the pools thereof‖ shall not be healed, <to salt> have they been given up. 12 And <by the river> shall grow up on the bank thereof, on this' side and on that' side, every tree for food, the leaf whereof |shall not fade|—neither shall fail' the fruit thereof, <by its months> shall it break forth, for ‖as for the waters thereof‖ <out of the sanctuary> are they' coming forth,—and |the fruit| thereof shall be |for food|, and |the leaf thereof| |for healing|.

13 ‖Thus‖ saith My Lord, Yahweh,

‖This‖ shall be the boundary whereby ye shall take your inheritances in the land, according to the twelve tribes of Israel,—‖Joseph‖ shall have portions. 14 So shall ye inherit it, each man like his brother, as to which I lifted my hand to give it to your fathers,—so shall this land fall' to you, as an inheritance.

15 ‖This‖ then shall be the boundary of the land,—<on the north side> from the great sea by the way of Hethlon, to the entering in of Zedad; 16 Hamath, Berothah, Sibraim, which is between the boundary of Damascus, and the boundary of Hamath,—Hazer-hatticon, which is by the boundary of Hauran. 17 Thus shall there be a boundary, from the sea, Hazar-enin the boundary of Damascus, even the north northward, and the boundary of Hamath,—even[a] the north' side. 18 And <for the east side> from between Hauran and Damascus and from between Gilead and the land of Israel, the Jordan, <from the boundary by the sea eastward> shall ye measure—even the east side. 19 And <for the south side southward> from Tamar as far as the waters of Meriboth[b]-kadesh, towards the torrent-bed, unto the great sea,—even[c] the south side southward. 20 And <for the west side> the great sea, from the boundary as far as over against the entering in of Hamath—‖this‖ is the west side.

21 So then ye shall apportion this land to you by the tribes of Israel. 22 And it shall come to pass, that ye shall divide it by lot as an inheritance, to yourselves and to the sojourners who are sojourning in your midst, who have begotten children in your midst,—so shall they be to you as a native among the sons of Israel, <with you> shall they cast lots for an inheritance, in the midst of the tribes of Israel. 23 And it shall be, that <with whatsoever tribe the sojourner hath become a sojourner> |there| shall ye give his inheritance,

Declareth My Lord, Yahweh.

48 1 Now ‖these‖ are the names of the tribes,—<At the northern' extremity, beside the Hethlon road—as one entereth Hamath> Hazar-enan the boundary of Damascus northwards by the side of Hamath, and so they shall be his as east side and west—‖Dan, one‖.

2 And <on the boundary of Dan, from the east side unto the west side>—‖Asher, one‖.

3 And <on the boundary of Asher, from the east side even unto the west side>—‖Naphtali, one‖.

4 And <on the boundary of Naphtali, from the east side unto the west side>—‖Manasseh, one‖.

5 And <on the boundary of Manasseh, from the east side unto the west side>—‖Ephraim, one‖.

6 And <on the boundary of Ephraim, from the east side even unto the west side>—‖Reuben, one‖.

7 And <on the boundary of Reuben, from the east side unto the west side>—‖Judah, one‖.

[a] Or: "arabah"—Deut. i., etc.

[a] *Gt.*: "this (is)"—G.n.

[b] Some cod. *write*: Meriboth "strivings" (pl.); but *read*: Meribath "striving" (sing.)—G.n.

[c] Some cod. (w. Sep. and Vul.): "This (is)"—G.n.

8 And <on the boundary of Judah, from the east side unto the west side> shall be the heave-offering which ye shall offer up, five and twenty thousand in breadth, and <in length> like one of the portions, from the east side unto the west side, so shall the sanctuary be in the midst thereof. 9 ||The heave-offering which ye shall offer up to Yahweh|| shall be <in length> five and twenty thousand, and <in breadth> twenty[a] thousand. 10 And <pertaining to these> shall be the holy offering, even for the priests, <northwards> five and twenty thousand, and <westward> a breadth of ten thousand, and <eastward> a breadth of ten thousand, and <southward> a length of five and twenty thousand, —so shall the sanctuary of Yahweh be in the midst thereof:— 11 for the priests that are hallowed—the[b] sons of Zadok, who kept my charge,—who went not astray when the sons of Israel went astray, as ||the Levites|| |went astray|. 12 So then they shall have an offering out of the offering of the land, a holy of holies,[c]—toward the boundary of the Levites; 13 ||the Levites'|| boundary answering to the boundary of the priests, five and twenty thousand in length, and <in breadth> ten thousand, —||all the length|| five and twenty thousand, and ||the breadth|| twenty[d] thousand. 14 And they shall not sell thereof, nor shall one exchange or alienate the first-fruits of the land,—for it is holy unto Yahweh. 15 And <the five thousand that are left in the breadth, facing the five and twenty thousand> ||common|| shall it' be to the city, for dwelling and for open space,—and the city shall be in the midst thereof. 16 ||These|| moreover, shall be the measures thereof—<the north side> four thousand and five hundred, and <the south side> four thousand and five hundred,—and <the east side> four thousand and five hundred, and <the west side> four thousand and five hundred.
17 And the open space of the city shall be, <northward> two hundred and fifty, and <southward> two hundred and fifty,—and <eastward> two hundred and fifty, and <westward> two hundred and fifty. 18 And ||the residue|| <in length answering to the offering of the holy portion> shall be ten thousand on the east, and ten thousand on the west, so shall it answer to the offering of the holy portion,—and the increase thereof shall be for food, for them who serve the city. 19 And ||they who serve the city|| shall serve it out of all the tribes of Israel. 20 ||All the offering|| shall be five and twenty thousand, by five and twenty thousand, — <foursquare> shall ye offer up the offering of the holy portion, towards the possession of the city. 21 And ||the residue|| shall be for the prince, on this side and on that side of the holy offering and of the possession of the city, facing the five and twenty thousand of the offering, as far as the east boundary, and <westward> facing the five and twenty thousand by the west boundary, answering to the portions, for the prince,—thus shall it be the holy offering, with ||the sanctuary of the house|| in the midst thereof. 22 And <out of the possession of the Levites, and out of the possession of the city, in the midst of that which is for the prince> shall it be: <between the boundary of Judah, and the boundary of Benjamin> for the prince' shall it be.

23 And ||the residue of the tribes||,—<from the east side unto the west side> ||Benjamin, one||.

24 And <on the boundary of Benjamin, from the east side unto the west side> ||Simeon, one||.

25 And <on the boundary of Simeon, from the east side unto the west side> ||Issachar, one||.

26 And <on the boundary of Issachar, from the east side unto the west side> ||Zebulun, one||.

27 And <on the boundary of Zebulun, from the east side unto the west side> ||Gad, one||.

28 And <on the boundary of Gad, by the south side southward>, —so shall there be a boundary from Tamar, [unto] the waters of Meribath[a]-kadish, towards the torrent-bed, as far as[b] the great sea.

29 ||This|| is the land which ye shall divide by lot for inheritance, to the tribes of Israel,—and ||these|| shall be their portions,
Declareth My Lord, Yahweh.

30 And ||these|| are the exits of the city,—<on the north side> four thousand five hundred measures. 31 And ||the gates of the city|| shall be after the names of the tribes of Israel, ||three gates|| northward,—||the gate of Reuben|| one, ||the gate of Judah|| one, ||the gate of Levi|| one; 32 and <on the east side> four thousand and five hundred, with three gates,—even[c] ||the gate of Joseph|| one, ||the gate of Benjamin|| one, ||the gate of Dan|| one; 33 and <on the south side> four thousand and five hundred in measure, with three gates,—||the gate of Simeon|| one, ||the gate of Issachar|| one, ||the gate of Zebulun|| one;
34 <on the west side> four thousand and

[a] So it shd be. Cp. chap. xlv. 1—G.n.
[b] So it shd be (w. Aram., Sep. and Syr.). Cp. 2 Ch. xxvi. 18—G.n.
[c] Or: "a thing most holy."
[d] So it shd be (w. Sep. and Vul.)—G.n.
[a] Some cod. *write*: "Meriboth" (pl.); but *read*: "Meribath" (sing.)—G.n.
[b] So it shd be (w. Sep.)—G.n.
[c] Some cod. (w. Aram., Sep., Syr., Vul.) omit: "even" (or "and")—G.n.

five hundred, ‖their gates‖ three',—‖the gate of Gad‖ one, ‖the gate of Asher‖, one, ‖the gate of Naphtali‖ one. 35 <Round about> eighteen thousand.

And ‖the name of the city, from the day of Yahweh‖ shall [continue to] be the name[a] thereof.

[a] So [*shém*. not *shám*] it shd be (w. Sep.)—G.n. The sentence in the Sep. reads: "And the name of the city, from the day when it shall come into being, shall be the name thereof."

THE BOOK OF

D A N I E L.

§ 1. *Daniel, in his Youth, carried Captive to Babylon, and there Trained for the Service of the King.*

1 1 <In the third year of the reign of Jehoiakim king of Judah> came Nebuchadnezzar[a] king of Babylon to Jerusalem, and laid siege against it; 2 and the Lord[b] gave into his hand Jehoiakim king of Judah, and a part of the vessels of the house of God, and he brought them into the land of Shinar, into the house of his gods,—and <the vessels> brought he into the treasure-house of his gods.

3 Then did the king give word to Ashpenaz, the chief of his eunuchs,—that he should bring in <of the sons of Israel, even[c] of the seed royal, and of the nobles> 4 youths in whom was no blemish, but comely of countenance, and skilful in all wisdom, and possessed of knowledge, and able to impart instruction, and who had vigour in them, to stand in the palace of the king,—and that they should be taught the learning and the tongue[d] of the Chaldeans. 5 And the king appointed them the provision of each day upon its day, out of the delicacies of the king and out of the wine which he drank, and so to let them grow three years,—and <at the end thereof> that they should stand before the king.

6 Now there were, among them, out of the sons of Judah,—Daniel, Hananiah, Mishael, and Azariah; 7 and the ruler of the eunuchs gave them names,—yea he gave to Daniel' the name of Belteshazzar, and to Hananiah' of Shadrach, and to Mishael' of Meshach, and to Azariah' of Abed-nego. 8 But Daniel laid it upon his heart,[e] that he would not defile himself with the delicacies of the king, nor with the wine which he drank,—therefore sought he of the ruler of the eunuchs, that he might not defile himself. 9 But <although God had brought Daniel into lovingkindness and tender compassion, before the ruler of the eunuchs> 10 yet said the ruler of the eunuchs unto Daniel,

I' do fear my lord the king, who hath appointed your food and your drink,—for why' should he see your faces more sad[a] than those of the youths of your own age? so should ye bring me under the penalty of mine own head unto the king.

11 Then said Daniel, unto the overseer[b] whom the ruler of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12 I pray thee—prove thy servants, ten days,—and let them give us vegetable food, that we may eat, and water that we may drink: 13 then let our countenances be looked upon before thee, and the countenances of the youths who have been eating the delicacies of the king,—and <as thou shalt see> deal thou with thy servants.

14 So then he hearkened unto them, according to this word,—and proved them ten days; 15 and <at the end of ten days> their countenances appeared more comely, and fatter in flesh,—than any of the youths who had been eating the delicacies of the king. 16 Thus it came about that the overseer[b] continued taking away their delicacies, and the wine appointed them to drink,—and kept on giving them vegetable food.

17 And <as for these four youths> God |gave them| knowledge and skill in all learning and wisdom,—and ‖Daniel‖ had discernment, in all visions and dreams.

18 Now <at the end of the days after which the king had given word to bring them in> then did the ruler of the eunuchs bring them in, before Nebuchadnezzar. 19 So then the

[a] Some cod. (w. 6 ear. pr. edns.): "Nebuchadnezzar" (two words). Other cod.: "Nebuchadrezzar" (two words)—G.n.
[b] Heb.: *'adhónáy*.
[c] Some cod. (w. 6 ear. pr. edns.) omit: "even"—G.n.
[d] "The writing and speech"—O.G.
[e] Simply = "made up his mind." Cp. Prov. vi. 32, n.

[a] "Thin and sad-looking through long fasting"—T.G.
[b] "Perh. guardian"—O.G.

king |spake with them|, and there was not found, from among them all, one like unto Daniel, Hananiah, Mishael, and Azariah,—therefore stood they before the king; 20 and <in any matter of wisdom and [a] discernment as to which the king |enquired of them|> he found them ten times better than all the sacred scribes—the [b] magicians, who were in all his realm.

21 Now Daniel continued, until the first year of Cyrus the king.

§ 2. *Daniel tells and explains to Nebuchadnezzar that Monarch's Dream of the Great Composite Image and its Overthrow.*

2 1 And <in the second year of the reign of Nebuchadnezzar> Nebuchadnezzar dreamed' dreams,—and his spirit |was troubled|, and ‖his sleep‖ had gone from him. 2 So the king gave word to call for the sacred scribes and for the magicians, and for the users of incantations, [c] and for the Chaldeans, [d] that they might tell the king his dreams,—they came in therefore, and stood before the king. 3 And the king |said to them|,

<A dream> have I dreamed,—and my spirit is troubled' to know the dream.

4 Then spake the Chaldeans to the king, in Aramaic,—

O king <to the ages> live!

Tell the dream to thy servants, [e] and <the interpretation> we will declare.

5 The king answered' and said to the Chaldeans,

‖The word from me‖ is unalterable: <If ye shall not make known to me the dream and the interpretation thereof> ye shall be cut in pieces, and ‖your houses‖ <into a dunghill> [f] shall be turned; 6 but <if |the dream and the interpretation thereof| ye will declare> |gifts and a present and great dignity| shall ye receive from before me,—|therefore| <the dream and the interpretation thereof> declare ye unto me.

7 They answered again and said,—

Let ‖the king‖ tell |the dream| to his servants, and <the interpretation thereof> we will declare.

8 The king answered' and said,

|Of a certainty| I know, that <time> ‖ye‖ would gain,—merely because ye see that <unalterable from me> is the word:

9 That <if |the dream| ye shall not make known to me> |one and the same| is the decree, and <a lying and wicked word> have ye agreed to speak before me, that meanwhile the time may be changed,—|therefore| <the dream> tell ye me, so shall I know that <the interpretation thereof> ye can declare for me.

10 The Chaldeans answered' before the king and said,

There is not' a man upon the earth, who can declare ‖the matter of the king‖,—|although indeed| there is no king, chief or ruler who <a thing like this> hath asked of any sacred scribe or magician or Chaldean;

11 and ‖the thing which the king hath asked‖ is difficult, and ‖none other‖ is there, who can declare it before the king,—saving the gods whose dwelling is ‖not with flesh‖.

12 <For this cause> ‖the king‖ was provoked and exceedingly indignant,—and gave word to destroy all the wise men of Babylon; 13 and ‖the decree‖ went forth, that ‖the wise men‖ should be slain,—and they sought Daniel and his companions that they might be slain. 14 Immediately' ‖Daniel‖ made answer with prudence and discretion, to Arioch, chief of the executioners of the king,—who had come forth to slay the wise men of Babylon:

15 he began to speak and said to Arioch, the king's captain,—

<For what cause> is the decree raging forth from before the king?

Then did Arioch make the matter known unto Daniel. 16 So Daniel entered in, and desired of the king,—that <an appointed time> he would give him, and then <the interpretation> he would declare unto the king. 17 Then Daniel <to his own house> departed,—and <to Hananiah, Mishael, and Azariah, his companions> made the matter known; 18 that <tender compassion> they might seek from before the God of the heavens, concerning this secret,—that Daniel and his companions |might not be destroyed|, with the rest of the wise men of Babylon.

19 Then <unto Daniel—in a vision of the night> the secret was revealed,—whereupon ‖Daniel‖ blessed the God of the heavens:

20 Daniel responded, [a] and said,

Let the name of God be blessed from age to age,—

In that ‖wisdom and might‖ to him belong;

21 And ‖he‖ changeth times and seasons,

Removeth kings, and setteth up kings,—

Giving wisdom to the wise,

And knowledge to them who are skilled in understanding:

22 ‖He‖ revealeth the deep things, and the hidden,—

Knoweth what is in the darkness,

And ‖light‖ <with him>, doth dwell.

23 <Unto thee, O God of my fathers> do I render thanks and praise,

In that <wisdom and might> thou hast given unto me,—

Yea ‖already‖ hast thou made known to me, that which we desired of thee,

For <the matter of the king> hast thou made known unto us.

[a] So it shd be (w. Sep.)—G.n.

[b] Some cod. (w. Sep., Syr., Vul.): "and the"—G.n.

[c] Or: "for the sorcerers."

[d] "Astrologers, magicians"—T.G. "A learned class, skilled in interpretations"—O.G.

[e] So *written*; but *read*: "servant" (sing.)—G.n.

[f] *I.e.*: *cloaca*. Cp. 2 K. x. 27.

[a] Or: "began to speak."

24 |Therefore| Daniel entered in unto Arioch, whom the king had appointed' to destroy the wise men of Babylon,—he went in, and <thus> he said unto him,

<The wise men of Babylon> do not thou destroy, bring me in before the king, and <the interpretation—unto the king> will I declare.

25 Thereupon' ||Arioch—with haste|| brought in Daniel before the king,—and <thus> he said to him—

I have found a man of the sons of the exile of Judah, who <the interpretation—unto the king> will make known.

26 The king answered' and said unto Daniel, whose name was Belteshazzar,—

Art' thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered' before the king, and said,—

<The secret which the king hath asked> ||the wise men, the magicians, the sacred scribes, the astrologers||[a] are not able to declare unto the king; 28 but there is' a God in the heavens, who revealeth secrets, and hath made known to King Nebuchadnezzar, what shall come to pass, in the afterpart of the days:

||Thy dream and the visions of thy head upon thy bed|| are |these|:—

29 <As for thee, O king> |thy thoughts upon thy bed| arose regarding what should come to pass hereafter; and ||he that revealeth secrets|| made known to thee what shall come to pass.

30 But <as for me—not for any wisdom that is in me, more than any of the living> is ||this secret|| revealed to me,—|therefore| it is in order that <the interpretation—unto the king> they should make known, and that <the thoughts of thy heart> thou shouldst get to know.

31 <As for thee, O king> thou wast looking, when lo! a great image, ||this image, being mighty, and the brightness thereof surpassing|| was standing before thee,—and ||the appearance thereof|| was terrible.

32 <As for this image> |its head| was of fine gold, |its breast and its arms| were of silver,—|its belly and its thighs| of bronze;

33 |its legs| of iron,—and ||its feet|| |part of them| of iron, and |part of them| of clay.

34 Thou didst look, until that a stone tare itself away, ||not by the aid of hands||, and smote the image upon its feet, which were of iron and clay,—and they were broken in pieces.[b] 35 Then' were broken in pieces at once, the iron, the clay, the bronze, the silver, and the gold, and became like chaff out of the summer threshing-floors, and the wind |carried them away|, and ||no place|| was found for them,—but |the stone that smote the image|| became a mighty rock, and filled all the land.[a]

36 ||This|| is the dream, and <the interpretation thereof> we will tell before the king.

37 |Thou, O king| art the king of kings,—for ||the God of the heavens|| hath given unto thee |the kingship, the might, the power and the dignity|; 38 and ||wheresoever the sons of men do dwell|| <the wild beasts of the field and the birds of the heavens> hath he given into thy hand, and hath made thee ruler over them all. ||Thou|| art the head of gold.

39 And <after thee> shall arise another kingdom, inferior to thee,— and another—a third kingdom, of bronze, which shall bear rule throughout all the earth.

40 And ||the fourth kingdom|| shall be hard as iron,— <in like manner as iron breaketh in pieces and crusheth all things, — even as iron which bringeth to ruins all these> shall it break in pieces and bring to ruins. 41 And <whereas thou sawest the feet and the toes, part of them of potter's clay, and part of them of iron> ||the kingdom|| shall be |divided|, and <of the hardness of the iron> shall there be in it,—forasmuch as thou sawest |the iron| combined with the miry clay; 42 and <the toes of the feet> |part of them| iron, and |part| of clay,—|some part of the kingdom| shall be strong, but |a part thereof| shall be brittle; 43 and <whereas[b] thou sawest |the iron| combined with the miry clay> they shall be combined with the seed of men, but shall not cleave firmly one to another,—lo! as iron is not to be combined with clay.

44 And <in the days of those kings> shall the God of the heavens |set up| a kingdom, which <to the ages> shall not be destroyed, and ||the kingdom|| <to another people> shall not be left,—it shall break in pieces and make an end of all these kingdoms, but ||itself|| shall stand to the ages. 45 <Forasmuch as thou sawest that |out of the rock| a stone' tare itself away, but not with hands, and brake in pieces the clay, the iron, the bronze,[c] the silver and the gold> ||the mighty God|| hath made known to the king what shall come to pass hereafter.

Exact' then is the dream,
And trusty' its interpretation.

46 Then' ||King Nebuchadnezzar|| fell upon his face, and <unto Daniel> paid adoration; and <a present and sweet odours> gave he word to

[a] "Who from the position of the stars at the hour of birth, by various arts of computation and divining, determined the fate of individuals"—T.G.

[b] Or: "beaten small."

[a] Or: "earth."

[b] *Written*: "whereas" (without "and"); but *read*: "and whereas." In some cod. (w. 2 ear. pr. edns., Syr. and Vul.) both *written* and *read* with "and"—G.n.

[c] So it shd be (in this order), (w. Sep.)—G.n.

pour out unto him. 47 The king answered' Daniel, and said—
<Of a truth> ||your God|| is a God of gods, and a Lord of kings, and a Revealer of secrets,—seeing thou wast able to reveal this secret.
48 Then' ||the king|| exalted |Daniel|, and <many large presents> gave he unto him, and set him to be ruler over all the province of Babylon,—and chief of the nobles, over all the wise men of Babylon.
49 And ||Daniel|| desired of the king, and he appointed—over the business of the province of Babylon—Shadrach, Meshach, and Abed-nego.—but ||Daniel himself|| was in the gate of the king.

§ 3. *Nebuchadnezzar, making an Image of Gold to be Worshipped on Pain of Death, casts Shadrach, Meshach, and Abed-nego, for refusing to worship, into a Furnace of Fire; from which, however, they are Miraculously Delivered.*

3 1 ||Nebuchadnezzar the king|| made an image of gold, |the height thereof| sixty cubits, |the breadth thereof| six cubits,—he set it up in the valley of Dura, in the province of Babylon.
2 And ||Nebuchadnezzar the king|| sent to gather together the satraps, the nobles and the pashas, the chief judges, the treasurers, the judges, the lawyers, and all the rulers of the province,—to come to the dedication of the image, which Nebuchadnezzar the king |had set up|. 3 Then' were gathered together, the satraps, the nobles and the pashas, the chief judges, the treasurers, the judges, the lawyers, and all the rulers of the province, to the dedication of the image, which Nebuchadnezzar the king had set up,—and they stood before the image, which Nebuchadnezzar |had set up|. 4 And ||the herald|| proclaimed aloud,—
<To you> is given the word, O ye peoples, races, and tongues: 5 <At what time ye shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery, the bagpipes, and all kinds of instruments of music> ye shall fall down and adore the image of gold, which Nebuchadnezzar the king hath set up; 6 and ||whosoever shall not fall down and adore|| shall ||instantly|| be cast into the burning furnace of fire.
7 |Wherefore| <at the same time—when all the peoples heard the sound of the horn, the pipe, the lyre, the harp, the psaltery,[a] and all kinds of instruments of music> they were falling down—even all the peoples, the races, and the tongues,—adoring the image of gold, which Nebuchadnezzar the king |had set up|.
8 |Wherefore| <at the same time> drew near certain Chaldeans,—and accused[b] the Jews: 9 they spake, and said, to Nebuchadnezzar the king:
O king! <for ages> live!
10 ||Thou thyself, O king||, hast made a decree, that ||any man who shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery and the bagpipes, and all kinds of instruments of music|| shall fall down and adore the image of gold; 11 and ||whosoever shall not fall down and adore|| shall be cast into the burning furnace of fire.
12 There are' certain Jews whom thou hast set over the business of the province of Babylon, Shadrach, Meshach, and Abed-nego,—||these men|| have made thee, O king, of no account, <thy god> they serve not, and <the image of gold which thou hast set up> do they not adore.
13 Then' ||Nebuchadnezzar — with anger and wrath|| gave word to bring Shadrach, Meshach, and Abed-nego, then <these men> brought they before the king. 14 Nebuchadnezzar spake' and said unto them,
Is it <with design> O Shadrach, Meshach, and Abed-nego,—that <my god> ye' are not serving, and <the image which I have set up> are not adoring? 15 Now ||if ye be ready|| <at what time ye shall hear the sound of the cornet, the pipe, the lyre, the harp, the psaltery and the bagpipes, and all the instruments of music> ye shall fall down and adore the image which I have made, but <if ye shall not adore> |instantly| shall ye be cast into the midst of the burning furnace of fire,—and who is the god that shall deliver you out of my hands?
16 Shadrach, Meshach, and Abed-nego answered', and said to the king:
O Nebuchadnezzar! we are not accounting it needful, |concerning this| to answer thee.
17 <If it is> ||our God, whom we' serve|| is able to deliver us,—<out of the burning furnace of fire, and out of thy hand> O king, he will deliver. 18 But <if not> be it known' to thee, O king,—that <thy god> will we not' serve, and <the image of gold which thou hast set up> will we not adore.
19 Then' ||Nebuchadnezzar|| was filled with wrath, and ||the likeness of his countenance|| was changed, against Shadrach, Meshach, and Abed-nego,—he spake and gave word to heat the furnace seven times hotter than it was ever seen heated; 20 and <to men, who were the mightiest men in his army> gave he word to bind fast Shadrach, Meshach, and Abed-nego,—to cast them into the burning furnace of fire.
21 Then' bound they ||these men|| in their trousers, their tunics, and their cloaks,[a] and their (other) clothing,—and cast into the midst of the burning furnace of fire. 22 Therefore, <because the word of the king had raged forth,[b] and the furnace was exceeding hot>

[a] Some cod. (w. Vul.) add: "and the bagpipes"—G.n.
[b] Lit.: "did eat their pieces of."
[a] Or: "mantles." But Fuerst: "turbans," taking "clothing" as = "upper cl."
[b] Or: "was urgent, severe."

‖those very men who took up Shadrach, Meshach, and Abed-nego‖ were slain by the flame of the fire; 23 and ‖these three men, Shadrach, Meshach, and Abed-nego‖ fell down into the midst of the burning furnace of fire, fast bound.

24 Then ‖Nebuchadnezzar the king‖ was amazed, and rose up in haste: he spake and said to his nearest friends—

Where they not three men, we cast into the midst of the fire, fast bound?

They answered and said to the king,

Surely, O king!

25 He answered and said,

Lo! ‖I‖ see four men, unbound, walking in the midst of the fire, and <injury> there is not in them, and ‖the appearance of the fourth‖ is like to a son of the gods!

26 Then did Nebuchadnezzar |draw near| to the door of the burning furnace of fire, he spake and said,

Shadrach, Meshach, and Abed-nego, ye servants of the most high God, step forth and come hither.

Then stepped forth Shadrach, Meshach, and Abed-nego, out of the midst of the fire. 27 And—being gathered together—|the satraps, the nobles, and the pashas and near friends of the king|, saw these men, over whose bodies the fire had |no power|, nor was ‖a hair of their head‖ singed, neither were ‖their trousers‖ disfigured,—nor had ‖the smell of fire‖ come upon them. 28 Nebuchadnezzar spake' and said,

Blessed' be the God of Shadrach, Meshach, and Abed-nego, who hath sent his messenger, and delivered his servants, who trusted in him,—when <the word of the king> they transgressed, and delivered up their bodies, that they might not serve nor adore any god, saving their own God.

29 Therefore do I make a decree, that ‖whosoever of any people, race, or tongue it be that shall charge any error[a] upon the God of Shadrach, Meshach, and Abed-nego‖ shall be cut in pieces, and ‖his house‖ <into a dunghill>[b] shall be changed; because there is no' other' God, who is able to deliver, like this!

30 Then ‖the king‖ advanced Shadrach, Meshach, and Abed-nego, in the province of Babylon.

§ 4. *Nebuchadnezzar's Dream of his own Abasement —Explained by Daniel—and Fulfilled.*

4 1 ‖Nebuchadnezzar[c] the king‖ <unto all the peoples, the races and the tongues who are dwelling in all the earth.> Let ‖your prosperity‖ abound!

2 <The signs, and the wonders,[d] which the most high God |hath wrought with me|> it is pleasing before me to declare.

3 ‖His signs‖ how great!
And ‖his wonders‖ how mighty!
‖His kingdom‖ is an age-abiding kingdom,
And ‖his dominion‖ lasteth from generation to generation.[a]

4 ‖I, Nebuchadnezzar‖ was at peace in mine own house, and was prosperous[b] in my palace. 5 <A dream> I saw, and it made me afraid,—and ‖fancies upon my bed, and visions of my head‖ terrified me.

6 Therefore made I a decree, to bring in before me, all the wise men of Babylon,—who <the interpretation of the dream> should make known to me. 7 Then came in the sacred scribes, the magicians, the Chaldeans, and the astrologers,[c]— and <the dream> told I' before them, but <the interpretation> could they not make known to me. 8 Howbeit <at last> came before me—Daniel, whose ‖name‖ was Belteshazzar, after the name of my god, and in whom is the spirit of the holy gods; and <the dream—before him> I told [saying]:

9 O Belteshazzar, chief of the sacred scribes, <because I know that |the spirit of the holy gods| is in thee,—and no secret giveth thee trouble> [therefore] <the visions of my dream which I have seen, and the interpretation thereof> do thou tell.

10 The visions then of my head upon my bed [were these],—

I was looking, when lo! a tree in the midst of the land,[d]
And ‖the height thereof‖ was great.

11 The tree |grew|, and became strong,—
And ‖the height thereof‖ reached unto the heavens,
And ‖the view thereof‖ unto the end of all the land:[d]

12 ‖The foliage thereof‖ was beautiful,
And ‖the fruit thereof‖ abundant,
And there was food for all therein,—
<Under it> the wild beast of the field found shade,
And <among its branches> dwelt the birds of the heavens,
And <therefrom> was well fed |all flesh|.

13 I was looking, in the visions of my head, upon my bed, when lo! ‖a watcher and holy one‖ <out of the heavens> coming down. 14 He cried aloud, and <thus> he said—

Hew ye down the tree,
And lop off its branches,
Strip off its leaves,
And scatter its fruit,—

[a] Or: "fault."
[b] Cp. chap. ii. 5, n.
[c] Note how the story, for a while, seems dictated by the king himself.
[d] "Astonishing things," "miracles"—T.G.

[a] Lit.: "[is] with generation and generation."
[b] Or: "flourishing." Lit.: "green."
[c] Cp. chap. ii. 27, n.
[d] Or: "earth."

Let the wild beasts flee' from under it,
And the birds, out of its branches;
15 Nevertheless, <the stock of its roots[a] in the earth> leave ye, yea in a bond of iron and bronze, in the tender grass[b] of the field,
And <with the dew of the heavens> let it be drenched,[c]
And <with the wild beasts> be its portion, amongst the herbage of the earth;
16 Let ||its heart|| <from a man's> be changed,
And ||the heart of a wild beast|| be given to it,—
And let seven seasons pass over it.

17 <By the decree of the watchers> is the thing,
And <[by] the mandate of the holy ones> the matter:
To the intent that the living |may get to know| that the Most High |hath dominion| over the kingdom of men, and <to whomsoever he pleaseth> he giveth it, and <one low among men> he setteth up over it.
18 <This dream> have ||I, King Nebuchadnezzar|| seen.
||Thou, therefore, O Belteshazzar|| <the interpretation> do thou tell, forasmuch as ||all the wise men of my kingdom|| are unable <the interpretation> to make known to me, but ||thou|| art able, because ||the spirit of the holy gods|| is in thee.

19 Then ||Daniel, whose name was Belteshazzar|| was astonished for about one moment.[d] and ||his thoughts|| troubled him. The king[e] spake' and said,
O Belteshazzar, let neither ||the dream, nor the interpretation|| trouble thee.
Belteshazzar answered' and said,
My Lord,
||The dream|| be for them[f] who hate thee,
And ||the interpretation|| for them[f] who are thy foes.
20 <||The tree which thou sawest||, which grew and became strong,
Whose ||height|| reached unto the heavens,
And ||the view|| thereof to all the earth:
21 Whose ||foliage|| was beautiful,
And whose ||fruit|| abundant,
And ||food for all|| was in it,—
<Under it> dwelt the wild beasts of the field,
And <in the branches thereof> nestled the birds of the heavens:>
22 <Thyself> it is, O king, in that thou art grown and become strong;—and ||thy greatness|| hath grown, and reached to the heavens, and ||thy dominion|| to the end of the earth.

23 And <whereas the king saw' a watcher and holy one coming down out of the heavens, who said,
Hew ye down the tree and despoil it,
Nevertheless <the stock of its roots—in the earth> leave ye, even in a bond of iron and bronze, in the tender grass of the field,—
And <with the dew of the heavens> let it be drenched, and <along with the wild beasts of the field> he its portion,
Until that ||seven seasons|| pass over it>
24 ||This|| is the interpretation, O king,—and ||the decree of the Most High|| it is, which hath come upon my lord the king:
25 That <thee> are they going to drive forth from among men,
And <along with the wild beasts of the field> shall be thy dwelling,
And <grass—like oxen> will they suffer ||thee|| to eat,
And <with the dew of the heavens> will they suffer ||thee|| to be drenched,
And ||seven seasons|| shall pass over thee,—
Until that thou come to know, that the Most High |hath dominion| over the kingdom of men,
And <to whomsoever he pleaseth> he giveth it.
26 And <whereas they gave word to leave the stock of the roots of the tree> ||thy kingdom|| <unto thee> is sure,—after that thou come to know, that the heavens |have dominion|.
27 Wherefore, O king, let ||my counsel|| be pleasing[a] unto thee,
<Thy sin, then,—by righteousness> break thou off,
And <thine iniquities> by shewing favour to the oppressed,—
If so be it may become the lengthening out of thy security.[b]

28 ||All this|| came upon Nebuchadnezzar the king. 29 ||At the end of twelve months|| <over the palace of the kingdom of Babylon> was he walking: 30 the king spake' and said,
Is not ||this|| Babylon the great,—which ||I myself|| have built as the home[c] of the kingdom, by the might of my power, and for the dignity of my majesty?
31 <While yet' the word was in the mouth of the king> ||a voice|| <out of the heavens> fell,—
<Unto thee> is it said, O Nebuchadnezzar the king,
||The kingdom|| hath departed from thee;
32 And <from among men> are they going to drive ||thee|| forth,
And <with the wild beast of the field> shall be thy dwelling,
<Grass—like oxen> will they suffer ||thee|| to eat,
And ||seven seasons|| shall pass over thee,—
Until that thou come to know that the Most

[a] Clearly="root-trunk."
[b] Or: "herbage."
[c] So Davies, "where *ebaphê* in Greek"—Heb.L.
[d] Or: "for a short time."
[e] The king seems not to be the relator any further; or it would have been: "I spake," etc.
[f] *Written*: pl.; *read*: sing. —G.n.

[a] Or: "beautiful."
[b] Or: "tranquillity."
[c] Ml.: "house."

High |hath dominion| over the kingdom of men, and <to whomsoever he pleaseth> he giveth it.

33 <Immediately> |the word| was fulfilled upon Nebuchadnezzar, And <from among men> was he driven forth, And <grass—like oxen> did he eat, And <with the dew of the heavens> his body was drenched,—until that ‖his hair‖ <like to eagles' feathers> was grown, and his nails, like birds' claws.

34 And <at the end of the days> ‖I, Nebuchadnezzar‖, |mine eyes[a] unto the heavens| did uplift,
And ‖mine understanding‖ <unto me> returned,
And <the Most High> I blessed,
And <to him that liveth age-abidingly> I rendered praise and honour,—
‖Whose dominion‖ is an age-abiding dominion,
And ‖his kingdom‖ lasteth from generation to generation;[b]

35 And ‖all the inhabitants of the earth‖ <as nothing> are accounted,
And <according to his own pleasure> dealeth he—
With the army of the heavens,
And the inhabitants of the earth,—
And none there is' who can smite upon his hand,
Or say to him, What hast thou done?

36 <At the same time> ‖mine understanding‖ returned unto me,
And <for the dignity of my kingdom> ‖my majesty and my brightness‖ returned unto me,
And <unto me> ‖my nearest friends and my nobles‖ did seek,—
And <over my kingdom> was I restored,
And <surpassing greatness> was added unto me.

37 Now ‖I, Nebuchadnezzar‖ am praising and extolling and honouring the King of the Heavens,
‖All whose works‖ are truth,
And ‖his ways‖ right;
And <them who walk in pride> he is able to abase.

§ 5. *To King Belshazzar, while dishonouring the Sacred Vessels, is Handwriting put forth, which Daniel interprets, and which is swiftly fulfilled.*

5 1 ‖Belshazzar the king‖ made a great feast, to a thousand of his nobles,—and <before the thousand> was drinking |wine|. 2 ‖Belshazzar‖ gave word, at the flavour of the wine,[c] to bring the vessels of gold and silver, which Nebuchadnezzar his father |had brought forth| out of the temple which was in Jerusalem,—that the king and his nobles, his wives and his concubines |might drink therein|.

3 Then brought they the vessels of gold which had been taken out of the temple of the house of God, which was in Jerusalem,—and the king and his nobles, his wives and his concubines, |drank therein|: 4 they drank wine,—and praised the gods of gold and silver, bronze, iron, wood and stone.

5 <Immediately> came forth the fingers of the hand of a man, and wrote, over against the chandelier, upon the plaster[a] of the wall of the palace of the king,—and ‖the king‖ saw the part of the hand[b] which was writing. 6 Then <as for the king> ‖his bright looks‖ changed in him, and ‖his thoughts‖ terrified him,—and ‖the joints[c] of his loins‖ were loosed, and ‖his knees‖ smote |one against another|. 7 The king began crying out amain, to bring in the magicians, the Chaldeans and the astrologers,[d]—the king spake' and said to the wise men of Babylon,
‖Whosoever it is that shall read this writing, and <the interpretation thereof> shall declare unto me‖,
<With purple> shall he be clothed,
And have a chain[e] of gold upon his neck,
And <as the third in the kingdom> shall he have dominion.

8 Then were coming in all the wise men of the king,[f]—but <the writing> could they not read, nor <the interpretation> make known to the king. 9 Then ‖King Belshazzar‖ was greatly terrified, and ‖his bright looks‖ were changed upon him,—and ‖his nobles‖ were perplexed. 10 ‖The queen‖ <by reason of the words of the king and his nobles> |into the house of banqueting| entered,—the queen spake' and said,
O king! <for ages> live!
Let not thy thoughts |terrify thee|, and <as for thy bright looks> let them not be changed.

11 There is' a man in thy kingdom in whom is the spirit of the holy gods, and <in the days of thy father> ‖light, and intelligence, and wisdom like the wisdom of the gods‖ were found in him,—and ‖King Nebuchadnezzar thy father‖ appointed him |chief of the sacred scribes, the magicians, the Chaldeans, and the astrologers|—‖thy father, O king!‖ 12 <Forasmuch as ‖a distinguished spirit, and knowledge and intelligence, ability to interpret dreams and solve riddles and unravel knotty points‖ were found in the same Daniel, whom the king named Belteshazzar> now let ‖Daniel‖ be called, and <the interpretation> will he declare.

13 Then ‖Daniel‖ was brought in before the king,—the king spake' and said unto Daniel,
Art ‖thou‖ that Daniel, that is of the sons of

[a] Here the king himself seems to resume the story.
[b] Ml.: "(is) with generation and generation."
[c] *I.e.*: "in a proud wine freak"—Fuerst.
[a] Or: "lime."
[b] Ml.: "saw the hand extremity." Fu. H.L.: "the wrist."
[c] Ml.: "knots."
[d] Cp. chap. ii. 27, n.
[e] Perh.: "of pearls"—Davies' H.L.
[f] Some cod.: "of Babylon"—G.n.

the exile of Judah, whom the king my father brought out of Judah?

14 Then, I have heard concerning thee, that ‖the spirit of the gods‖[a] is in thee,—and ‖light and intelligence and distinguished wisdom‖ are found in thee.

15 ‖Now‖, therefore, have been brought in before me, the wise men, the magicians, that <this writing> they might read, and <the interpretation thereof> might make known unto me,—but they were not able <the interpretation of the thing> to declare.

16 ‖I‖ however, have heard concerning thee, that thou art able, <interpretations> to unfold, and <knotty points> to unravel,—
Now <if thou be able |the writing| to read, and |the interpretation thereof| to make known unto me> |with purple| shalt thou be clothed, and |a chain of gold| shalt thou have upon thy neck, and <as the third in the kingdom> shalt thou have dominion.

17 Then spake Daniel, and said before the king,
<As for thy gifts> thine own let them remain,
And <thy presents> |on another| bestow,—
Howbeit <the writing> will I read to the king,
And <the interpretation thereof>[b] will I make known to him.

18 <As for thee, O king> ‖the Most High God‖ gave |kingship and greatness and honour and majesty| unto Nebuchadnezzar thy father; 19 and <for the greatness that he gave him> ‖all peoples, races and tongues‖ used to tremble and to withdraw falteringly from before him,—
<Whom he would> he slew,
And <whom he would> he kept alive,
And <whom he would> he set up,
And <whom he would> he put down.

20 But <when uplifted was his heart and ‖his spirit‖ became obstinate so as to act arrogantly> he was put down from the throne of his kingdom, and <his dignity> took they from him; 21 And <from among the sons of men> was he driven, And ‖his heart‖ <to a wild beast's> became equal, And <with the wild asses> was his dwelling, And <grass—like oxen> they suffered him to eat, And <with the dew of the heavens> |his body| was drenched,—until that he came to know that the Most High God |hath dominion| over the kingdom of men, and <whomsoever he pleaseth> he setteth up over it.

22 And yet ‖thou, his son‖ O Belshazzar! hast not humbled thy heart, though <all this> thou knewest; 23 but <against the Lord of the heavens> hast uplifted thyself, and <the vessels of his house> have they brought before thee, and ‖thou, and thy nobles, thy wives and thy concubines‖ have been drinking ‖wine‖ therein, and <gods of silver and gold, of bronze, iron, wood and stone, which see not nor hear nor know> hast thou praised,—whereas <God, in whose hand thy breath[a] is and whose are all thy ways> ‖him‖ hast thou not glorified.

24 Then was there put forth from before him the part of the hand,—and ‖this writing‖ was inscribed:

25 And this is the writing which was inscribed,
M'nê, M'nê, T'kêl, u-Pharsin.

26 ‖This‖ is the interpretation of the thing,—
M'nê [= "Reckoned-up"], God hath reckoned up thy reign, and ended it;

27 T'kêl [= "Weighed"],—thou art weighed in the balances, and found wanting;

28 P'rês [= "Snatched-away"],[b] — snatched away is thy kingdom, and given to the Medes and Persians.

29 Then Belshazzar |gave word|, that they should clothe Daniel with purple, and put a chain[c] of gold upon his neck, —and should make a proclamation concerning him, that he should be the third ruler over the kingdom.

30 <In that night> was slain—Belshazzar, the king of the Chaldeans.[d]

§ 6. *Darius the Mede, unwarily Signing an Interdict against Prayer, consigns Daniel to the Lions' Den, from which the King gladly welcomes him back Unharmed.*

31 And ‖Darius the Mede‖ received the kingdom,—when about sixty-two years of age.

6 1 It was pleasing before Darius, that he should set up over the kingdom, a hundred and twenty satraps,—that they should be over all the kingdom; 2 and <over these> three confidential ministers, of whom ‖Daniel‖ was first,—that <to them> these satraps should render an account, and ‖the king‖ not be suffering loss. 3 Then ‖this Daniel‖ signalised himself, above the ministers and the satraps, because ‖a distinguished spirit‖ was in him, and ‖the king‖ thought to set him up over all the kingdom.

4 Then ‖the ministers and the satraps‖ began seeking to find |occasion|[e] against Daniel, in respect of the kingdom,—but <no occasion nor wickedness> could they find, inasmuch as |faithful| was he, and ‖neither error nor wickedness‖ could be found against him.

5 Then ‖these men‖ were saying,
We shall not find against this Daniel, any occasion; unless we find it against him in respect of the law of his God.

6 Then ‖these ministers and satraps‖ crowded together[f] unto the king,—and <thus> were saying to him,
O Darius the king! |for ages| live!

[a] Some cod. (w. 7 ear. pr. edns., Syr.): "the holy gods." Cp. chap. iv. 9 —G.n.
[b] So it shd be (w. Sep., Syr. und Vul.)—G.n.
[a] Or: "spirit."
[b] So Fuerst.
[c] Cp. ver. 7.
[d] So *written*; but *read*: "the Chaldean king"—G.n.
[e] Or: "pretext."
[f] Or: "hurried."

7 All the ministers of the kingdom, the nobles
and satraps, the near friends and the pashas,
|have consulted together|, to establish a
royal statute, and to confirm an inter-
dict,[a]—
That ‖whosoever shall ask a petition[b]
of any God or man, for thirty days,
save of thee, O king‖ shall be cast
into the den of lions.
8 Now, O king! wilt thou establish the inter-
dict, and sign[c] the writing, that it may
not be changed—according to the law of
the Medes and Persians, which may not
be abolished.

9 Wherefore' ‖King Darius‖ signed the writing
and the interdict.
10 But ‖Daniel‖ <when he knew that the
writing |was signed|> went to his own house,
and <the windows being opened to him, in
his chamber, toward Jerusalem> ‖three times
a day‖ was he kneeling upon his knees, and
praying and giving thanks before his God, in
like manner as he had been doing aforetime.
11 Then ‖these men‖ crowded together,[d] and
found Daniel,—praying and making supplica-
tion, before his God.
12 Then drew they near, and began to speak
before the king, concerning the royal interdict,
Didst thou not sign |an interdict|,
That ‖any man who should petition of any
God or man, for thirty days, save of
thee, O king‖ should be cast into the
den of lions?
The king answered' and said,
Certain' is the thing—according to the law of
the Medes and Persians, which may not
be abolished.
13 Then answered they and were saying before
the king,
‖Daniel, who is of the sons of the exile of
Judah‖ hath made thee, O king, of none
account, also the interdict which thou hast
signed,—but <three times a day> is asking
his petition.[e]
14 Then ‖the king‖ <when he heard |the
matter|> was sorely' displeased with himself,[f]
and <upon Daniel> set his heart, to deliver
him.—and <until the going in of the sun> was
striving to rescue him.
15 Then ‖these men‖ crowded[d] unto the king,—
and were saying to the king,
Know, O king, that the law of the Medes
and Persians is, that ‖no interdict nor
statute which the king establisheth‖ may
be changed.
16 Then ‖the king‖ gave word, and they
brought Daniel, and cast him into the den
of lions. The king spake' and said to
Daniel,—
<Thy God, whom thou' art serving con-
tinually> ‖he‖ will deliver thee.

17 And there was brought a certain stone,[a]
and laid upon the mouth[b] of the den; and
the king sealed' it with his own signet-
ring, and with the signet-ring of his nobles,
that nothing might be changed, as to
Daniel.
18 Then the king departed to his palace, and
spent the night fasting, and no |table|[c] was
brought in before him,—and |his sleep|‖ fled
from him. 19 Then the king rose early,
with the dawn,[d]—and <hastily—unto the den
of lions> departed; 20 and <when he drew
near to the den> <unto Daniel, with a
distressed voice> made he outcry,—the king
spake' and said unto Daniel,
O Daniel! servant of the Living God!
<Thy God, whom thou art serving con-
tinually> hath he been able to deliver
thee from the lions?
21 Then ‖Daniel‖ <with the king> spake,—
O king! |for ages| live!
22 ‖My God‖ hath sent his messenger, and hath
shut the mouth of the lions, and they have
not hurt me; forasmuch as <before him>
rectitude[e] was found in me, moreover also
<before thee, O king> no ‖crime‖ had I
committed.
23 Then ‖the king‖ was exceedingly glad
concerning him, and gave word to take up
‖Daniel‖ out of the den. So Daniel |was
taken up| out of the den, and ‖no manner of
hurt‖ was found in him, for that he had
trusted in his God.
24 And the king |gave word| that they should
bring those men who had accused[f] Daniel, and
<into the den of lions> they cast them—them,
their children, and their wives,—and <they
had not reached the bottom of the den>
when the lions |seized them|, and <all their
bones> brake they in pieces.
25 Then ‖Darius the king‖ wrote to all the
peoples, the races, and the tongues who were
dwelling in all the earth,
Your prosperity abound! 26 ‖From
before me‖ is appointed a decree that
<throughout every dominion of my
kingdom> men tremble and withdraw
falteringly from before the God of Daniel,
—for that ‖he‖ is the Living God, and
abiding for ages, and ‖his kingdom‖ that
which shall not be destroyed, and ‖his
dominion‖ is unto the end: 27 who de-
livereth and rescueth, and worketh signs
and wonders, in the heavens, and in the
earth,—for that he hath delivered Daniel
out of the power of the lions.
28 And ‖this Daniel‖ prospered in the reign
of Darius,—and in the reign of Cyrus the
Persian.

[a] Or: "prohibition."
[b] Or: "pray a prayer."
[c] So Davies. "Inscribe" —T.G., Fuerst.
[d] Or: "hurried."
[e] Or: "praying his prayer."
[f] Or: "concerning it."

[a] Or simply: "a stone."
[b] Or: "up to the door."
[c] Some say: "concubines." Others: "instruments of music." One school of Massorites spell the word: *daḥwan*; the other: *dahwan* (letter *ḥe*) —G.n.
[d] Some say: "by candle-light." Cp. T.G.
[e] Ml.: "cleanness."
[f] Cp. chap. iii. 8, n.

§ 7. *Daniel here goes back to record his own Dreams. And, first, that of Four Wild Beasts coming up out of the Great Sea, with the Interpretation of which he is favoured.*

7 1 <In the first year of Belshazzar, king of Babylon> ‖Daniel‖ beheld |a dream|, and visions of his head upon his bed,—then <the dream> he wrote, <the sum of the matters> he told. 2 Daniel spake'[a] and said,

I was looking, in my vision [which came] with the night,—when, lo! ‖the four winds of the heavens‖ bursting forth upon the great sea; 3 and four large wild beasts, coming up out of the sea,—diverse, one from another:—

4 ‖The foremost‖ like a lion, having |the wings of an eagle|,—I looked until the wings thereof |were torn out|, and it was lifted up from the earth, and <upon its feet, like a man> was it caused to stand, and <the heart of a man> was given to it.

5 And, lo! another wild beast, a second, resembling a bear, and <on one side> was it raised up, with three ribs in its mouth, between its teeth,—and <thus> were they saying to it,

Rise! devour much flesh.

6 <After that> I was looking, and lo! another, like a leopard,[b] and ‖it‖ had four wings of a bird upon its back,—and <four heads> had the wild beast, and ‖dominion‖ was given to it.

7 <After that> I was looking in the visions of the night, when lo! a fourth wild beast, terrible and well-hipped[c] and exceeding strong, and it had ‖large teeth[d] of iron‖, it devoured and brake in pieces, and <the residue—with its feet> it trampled down,—and ‖it‖ was diverse from all the wild beasts that were before it, and it had ‖ten horns‖. 8 I was considering the horns, when lo! ‖another horn, a little one‖ came up among them, and ‖three of the former horns‖ were uprooted from before it,—and lo! ‖eyes, like the eyes of a man‖ in this horn, and ‖a mouth‖ speaking great things.

9 I continued looking, until that ‖thrones‖ were placed, and ‖the Ancient of days‖ took his seat,—whose ‖garment‖ <like snow> was white, and ‖the hair of his head‖ like pure wool, ‖his throne‖ was flames of fire, ‖his wheels‖ a burning fire.

10 ‖A stream of fire‖ was flowing on and issuing forth from before him, ‖a thousand thousand‖ waited upon him, and ‖ten thousand times ten thousand‖ <before him> stood up,—‖Judgment‖[e] took its seat, and ‖books‖ were opened. 11 I continued looking, <then' because of the sound of the great words which the horn was speaking>, I continued looking, until that the wild beast |was slain|, and his body |destroyed|, and given to the burning of the fire. 12 <As concerning the rest of the beasts> their dominion |was taken away|,[a] —but ‖a lengthening of life‖ was given to them, until time and season.

13 I continued looking in the visions of the night, when lo! <with the clouds of the heavens> ‖one like a son of man‖ was coming,—and <unto the Ancient of days‖ he approached, and <before him> they brought him near; 14 and <unto him> were given dominion and dignity and kingship, that all peoples, races and tongues, <unto him> should do service,—‖his dominion‖ was an age-abiding dominion, which should not pass away, and ‖his kingdom‖ that which should not be destroyed.

15 The spirit of ‖me, Daniel‖ was grieved in the midst of the sheath,—and ‖the visions of my head‖ terrified me. 16 I drew near unto one of them who stood by,[b] and made exact enquiry of him, concerning all this,—so he told me, and <the interpretation of the things> made he known unto me.

17 ‖These' great wild beasts, which are four‖,—
are four kings who shall arise out of the earth; 18 but the holy ones of the Highest[c] |shall receive the kingdom|,—and shall possess the kingdom, for the age, yea for the age of ages.

19 Then desired I to be sure, concerning the fourth wild beast, which was diverse from all of them,—exceeding terrible, whose ‖teeth‖ were iron, and ‖his claws‖[d] of bronze, he devoured, brake in pieces, and <the residue—with his feet[e]> he trampled down; 20 also concerning the ten horns, which were in his head, and the other, which came up, and there fell—from among them that were before it—three,—and this horn which had ‖eyes‖, and ‖a mouth‖ speaking great things, and ‖his look‖ was more proud than his fellows: 21 I continued looking, when ‖this horn‖ made war with the holy ones,—and prevailed against them: 22 until that the Ancient of Days |came|, and ‖justice‖[f] was granted to the holy ones of the Highest,[g]—and ‖the time‖ arrived, that the holy ones should possess' ‖the kingdom‖. 23 |Thus| he said,

‖The fourth wild beast‖ is a fourth kingdom which shall be in the earth, which shall be diverse from all the kingdoms,—and shall devour all the earth, and shall trample it down, and break it in pieces.

24 And ‖the ten horns of that kingdom‖ are ten kings who will arise,—and ‖another‖ will arise after them, and ‖he'‖ will be diverse from the former ones, and <three kings> will he cast down; 25 and <words against the Most High> will he speak, and <the

[a] And, therefore, the following paragraphs might have been printed as "speech." Still, as they are, in fact, "narrative," they start "full out" in the margin, as is usual with narrative.
[b] Perh. sometimes including the (striped) tiger—T.G. and Fuerst.
[c] So Fuerst.
[d] Dual (?) = two large teeth; or = two rows of large teeth. Cp. T.G.
[e] The abstract for the concrete = "the Judge."

[a] Ml.: "they took away."
[b] Or: "who were standing up." Cp. ver. 10.
[c] Or perh.: "of the highest places." Cp. T.G.
[d] Or: "hoofs." *Written*: pl.; *read*: sing.—G.n.
[e] *Written*: "feet" (pl.); *read*: "foot" (sing.)—G.n.
[f] Or: "vindication."
[g] Cp. on ver. 18

holy ones of the Highest>[a] will he afflict,[b]—
and will hope to change times and law, and
they will be given into his hand, for a
season and seasons and the dividing of a
season, [26] but ‖Judgment‖ will take its
seat,[c]—and ‖his dominion‖ will they take
away, to destroy and make disappear unto
an end.

[27] And ‖the kingdom, and the dominion, and
the greatness of the kingdoms under all the
heavens‖ shall be given to the people of the
holy ones of the Highest,[d]—‖his kingdom‖
is an age-abiding kingdom, and ‖all the
dominions‖ <unto him> will render service,
and shew themselves obedient.

[28] Hitherto' is the end of the matter.
<As for me, Daniel> greatly did my thoughts
terrify me, and ‖my bright looks‖ were
changed upon me, but <the matter—in
mine own heart> I kept.[e]

§ 8. *Daniel's Second Vision—of the Ram and of the He-goat: which is explained by the Angel Gabriel.*

8 [1] <In the third year of the reign of Belshazzar
the king> ‖a vision‖ appeared unto |me Daniel|,
after that which appeared unto me at the
beginning. [2] So then I saw, in the vision,
and it came to pass, when I saw, that I' was in
Shusan[f] the fortress, which is in Persia the
province,—yea I saw it in a vision, when ‖I‖
was by the river Ulai. [3] So then I lifted up
mine eyes, and looked, and lo! a ram, standing
before the river, and ‖it‖ had two horns,—and
‖the two horns‖ were high, but ‖the one‖ was
higher than the other, and ‖the higher‖ had
come up |last|. [4] I saw the ram, pushing
strongly westward and northward and south-
ward, so that no wild beast could stand before
him, and none could deliver out of his hand,—
but he did according to his own pleasure, and
shewed himself great.

[5] Now ‖I‖ was observing, when lo! |a he-goat|
coming in out of the west, over the face of all
the earth, but it meddled not with the earth,—
and ‖the goat‖ had a conspicuous horn between
his eyes. [6] So then he came up to the ram
having the two horns, which I had seen, standing
before the river,—and ran unto him, in the fury
of his strength. [7] Yea I saw him coming close
upon the ram, and he was enraged at[g] him, and
smote the ram, and brake in pieces both his
horns, and there was no strength in the ram to
stand before him,—but he cast him down to the
ground, and trampled him underfoot, and
there was none could deliver the ram out of his
power.[h] [8] But ‖the he-goat‖ shewed him-
self very great,—and <when he had become
mighty> the great horn |was broken in pieces|,
and there came up afterwards[a] four, in its
stead, towards the four winds of the heavens;
[9] and <out of the first of them> came forth a
little horn,[b]—which became exceedingly great,
against the south and against the east, and
against the beautiful [land];[c] [10] yea it became
great as far as the host of the heavens,—and
caused to fall, to the earth, some of the host and
some of the stars, and trampled them underfoot;
[11] <even as far as the ruler of the host> shewed
he his greatness,—and <because of him> was
taken away the continual [ascending-sacrifice],[d]
and the place of the sanctuary |was cast
down|; [12] and ‖a host‖ was set over the con-
tinual [ascending-sacrifice], by transgression,
—and faithfulness |was cast down|[e] to the
ground, and so he acted with effect, and suc-
ceeded.

[13] Then heard I a certain holy one, speaking,—
and another holy one said' to that certain holy
one who was speaking—

How long' is the vision of the continual
[ascending-sacrifice] as taken away,[f] and
the transgression which astoundeth,[g] for
both sanctuary and host to be given over to
be trampled underfoot?[h]

[14] And he said unto him,[i]

Until two thousand and three hundred
evening-mornings,—then shall the sanctuary
|be vindicated|.

[15] And it came to pass, when ‖I Daniel‖ had
seen' the vision,—and had sought discernment,
that lo! there was standing before me, as the
appearance of a man. [16] Then heard I a
human voice, between [the banks of] the Ulai,—
which cried out, and said,

Gabriel! cause this man to understand the
revelation.

[17] So he came near where I stood, and <when
he came> I was terrified, and fell upon my
face,—but he said unto me,

Understand, O son of man, that <to the
time of the end>[k] belongeth the vision.

[18] And <when he spake with me> I fell stunned
upon my face, to the earth,—but he touched
me, and caused me to stand up where I
was. [19] Then said he,

Behold me! causing thee to know, that which
shall come to pass in the afterpart of the
indignation,—for <at an appointed time>
shall be an end.

[a] Cp. verses 18, 22.
[b] Or: "vex," "trouble," or "wear out" (1 Ch. xvii. 9).
[c] Cp. n. on ver. 10.
[d] Cp. verses 18, 22, 25.
[e] Cp. Lk. ii. 19.
[f] Chief city of Susiana (and all Persia)—T.G.
[g] Or: "strove violently with."
[h] Ml.: "hand."
[a] So it shd be (w. Sep.)—G.n.
[b] *Gt.*: "another horn, a little one." Cp. chap. vii. 8—G.n.
[c] *Gt.*: "against the north"—G.n.
[d] All the occurrences in Dan. are: viii. 11, 12, 13; xi. 31; xii. 11.
[e] So it shd be [passive] (w. Sep., Syr., Vul.)—G.n.
[f] So it shd be (w. Sep.)—G.n.
[g] Occurs only here and chaps. ix. 27; xi. 31; xii. 11.
[h] *Gt.*: the verse shd *read*—"How long is the vision of the continual [ascending-sacrifice] as taken away, and the setting up of the transgression, after he hath given over the sanctuary and host to be trampled underfoot!"—G.n.
[i] So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.: "unto me."]
[k] Cp. ver. 19; chaps. xi. 35, 40; xii. 4, 9.

20 ‖The ram which thou sawest, having the two horns‖ representeth the kings of Media and Persia; 21 and ‖the he-goat‖ is the king of Greece,—and <the great horn which was between his eyes> ‖the same‖ is the first king.

22 Now <as for its being broken in pieces, whereupon there stood up four in its stead> ‖four kingdoms, out of his [a] nation‖ shall stand up, but not with his strength;

23 but <in the aftertime of their kingdom, when transgressions [b] |have filled up their measure|>,—there will stand up a king of mighty presence, [c] and skilful in dissimulation; [d] 24 and his strength |will be mighty|, but not through his own strength, [e] and |wonderfully| will he destroy, and succeed and act with effect,—and will destroy mighty ones, and the people of holy ones; 25 and <by his cunning> [f] will he both cause deceit to succeed in his hand, and <in his own heart> will he shew himself to be great, and <by their careless security> will he destroy many,—and <against the ruler of rulers> will he stand up, but <without hand> shall be broken in pieces.

26 Now <the revelation of the evening and the morning which hath been told> ‖faithful‖ indeed it is',—but ‖thou‖ close up the vision, because it is for many days.

27 Now <as for me Daniel> then was I sick [g] for days, but I arose and did the business of the king,—and <though I was confounded concerning the revelation> yet could no' one discern it.

§ 9. *Encouraged by Jeremiah's prophecies, Daniel makes Intercession for his City and his People. Gabriel despatched with a direct and intelligible Revelation.*

9 1 <In the first year of Darius son of Ahasuerus, of the seed of the Medes,—who was made king over the kingdom of the Chaldeans: 2 in the first year of his reign> ‖I, Daniel‖ perceived by the writings,—the number of the years, as to which the word of Yahweh came' unto Jeremiah the prophet, to fulfil the desolations of Jerusalem, seventy years. [h] 3 So I set my face unto the Lord God, [i] to seek [him] by prayer, and supplication,—with fasting, and sackcloth and ashes; [j] 4 yea I prayed unto Yahweh my God, and made confession,—and said—

I beseech thee, O Lord, the God great and to be revered, *keeping the covenant and the lovingkindness* [k] *to them who love him, and to them who keep his commandments.* 5 We have sinned and committed iniquity, and been guilty of lawlessness and been rebellious,—even departing from thy commandments, and from thy regulations; 6 and have not hearkened unto thy servants the prophets, who spake in thy name, unto our kings, our rulers, and our fathers,—and unto all the people of the land.

7 <To thee> O Lord, belongeth righteousness, but <to us> the shame of faces, as at this day,—to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, the near and the far off, throughout all the lands whither thou hast driven them, in their treachery, wherewith they had been treacherous against thee.

8 O Yahweh [a] <to us> belongeth the shame of faces, to our kings, to our rulers, and to our fathers,—in that we have sinned against thee. 9 <To the Lord [b] our God> belong compassions, and forgivenesses,—for we have rebelled against him; 10 and have not hearkened unto the voice of Yahweh our God,—to walk in his instructions which he set before us, through means of his servants the prophets; 11 yea ‖all Israel‖ have transgressed thy law, even going away, so as not to hearken unto thy voice,—therefore |were poured out upon us| the curse and the oath which had been written in the law of Moses the servant of God, because we had sinned against him. 12 Thus hath he confirmed his words [c] which he had spoken against us, and against our judges who had judged us, by bringing in upon us a great calamity,—as to which there had not been done, under all the heavens, as hath been done unto Jerusalem.

13 <Even as written in the law of Moses> hath ‖all this calamity‖ come in upon us,—yet entreated we not the face of Yahweh our God, by turning away from our iniquities, [d] and by getting intelligence in thy truth. [e]

14 Therefore hath Yahweh |kept watch| for the calamity, and brought it in upon us,—for righteous' is Yahweh our God concerning all his deeds which he hath done, seeing that we had not hearkened unto his voice.

15 ‖Now‖ therefore, O Lord our God, who didst bring forth thy people out of the land of Egypt with a firm hand, and didst make for thyself a name, as at this day,—we have sinned, we have been guilty of lawlessness.

[a] So it shd be (w. Sep. and Vul.)—G.n.
[b] So it shd be (w. Sep., Syr., Vul.). Cp. chap. ix. 24.
[c] Ml.: "strong face."
[d] Or: "enigmas."
[e] Cp. 2 Thess. ii. 9, 10.
[f] *Gt.*: "and against the holy ones shall be his cunning"—G.n.
[g] So it shd be (w. Sep.) [without the word "fainted"]—G.n.
[h] Cp. Jer. xxv. 12; xxix. 10.
[i] Heb.: *'adhônay ha-elohim.*
[j] Perh. definiteness is better preserved in these nouns —*the* covenant made of old, and *the* lovingkindness promised therein. Cp. Exo. xx. 6; xxxiv. 6, 7.

[a] In some cod. (w. 1 ear. pr. edn.): "O Lord" (Heb.: *'Adhônây*)—G.n.
[b] One school of Massorites (w. 1 ear. pr. edn.): "To Yahweh"—G.n.
[c] "Words," *written*; "word," *read*. Some cod. (w. 1 ear. pr. edn.): "word" (sing.), *written* and *read*. Others (w. Sep., Syr., Vul.): "words" (pl.), *written* and *read*—G.n.
[d] Some cod. w. 2 ear. pr. edns., Syr.): "iniquity" (sing.)—G.n.
[e] Or: "by giving instruction in thy faithfulness."

16 O Lord! <according to all thy righteousness>
I beseech thee, let thine anger and thine
indignation turn away from thy city Jeru-
salem, thy holy mountain,—for <by reason
of our sins, and by reason of the iniquities
of our fathers> ‖Jerusalem and thy people‖
have become a reproach, to all who are
round about us.

17 ‖Now‖ therefore, hearken, O our God, unto
the prayer of thy servant, and unto his
supplications, and let thy face shine, upon
thy sanctuary, that is desolate,—for the
sake of thy servants.[a] O Lord.

18 Incline, O my God, thine ear, and hearken,
open thine eyes, and behold our desolations,
and the city on which hath been called thy
name; for <not on the ground of our own
righteousnesses> are we causing our suppli-
cations to fall down before thee, but on
the ground of thine abounding com-
passions.

19 O Lord,[b] hear!
O Lord,[b] forgive!
O Lord,[b] hearken and perform!
Do not delay!
For thine own sake, O my God,
Because ‖thine own name‖ hath been
called, upon thy city, and upon thy
people.

20 And < while yet I' was speaking, and praying,
and confessing mine own sin, and the sin of my
people Israel,—and causing my supplication to
fall down before Yahweh my God, concerning
the holy mountain of my God; 21 while yet I'
was speaking in prayer > then ‖the man
Gabriel, whom I had seen in vision at the
beginning, wearied with rapid flight‖ touched
me, about the time of the evening pre-
sent. 22 Yea he came,[c] and spake with
me,—and said—
O Daniel! ‖now‖ have I come forth, to teach
thee understanding.

23 <At the beginning of thy supplications>
came forth a word, ‖I‖ therefore, am arrived
to tell, because <a man delighted in> thou
art',—mark then the word, and have under-
standing in the revelation:—

24 ‖Seventy weeks‖[d] have been divided[e] con-
cerning thy people and concerning thy
holy city—
To put an end to the trangression,[a]
And fill up the measure of sin,[b]
And put a propitiatory-covering over
iniquity,
And bring in the righteousness of ages,[c]
And affix a seal to[d] vision and prophecy,
And anoint the holy of holies.[e]

25 Thou must know, then, and understand:
<From the going forth of the word to
restore and to build Jerusalem—unto the
Anointed One, the Prince> [shall be] seven
weeks, and sixty-two weeks,—the broadway
and the wall[f] |shall again' be built|, even
in the end[g] of the times.

26 And[h] <after the sixty-two weeks> shall the
Anointed One |be cut off|, and have
|nothing|,—and <the city and the sanc-
tuary> will one destroy with[i] the Prince,
and so will his own end come[k] with an
overwhelming flood, howbeit <up to the
full end of the war> are decreed astounding
things.

27 And he will confirm[l] a covenant to the many,
for one week,—but <in the middle of the
week> will cause sacrifice and present to
cease, and <in his stead>[m] [shall be] the
horrid abomination that astoundeth, even
till ‖a full end, and that a decreed one‖
shall be poured out on him that astoundeth.

§ 10. *By the river Tigris, after a Three Weeks' Fast, Daniel receives his Final Revelation* (chaps. x.—xii.).

10 1 <In the third year of Cyrus, king of Persia>
‖a matter‖ was revealed unto Daniel, whose
name was called Belteshazzar; and faithful' was
the matter, but [concerned] a great warfare, and
he marked the word, and had understanding in
the revelation.

2 <In those days> ‖I, Daniel‖ was mourning
three sevens of days: 3 <food to delight in>
did I not eat, ‖neither flesh nor wine‖ came
into my mouth, nor did I so much as ‖anoint‖
myself,—until were fulfilled' three sevens of
days.

4 And <on the twenty-fourth day of the first
month,—when ‖I‖ was by the side of the great
river, ‖the same‖ is Tigris> 5 then lifted I up

[a] So it shd be (w. Sep.)—G.n.
[b] Heb.: *'ădhônây*.
[c] So it shd be (w. Syr.)—G.n.
[d] "Weeks of years"—Fu., Dav. "Hebdomads of years"—T.G.
[e] Heb.: *hathak*—here only. Authorities are agreed that the primary meaning of *hathak* is "to divide"; and it is a sound rule that, where the primary sense may well stand, another meaning shd not be sought for. An actual division of the "weeks" here undeniably presents itself: division *first*, "seven" weeks; division *second*, "sixty-two" weeks; division *third* "one" week. On that last week the shadow of a covenant-breaker falls. Does not the Book of Daniel disclose who that covenant-breaker is? The "divided" weeks are *ipso facto* "determined," so that nothing is really lost by paying chief regard to the primary sense; how much may be gained, who can tell?

[a] Cp. chap. viii. 10, 23.
[b] "Sins" (pl.) *written*: "sin" (sing.) *read*. Some cod. (w. 4 ear. pr. edns. and Vul.) both *write* and *read*: "sin"; others (w. 2 ear. pr. edns., Sep., Syr.) both *write* and *read*: "sins"—G.n.
[c] Which rights the wrongs of ages, and lasts for ages.
[d] Warranted by usage (cp. 1 K. xxi. 8; Neh. x. 1, 2; Est. viii. 8, 10; O.G. 367[b]). Demanded by the context: six blessings, three negative and three positive.
[e] Or: "the Most Holy."
[f] So it shd be (w. Sep., Syr., Vul.)—G.n.
[g] So it shd be (w. Sep. and Syr.)—G.n.
[h] *Gt.*: this "And" shd be omitted—G.n.
[i] So it shd be (or Sep., Syr.)—G.n.
[k] *Gt.*: *uwa'* instead of *habba'*—G.n. [A conjectural reading here followed on the ground of its greater clearness.]
[l] Or: "strengthen."
[m] M.C.T.: "on the battlement" (lit.: "wing"); but *Gt.*: *'al kanno*, "in his stead." Cp. chap. xi. 20 [21 & perh. 38]—G.n.

mine eyes, and looked, and lo! ‖a man‖ clothed in linen,—‖whose loins‖ were girded with the bright gold of Uphaz; 6 ‖whose body‖ was like Tarshish-stone,[a] and ‖his face‖ like the appearance of lightning, and ‖his eyes‖ were like torches of fire, and ‖his arms and his feet‖ like the look of bronze burnished,[b]— and ‖the sound of his words‖ was like the sound of a multitude.

7 And ‖I, Daniel, alone‖ beheld' the revelation, and ‖the men who were with me‖ beheld not the revelation,—in truth' ‖a great terror‖ had fallen upon them, and they had fled while hiding themselves. 8 ‖I‖ therefore, was left alone, and beheld this great revelation, and there remained in me no strength,—but ‖my freshness‖ was turned upon me into disfigurement, and I retained no strength. 9 So then I heard the sound of his words,—and <when I heard the sound of his words> then ‖I myself‖ came to be in a deep sleep upon my face, with ‖my face‖ to the earth. 10 And lo! ‖a hand‖ touched me; and roused me up on my knees and the palms of my hands. 11 Then said he unto me,

O Daniel! man greatly delighted in! have understanding in the words which ‖I‖ am about to speak unto thee, and stand up where thou art,[c] for ‖now‖ have I been sent unto thee.

And <when he had spoken with me this word> I stood up trembling. 12 Then said he unto me,

Do not fear, Daniel, for <from the first day that thou didst set thy heart to understand and to humble thyself before thy God> thy words were heard'; and ‖I‖ am come, by reason of thy words. 13 But ‖the ruler of the kingdom of Persia‖ withstood me twenty-one days, but lo! ‖Michael, one of the chief rulers‖ came in to help me,—and ‖I‖ left him[d] there, beside the kings of Persia. 14 So then I am come to let thee understand that which shall befall thy people in the afterpart of the days,—for yet' is the vision for [those] days.

15 And <when he had spoken with me such words as these>,—I set my face towards the earth, and was dumb. 16 Then lo! <like the similitude of the sons of men> one was touching my lips,—so I opened my mouth, and spake, and said unto him who was standing before me,

O my lord!

<By the revelation> my pains have seized' me, and I retain no strength. 17 How then can the servant of this my lord speak with this my lord,—seeing that <as for me — henceforth> there remaineth in me no strength, and no ‖spirit‖ is left in me?

18 Then again' there touched me one like in appearance to a son of earth, and he strengthened me. 19 And he said,

Do not fear, O man greatly delighted in! peace to thee, be strong, yea be strong![a]

And <as he spake with me> I gained strength, and said,

Let my lord speak', for thou hast strengthened me.

20 And he said,

Knowest thou wherefore' I am come unto thee? But ‖now‖ must I return to fight with the ruler of Persia; ‖I‖ therefore am going forth, and lo! ‖the ruler of Greece‖ is coming. 21 Howbeit I will tell thee that which is inscribed in the writing of truth,[b]—but there is no' one who holdeth strongly with me concerning these things, save Michael your ruler.

11 1 ‖I‖ therefore, <in the first year of Darius the Mede>[c] was at my station to strengthen and embolden him; 2 and ‖now‖ <the truth> I will tell thee:—

Lo! there are ‖yet' three kings‖ to arise—belonging to Persia, and ‖the fourth‖ will amass greater riches than they all, and <when he hath strengthened himself in his riches[d]> the whole |will stir up| the kingdom of Greece. 3 And so a hero king |will arise|, —and wield great authority, and do according to his own pleasure; 4 but <when he hath arisen[e]> his kingdom |shall be broken in pieces|, and be divided, toward the four winds of the heavens,—but not to his own posterity, nor according to his own authority which he wielded, for his kingdom |shall be uprooted|, even for others besides these.

5 But a king of the south |will become strong|, even from among his rulers,—and will prevail against him, and have authority, <a great authority> shall his authority be.

6 And <at the end of years> they will league together, yea ‖the daughter of the king of the south‖ will go in unto the king of the north, to make peace,[f]—but she shall not retain strength of arm, neither shall he stand, nor his arm, but she shall be delivered up—‖she herself‖ and they who brought her in, and he who begat her, and he that strengthened her in the times.[g]

7 But one will stand up from the sprout of her roots, [in] his stead,[h]—and he will enter the army, and enter into a fortress of the king of the north, and deal with them and shew himself strong; 8 yea <even their gods, with their molten images, with their delightful vessels of silver and gold, with

[a] Prob.: "topaz."
[b] *Gr.*: "and their wings were swift."
[c] Or: "in thy place."
[d] So it shd be (w. Sep.)—G.n.
[a] Some cod. (w. Sep., Syr., Vul.): "yea be bold"—G.n.
[b] Or: "the faithful writing."
[c] Some cod.: "the king"—G.n.
[d] Or (taken w. v.r. found in some cod. and 5 ear. pr. edns.—G.n.): "by strengthening himself in his riches, he will."
[e] Or (taken w. v.r. found in some cod. and 5 ear. pr. edns.—G.n.): "by his standing up."
[f] "An equitable arrangement"—O.G.
[g] Or: "vicissitudes."
[h] Heb.: *kanno*, cp. ix. 27, n.

a host of captives> will he bring into Egypt,—and ‖he‖ will stand more |years| than the king of the north; [9] so will the king of the south |enter into the kingdom|, and then return unto his own soil.

[10] But ‖his sons‖[a] will rouse themselves to war, and gather together a multitude of large armies, but he will come on and on,[b] and overflow and pass through,—and will return and wage war,[c] up to his fortress.

[11] Then will the king of the south |be enraged|, and go forth and fight with him, with the king of the north,—and will raise a great multitude, but the multitude |will be delivered| into his hand. [12] And <when he hath taken away the multitude> his heart |will be uplifted|,—and he will cause tens of thousands to fall, but will not conquer.

[13] Then will the king of the north again raise a multitude, greater than the first,—and <at the end of the times[d]—some years> he will come on and on[e] with a great army, and with great substance. [14] And <in those times> ‖many‖ will rise against the king of the south,—and ‖the sons of the oppressors[f] of thy people‖ will exalt themselves to confirm the vision, but will be overthrown.

[15] Then will come in the king of the north, and cast up a rampart, and capture a city of strongholds,—and ‖the arms of the south‖ will not rise, nor the people of his chosen ones,[g] and there shall be no' strength to rise. [16] So shall he that cometh against him do according to his own pleasure, and ‖none‖ shall stand before him,—therefore will he take his stand in the beautiful land, and it will languish and be exhausted in his hand.[h]

[17] Then will he set his face to enter, with the might of all his kingdom, and <equitable terms with him> will make,—and <a daughter of women> will he give him to corrupt her, but she will not remain, nor <his> shall she become.

[18] Then will he turn[k] his face to the Coastlands, and will capture many,—but a commander |will bring to an end| his reproach against himself, that ‖his reproach‖ return not unto him. [19] Therefore will he turn his face towards the fortresses of his land,—but he shall stagger and fall, and shall not be found.

[20] Then will rise up in his stead, one causing an exactor to pass through the ornament of the kingdom,—but <in a few days>[a] shall he be broken in pieces, ‖not with anger,[b] nor in battle‖.

[21] Then will rise up in his stead, one despised, and they will not lay upon him the dignity of the kingdom,—but he will come in unexpectedly, and strengthen the kingdom by flatteries; [22] and ‖the arms of an overflowing flood‖ will sweep all before him, and they shall be broken in pieces,—moreover also, the prince of a covenant;[c]

[23] and <by reason of the leaguing against him> he will work deceitfully,[d] and will come up and become strong, with a small nation. [24] <Unexpectedly, even into the rich places of the province> will he enter, and will do what neither his fathers nor his fathers' fathers had done, <prey and spoil and substance—among them> will he scatter,—and <against strongholds> will he devise plots even until a (convenient) time.

[25] Then will he stir up his strength and his heart, against the king of the south, with a great army, and ‖the king of the south‖ will wage war,[e] with a great and exceedingly mighty army,—but will make no stand, for they will devise against him plots; [26] and ‖they who have been eating his delicacies‖ will break him in pieces, and ‖his army‖ will he overwhelm like a flood,—and many wounded |will fall|.

[27] Now <as for the two kings> ‖their heart‖ will be set on acting wickedly, and <at one table> will they speak |falsehood|,—but it shall not succeed, for yet' is the end for an appointed time.

[28] So then he will return to his own land, with great substance, with ‖his heart‖ set upon a holy covenant; yea he will act with effect, and return to his own land.

[29] <At the appointed time> will he again enter the south,—but it shall not be like the former, nor like the latter.

[30] Then will come in against him the ships of Cyprus,[f] and he will be disheartened, and again' have indignation against a holy covenant, and will act with effect,—and again gain intelligence, concerning them who are forsaking a holy covenant.

[31] And ‖arms‖ <from him> will arise,—and will profane the sanctuary, the fortress, and will set aside the continual [ascending-sacrifice],[g] and place the horrid abomination[h] that astoundeth. [32] And <them who are ready

[a] "Son," *written*; "sons," *read*. In some cod. (w. 1 ear. pr. edn.): "sons" (pl.) *written* and *read*—G.n.

[b] Some cod. (w. 1 ear. pr. edn., Syr.): "will come against him"—G.n.

[c] Or: "will again' wage war."

[d] *Gt.*: "the times" shd be omitted.

[e] Some cod. (w. 3 ear. pr. edns.): "will come against him"; and in some this is *read*, though not *written*—G.n. Cp. n. on ver. 10.

[f] Or: "robbers," "users of violence."

[g] *Gt.*: "but his people will flee"—G.n.

[h] "With annihilation in his hand"—O.G.

[i] So it shd be (w. Sep., Syr., Vul.)—G.n.

[k] *Written*: "turn"; *read*: "set." Some cod. (w. Syr., Vul.) both *write* and *read*: "turn." Others (w. 1 ear. pr. edn. and Sep.) *write* and *read*: "set"—G.n.

[a] Ml.: "in single days," or "in unique dnys."

[b] *Gt.*: "not with hands"—G.n.

[c] Or: "a covenant prince."

[d] *Gt.*: "he will make war"—G.n.

[e] Or: "be embittered."

[f] Or: "the coastlands of the Mediterranean." Cp. Nu. xxiv. 24.

[g] See chap. viii. 11, n.

[h] Also chaps. ix. 27 and xii. 11.

to deal lawlessly with a covenant> will he make impious by flatteries,—but ‖the people who know their God‖[a] will be strong and act with effect. 33 And ‖they who make the people wise‖[b] will impart understanding to the many,—yet shall they be brought low, by sword and by flame, by captivity and by prey, for some[c] days; 34 but <when they are brought low> they shall be helped with a little help,—and many |will join themselves unto them| by flatteries; 35 and <of them who make wise>[d] some shall be brought low, to refine them, and to purify and make white, up to the time of the end,—for yet' is it for an appointed time.

36 And the king |will do according to his own pleasure|, and will exalt himself, and magnify himself against every God,[e] yea <against the God of Gods> will he speak wonderful things,—and will succeed, until exhausted' is the indignation, for ‖what is decreed‖ must be done; 37 and <for the god[f] of his fathers> will he have no regard, nor <for the delight of women, nor for any god> will he have regard,—for <against all> will he magnify himself.

38 Howbeit <to the god of the fortresses[g] in his place>[h] will he give honour,— <even to a god whom his fathers |knew not|> will he give honour, with gold and with silver and with precious stones and with articles of delight. 39 And he will prepare, for the strongholds of the fortress of the sea, the people[i] of an alien god, whom he will acknowledge[k]—will greatly honour,—and will give them authority over the many, and <the soil> will he apportion for a price.

40 And <in the time of the end> will the king of the south |push at him|,[l] and the king of the north |will rush against him|, with chariots and with horsemen, and with many ships,—and he will enter the lands, and overwhelm and pass over; 41 yea he will enter the beautiful land, and ‖many [lands]‖ shall be laid low,—but ‖these‖ shall be delivered out of his hand, Edom and Moab, and the first portion of the sons of Ammon;

42 yea he will thrust forth his hand against the lands,—and ‖the land of Egypt‖ shall have no deliverance; 43 and he will have authority over the treasures of gold and silver, and over all the delightful things of Egypt,—with Libyans and Ethiopians among his followers; 44 but ‖tidings‖ will terrify him, out of the east, and out of the north,—therefore will he go forth with great fury, to destroy and to devote many; 45 and will plant his palace-home[a] between the seas, towards the beautiful holy mountain, but shall come to his end, with none' to help him.

12 1 And <at that time> will Michael, the great ruler who standeth for[b] the sons of thy people, |make a stand|,[c] and there will be a time of trouble, such as never was since there was a nation, up to that time,—and <at that time> shall thy people |be delivered|, every one found written in the book; 2 and ‖many of the sleepers in the dusty ground‖ shall awake,—‖these‖ [shall be] to age-abiding life, but ‖those‖ to reproach, and age-abiding abhorrence; 3 and ‖they who make wise‖[d] shall shine like the shining of the expanse,—and ‖they who bring the many to righteousness‖ like the stars to times age-abiding and beyond.

4 But ‖thou, Daniel‖ close up the words, and seal the book, until the time of the end,—many will run to and fro, and knowledge[e] |shall abound|.

5 Then ‖I, Daniel‖ looked', and lo! ‖two others‖ standing,—one on this side of the bank of the river,[f] and one on that side of the bank of the river.

6 And one said to the man clothed with linen,[g] who was upon[h] the waters of the river,

How long' shall be the end of the wonders?

7 And I heard the man clothed with linen who was upon[h] the waters of the river, when he held up his right hand and his left unto the heavens, and sware by him that liveth unto times age-abiding,—

For a set time and times and a half, and <when the dispersion of a part of the holy people |is brought to an end|>[i] then shall come to an end' all these things.

8 And ‖I‖ heard, but could not understand,—so I said,

O my lord! what shall be the issue of these things?

9 Then said he,

Go thy way, Daniel; for closed up and sealed are the words, until the time of the end.

10 Many |will purify themselves and be made white and be refined|, but the lawless |will act lawlessly|, and none of the lawless |shall understand|,—but ‖they who make wise‖[k] shall understand; 11 and <from the time of the taking away of the continual [ascend-

[a] Or: "his god."
[b] Or: "the instructors of the people." Cp. ver. 35; chap. xii. 3, 10.
[c] Some cod. (w. 6 ear. pr. edns.): "many"—G.n.
[d] Or: "the instructors." Cp. ver. 33; chap. xii. 3, 10.
[e] Cp. 2 Thes. ii. 4.
[f] Or: "gods."
[g] *Gt.*: "of the fortress of the sea." Cp. Is. xxiii. 4—G.n.
[h] Or: "on his pedestal." Or perh.: "in his stead."
[i] So *Gt.*, which provides an antecedent to "them," later on in the verse, and is therefore here inserted in the text.
[k] *Written*: "hath acknowledged"; *read*: "will acknowledge"—G.n.
[l] "Engage in thrusting with him"—O.G.

[a] Ml.: "palace-tents."
[b] Or: "presideth over."
[c] Or: "rise up."
[d] Or: "the instructors." Cp. ver. 10; chap. xi. 33, 35.
[e] *Gt.*: "calamities" (or "wickedness")—G.n.
[f] Cp. chap. x. 4.
[g] Cp. chap. x. 5.
[h] Or: "near."
[i] *Gt.* "when the power of the disperser of the holy people shall come to an end." Similarly O.G.478[8].
[k] Or: "the instructors." Cp. ver. 3; chap. xi. 33, 35.

ing-sacrifice],[a] and the placing of the horrid abomination that astoundeth[b] > [shall be] one thousand two hundred and ninety days.

12 Happy! is he that waiteth,[c] and attaineth to one thousand three hundred and thirty-five days.

13 But ‖thou‖ go thy way to the end,—and thou shalt rest, and shalt rise to thy lot[a] at the end of the days.

[a] Cp. chap. viii. 11, n. [b] Also in chap. ix. 27; xi. 31. [c] Or: "longeth."

[a] Or: "*allotted portion, share*, in the Messianic consummation"—O.G.

HOSEA.

PART I.—The Prophet, by a Series of painful Matrimonial Experiences, is caused to enter into Fellowship with Yahweh's unrequited Love for Unfaithful Israel (chaps. i.—iii.).

1 1 The word of Yahweh which came unto Hosea son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah,[a] kings of Judah, —and in the days of Jeroboam son of Joash, king of Israel.

2 ‖The beginning of the word of Yahweh with Hosea‖ was,—that Yahweh said' unto Hosea,
Go take thee a woman of unchastity, and the children of unchastity,[b] for <unchastely indeed> hath the land' been going away from following Yahweh.

3 So he went and took Gomer, daughter of Diblaim,—and she conceived and bare him a son.

4 Then said Yahweh unto him,
Call his name Jezreël:[c] for <yet a little> and I will visit the bloodshed of Jezreël upon the house of Jehu, and will cause to cease' the kingdom of the house of Israel.

5 And it shall come to pass <in that day> that I will break the bow of Israel, in the vale of Jezreël.

6 Then conceived she again' and bare a daughter, and he said to him,
Call her name Lo-ruhamah ["Uncompassionated"],—for <not again' any more> will I have compassion upon the house of Israel, that I should ‖forgive‖ them; 7 but <on the house of Judah> will I have compassion, and I will save them, as[d] Yahweh their God,—but will not save them by bow, or by sword, or by battle, by[e] horses, or by horsemen.

And <when she had weaned Lo-ruhamah> she conceived, and bare a son.

9 Then said he,
Call his name Lo-ammi [= "No people of mine"],—for ye' are Lo-ammi ["No people of mine"], and ‖I‖ will not be yours.

10 Yet shall the number of the sons of Israel become like the sand of the sea, which can neither be measured, nor numbered,—and it shall come to pass <in the place where it used to be said to them <No people of mine> are ye[a] > it shall be said to them Sons of a Living GOD!

11 Then shall the sons of Judah and the sons of Israel |gather themselves together| |as one|, and shall appoint them one head, and come up out of the earth,[b]—for great' shall be the day of Jezreël.

2 1 Say ye unto your brethren, O Ammi [="O my people"],
And unto your sisters, O Ruhamah [="O compassionated one"]:

2 Contend ye with your mother,[c] contend,
For she' is no wife of mine,
And I' am no husband of hers,
Let her then put away her paramours, from before her,
And her partners in adultery, from her embraces:[d]

3 Lest I strip off her under-clothing,
And set her forth to view, as in the day she was born,—
And make her like a wilderness,
And render her like a land that is parched,
And suffer her to die of thirst;

4 And <on her children> not have compassion,—
Because <the children of paramours> they are'.

5 For their mother |hath been unchaste|,
And she that conceived' them |hath caused shame|,—

[a] Heb.: *y'hizḳiyâh*, 3; 41, *y'hizḳiyâhu*.
[b] Prob. = "a woman who will prove to be unfaithful, some of whose children will not be thine own"—so at least context and circumstance suggest.
[c] "Whom God sows," or "scatters."
[d] That is: "in the character of." Cp. O.G. 88, 7.
[e] Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "or by"—G.n.

[a] Heb.: *lo' 'ammi 'attem*.
[b] Or: "land."
[c] "The 'mother' . . . . is, of course, the community conceived as a whole, the 'children' being the individual members"—Driver, Intro. O.T., 303.
[d] Ml.: "from between her breasts."

For she said,
Let me go after my lovers! who used to give my bread, and my water, my wool, and my flax, mine oil, and my drink.

6 |Therefore| behold me! hedging up her[a] way, with thorns,—
And I will wall her in, and <her footpaths> shall she not find.

7 And <when she shall pursue her lovers, and not overtake them,
And shall seek them and not find>
Then will she say,
Let me go my way now! and return' unto my first' husband,
For it was better with me ||then|| than ||now||!

8 But ||she|| owneth not, that ||I|| gave her—the corn, and the new wine and the oil,—<silver> also increased I unto her, and gold—— [which] they offered to Baal![b]

9 |Therefore| will I again' take away my corn, in the time thereof,
And my new wine, in the season thereof,—
And will recover my wool and my flax [given] to hide her shame.

10 ||Now||, therefore, will I expose her unseemliness,[c] before the eyes of her lovers,—
And no ||man|| shall deliver her out of my hand!

11 And I will cause to cease all her mirth,
Her pilgrim-festival, her new moon and her sabbath,—and her every appointed meeting;

12 And will lay waste her vine and her fig-tree,
As to which she hath said,
<A present> are they' for myself, which my lovers' |have given me|,—
And I will make of them a thicket, and the wild beasts of the field shall devour' them.

13 So will I visit upon her' the days of the Baals,
Unto whom she used to burn incense, and decked herself with her nose-ring and her jewelry, and went her way after her lovers,—
Whereas <me> she forgat,
Declareth Yahweh.

14 |Therefore| lo! ||I|| am going to persuade her,
And <though I conduct her forth into a wilderness>,
Yet will I speak unto her heart.[d]

15 Then will I give to her her vineyards from thence,
And the vale of Achor [= "trouble"][e] for a door of hope,—
And she will respond there,
As in the days of her youth,
And as in the day when she came up out of the land of Egypt.[f]

16 And it shall come to pass <in that day>
Declareth Yahweh,
That she will call me Ishi [= "My husband"],
And will not call me[a] any more, Baali [= "Mine owner"].

17 So will I take away the names of the Baals, out of her mouth,—
And they shall not be called to mind any more, by their name.

18 And I will solemnise to them a covenant, in that day,
With the wild-beast of the field,
And with the bird of the heavens,
And the creeping thing of the ground,—
And <bow and sword and battle> will I break in pieces out of the land,
So will I cause them to lie down, in security.

19 And I will take[b] thee unto myself, unto times age-abiding,—
Yea I will take[b] thee unto myself, in righteousness and in justice, and in lovingkindness, and in abounding compassion:[c]

20 Yea I will take[b] thee unto myself, in faithfulness,—
So shalt thou know[d] *Yahweh.*

21 And it shall come to pass in that day, that I will respond, Declareth Yahweh,
I will respond to the heavens,—
And ||they|| shall respond to the earth;

22 And ||the earth|| shall respond to the corn, and to the new wine and to the oil,—
And ||they|| shall respond to Jezreël [= "Whom GOD scattereth," "Whom GOD soweth"].

23 So will I sow her unto me in the land,
And will have compassion upon the Uncompassionated one [= "Lo-ruhamah"],—
And will say to him who was No-people-of-mine [= to "Lo-ammi"] <My people> thou art',
And ||he|| shall say, My God!

3. 1 Then said Yahweh unto me,
<Once more> go love a woman who loveth[e] a friend, and is an adulteress,—according to the love of Yahweh' unto the sons[f] of Israel, though they' keep turning away unto other gods, and love [idolatrous] raisin-cakes.[g]

2 So I secured[h] her to me, for fifteen pieces of silver,—and a homer of barley, and a half-homer of barley; 3 and I said unto her,
<Many days> shalt thou tarry for me,
Thou shalt not be unchaste,
Neither shalt thou become another man's,—
|Moreover also| ||I|| [will tarry] for thee.

[a] So in many MSS. (w. 6 ear. pr. edns. [in all]). But some cod. (w. 2 ear. pr. edns.) omit the word "me"—G.n.
[b] U.: "betroth."
[c] Lit.: "in compassions."
[d] Or: "own," "acknowledge."
[e] So it shd be (w. Sep., Syr.)—G.n.
[f] Some cod.: "house"—G.n.
[g] Cp. Jer. vii. 18.
[h] Ml.: "bought."

[a] So it shd be (w. Sep.)—G.n.
[b] Or: "they worked it up for the Baal" (or: "they made it into a Baal [image]")—G.A.S.
[c] Ml.: "vagina."
[d] Cp. Isa. xl. 2.
[e] Cp. Josh. vii. 26; Is. lxv. 10.
[f] Cp. Jer. ii. 2.

4 For <many days> shall the sons of Israel tarry',
Without king, and
Without' ruler, and
Without' sacrifice, and
Without' pillar;[a] and
Without' ephod, or household gods.
5 <Afterwards> shall the sons of Israel return',
And seek Yahweh their God, and David their king,—
And shall turn with throbbing hearts[b] unto Yahweh and unto his goodness, In the afterpart of the days.[c]

PART II.—Fragmentary Reminiscences of Hosea's Prophetic Ministry to the Corrupt and Doomed Kingdom of Northern Israel; with Occasional References and Appeals to Judah.

4 1 Hear the word of Yahweh, ye sons of Israel,—
That <a controversy> hath Yahweh with the inhabitants of the land,
Because there is no' faithfulness, nor loving-kindness, nor' knowledge[d] of God, in the land:
2 ‖Cursing[e] and lying, and killing and stealing, and committing adultery‖ have broken forth,
And ‖blood-shedding‖ <unto blood-shedding> doth extend.
3 |For this cause| shall the land mourn',
And everyone who dwelleth therein shall languish',
With the wild beast of the field and
With the bird of the heavens,—
|Moreover also| ‖the fishes of the sea‖ shall be withdrawn.
4 Howbeit let ‖no man‖ contend,
Nor let him rebuke another,—
Since ‖thy people‖ are as they who contend against a priest:
5 So shouldst thou stumble in the daytime,
And even the prophet' stumble with' thee, in the night,[f]—
And I should destroy[g] thine own mother.
6 My people |are destroyed|[h] for lack of knowledge,—
<Because ‖thou‖ hast rejected |knowledge|>
Therefore will I reject thee from ministering as priest unto me,
And <because thou hast forgotten the law[i] of thy God>
‖I also‖ will forget thy children.
7 <As they were magnified> ‖so‖ they sinned against me,—
<My glory—for what was contemptible> did they exchange.[a]
8 <The sin[b] of my people> they do eat,—
And <unto their iniquity>[c] lift they up every man his[d] desire.[e]
9 So doth it come to be—
‖Like people, like priest‖,—
Therefore will I visit upon him his ways,
And <his doings> will I bring back to him;
10 And they shall eat, and not be satisfied,
They have encouraged unchastity, yet have not been making increase,—
For unto <Yahweh> have they left off giving heed:—
11 Unchastity, and wine, and new wine, take away the heart.[f]
12 ‖My people‖ <of their Wood> do ask,—
Let ‖their Staff‖ then tell them,—
For ‖the spirit of unchastity‖ hath led them astray,
And they have unchastely departed from under[g] their God.
13 <On the headlands of the mountains> they sacrifice,
And <on the hills> burn they incense,
Under oak and poplar and terebinth,
Because |pleasant| is the shade' thereof:
‖For this cause‖ do your daughters' |become unchaste|,
And ‖your brides‖ commit adultery.
14 I do not bring punishment upon your daughters when they become unchaste,
Nor upon your brides, when they commit adultery,
For ‖the men themselves‖[h] <with unchaste women> do seclude themselves,
And <with the common women[i] of the shrine> do offer sacrifice,—
And ‖a people who will not discern‖ must be ruined.

15 <Though unchaste' art thou', O Israel>
Let not Judah' |become guilty|,
Neither let them enter Gilgal,
Nor go up to Beth-aven,[k]
And [then] swear, By the life of Yahweh!
16 For <as a heifer that is stubborn> hath Israel' |been stubborn|,—
‖Now‖ can Yahweh |turn them out to

[a] Or: "obelisk."
[b] Cp. Is. lx. 5.
[c] Cp. Is. ii. 2.
[d] Or: "acknowledgment."
[e] Or: "swearing."
[f] Conjectural emendation of text: "For my people are but as their priestlings. O priest, thou hast stumbled to-day; and stumble to-night shall the prophet with thee" —G.A.S. Cp. O.G. p. 485.
[g] Or: "silence."
[h] Or: "silenced."
[i] Or: "instruction."

[a] Or: "My glory have they changed into shame." So "the text originally read," "which the Sopherim altered into: 'Their glory I will change into shame'"—G. Intro. p. 357.
[b] Or: "sin-bearer"="sin-offering."
[c] Or: "offering for iniquity."
[d] A sp. v.r. (*sevir*): "their." Some cod. (w. Aram., Sep., Syr. and Vul.): "their"—G.n.
[e] U.: "soul."
[f] "'The brains!' Heb.: *the heart*, which ancient Israel conceived as the seat of the intellect"—G.A.S.
[g] Cp. Eze. xxiii. 5.
[h] Ml.: "they"—but the pronoun is masculine! "The fathers in Israel—or does he still mean the priests?"—G.A.S.
[i] So, admirably, G.A.S.
[k] "House of wickedness"; "perh. contemptuously for *Beth-el*, 'House of God'"—Davies' H.L. p. 17.

pasture|, like a young ram in a wide place?

17 |Mated with idols| is Ephraim, let him alone.
18 Their drinking-bout |having passed|,—they became ‖unchaste‖,
They loved wildly,
<A contempt> became her great men.[a]
19 The wind hath bound her up in its wings,—
That they may be ashamed, because of their sacrifices.

5 1 Hear ye this—O priests,
And attend, O house of Israel,
And ye ‖House of the King‖ give ear,
For <to you> pertaineth the sentence,—
For <a snare> have ye been to Mizpah,
And a net spread on Tabor.
2 And <a slaughter>[b] have apostates deeply designed,—
Though ‖I‖ was a rebuker to[c] them all.
3 ‖I‖ have known Ephraim,
And ‖Israel‖ hath not been hidden from me,—
For ‖now‖ hast thou committed unchastity, O Ephraim,
Israel |hath made himself impure|.
4 Their doings |will not suffer| them to return unto their God,—
For ‖the spirit of unchastity‖ is within them,
And <Yahweh> have they not known.[d]
5 Therefore will the Excellency[e] of Israel |answer|[f] to his face,—
And ‖Israel and Ephraim‖ shall stumble in their iniquity,
Even Judah with them |hath stumbled|.
6 <With their flocks and with their herds> will they go to seek Yahweh,
But shall not find him;
He hath withdrawn himself from them.
7 <With Yahweh> have they dealt treacherously,
For <to alien children> have they given birth,—
‖Now‖ a new moon |shall devour them|, with their portions.

8 Blow ye a horn in Gibeah,
A trumpet in Ramah,—
Sound an alarm at Beth-aven,[g]
Behind thee, O Benjamin!
9 ‖Ephraim‖ shall become |a desolation|, in the day of rebuke:
<Throughout the tribes of Israel> have I made known what is sure.

10 The rulers of Judah have become as they who remove a land-mark.[h]
<Upon them> will I pour out, like water, my wrath.

11 <Oppressed> is Ephraim, crushed in judgment,—
Because he hath |wilfully| walked after falsehood.[a]
12 But ‖I‖ was like a moth, to Ephraim,—
And like rotten wood, to the house of Judah.

13 <When Ephraim' |saw| his injury',
And Judah' his wound'>
Then went Ephraim' unto Assyria',
And [Judah] sent unto a hostile king,[b]—
Yet ‖he‖ cannot heal you,
Nor will the wound |remove from you|.
14 For ‖I‖ will be as a lion unto Ephraim,
And as a young lion to the house of Judah,—
‖I, I‖ will tear in pieces, and depart,
I[c] will carry off, and none' be able to rescue.
15 I will depart, will return' unto my place!
Till what time they acknowledge their guilt, and seek my face,—
<In their trouble> will they make for me diligent search.

6 1 Come, and let us return unto Yahweh!
For ‖he‖ hath
torn, that he might heal us,—
smitten, that he might bind us up.
2 He will bring us to life, after two days,—
<On the third day> will he raise us up, that we may live before him.
3 Then let us know—let us press on to know—Yahweh,
<Like the dawn> is his coming forth assured,—
That he may come
Like a down-pour upon us,
Like the harvest-rain, [and] the seed-rain of the land.

4 What can I do unto thee,[d] O Ephraim?
What can I do unto thee,[d] O Judah?
For[e] ‖your lovingkindness‖ is like a morning' cloud,
Yea ‖like the dew, early' departing‖!
5 ‖For this cause‖ have I hewn them in pieces by the prophets,
I have slain them by the sayings of my mouth,—
And ‖my justice‖[f] as a light' goeth forth.
6 For <lovingkindness> I desired, and not sacrifice,—
And the knowledge of God[g] more than ascending-offerings.

[a] Ml: "shields." Cp. Ps. xlvii. 9.
[b] *Gt.*: "corruption." Cp. chap. ix. 9. So also Davies' H.L. p. 630.
[c] "A chastisement for"—O.G.
[d] Or: "acknowledged."
[e] Or: "Majesty." "Prob. appellation of Y."—O.G. 145a.
[f] Or: "testify."
[g] Or: "House of wickedness"—scornfully for Beth-el. Cp. chap. iv. 15.
[h] Or: "boundary."

[a] So it shd be (w. Aram., Sep., Syr.)—G.n.
[b] Horsley: "King Quarrel"—who takes up all quarrels. Cp. chap. x. 6. G. A. Smith: "King Combative," "King Pick-Quarrel."—"a nickname for the Assyrian monarch".—"The Book of the Twelve Prophets."
[c] Some cod.: "And I"—G.n.
[d] Or: "make of thee." So G.A.S.
[e] Some cod. (w. Syr. and Vul.) omit: "For" (ml.: "and")—G.n.
[f] So [by regrouping the letters] it shd be (w. Aram., Sep., Syr.)—G.n.
[g] Cp. Jer. xxii. 16.

7 But ‖they‖ <like Adam> have transgressed a covenant,—
<There> have they dealt treacherously with me.
8 ‖Gilead‖ is a city of workers of iniquity,—
tracked with blood.
9 And <like liers in wait for a man, in troops>
is a band of priests,
<On the road> will they murder towards Shechem,—
Because <a shameful deed>[a] they have done.
10 <In the house of Israel> have I seen a horrible thing,—
<There> the unchastity of Ephraim,
Defiled' is Israel.
11 ‖Judah too‖! a harvest is appointed for thee,[b]—
In that I will bring back the captivity[c] of my people.

7 1 <When I would have brought healing to Israel>
Then was disclosed the iniquity of Ephraim,
And the wicked doings of Samaria,
For they have wrought falsehood,—
<When ‖a thief‖ would enter> a band |roamed about| outside,
2 And they say not to[d] their own hearts,
That <all their wickedness> I remember,
‖Now‖ have their doings |beset them about|,
<Right before my face> have they been done.
3 <By their wickedness> they gladden a king,
And <by their flatteries>—rulers.
4 ‖They all‖ are adulterers,
Like an oven too hot for the baker,—
Who leaveth off stoking, after kneading the dough, till the whole be leavened.
5 |In the day of our king|[e] the rulers |have made themselves ill|[f] with the heat of wine,—
He hath extended his hand with scoffers.
6 For they have made ready,[g] like an oven, their heart, by their lying in wait,[h]—
<All the night> their baker sleepeth,[i]
<In the morning> ‖he‖[k] kindleth up as it were a blazing fire.
7 ‖They all‖ become hot as an oven, and devour their judges,—
‖All their kings‖ have fallen,[l]
There[m] hath been none' among them crying unto me.

8 ‖As for Ephraim!‖ <with the peoples> hath he' been mingling himself,—
‖Ephraim‖ is a cake not turned.
9 Foreigners have |eaten up| his strength,
And ‖he‖ knoweth it not,—
‖Even grey hairs‖ are sprinkled upon him,
And ‖he‖ knoweth it not.
10 Therefore doth the Excellency[a] of Israel |answer|[b] to his face;
Yet have they not returned unto Yahweh their God,
Nor have they sought him, in spite of all this!
11 So then |Ephraim| hath become' |like a simple dove|, having no' understanding,[c]
<On Egypt> have they called,
<To Assyria> have they gone.
12 <Whithersoever they go> I will spread over them my net,
<Like a bird of the heavens> will I bring them down,
I will chastise them, by the time the report can reach the flock of them.[d]
13 Woe to them! for they have taken flight from me,
Destruction to them! for they have transgressed against me,—
<When ‖I‖ would have ransomed them>
Then ‖they‖ spake—concerning me—falsehoods.
14 Neither made they outcry unto me, in their heart,
Although they kept on howling upon their beds,
<Over corn and new wine> they gathered themselves together,[e]
They rebelled against me.
15 <When ‖I‖ had warned them> I strengthened their arm,—
Yet ‖against me> kept they on devising wickedness.
16 They would return—not to him who is on high![f]
They have become like a deceitful bow,
Their rulers |shall fall by the sword|, for the rage of their tongue,
‖This‖ [shall be] their derision in the land of Egypt.

17 <To thy mouth> with a horn! 8
|Like an eagle| on[g] the house of Yahweh,—
Because they have violated my covenant,
And <against my law> have they transgressed.

[a] "Specially of unchastity, incest, licentiousness"—O.G.
[b] Some cod. (w. 2 ear. pr. edns. and Aram.): "for her"—G.n.
[c] Or: "the captives."
[d] Some cod. (w. 1 ear. pr. edn., Aram., Syr. and Vul.): "in"—G.n.
[e] Some cod. (w. Sep. and Syr.): "kings" (pl.)—G.n.
[f] Some cod. (w. Aram., Sep., Syr., Vul.): "have begun" with, etc.—G.n.
[g] *Gt.*: "For their inward (desire is)"—G.n.
[h] *Gt.*: "Their heart is setting them on fire"—G.n.
[i] *Gt.* (w. Aram. and Syr.): "All the night their anger smoketh"—G.n. and G. Intro. p. 149.
[k] Or: "it."
[l] See chap. viii. 4, n.
[m] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*]): "And there"—G.n.

[a] Or: "Majesty." Cp. chap. v. 5.
[b] Or: "testify."
[c] Lit.: "heart." "To the Hebrews the organ of the wits of a man . . . . Poor pigeon of a people, fluttering from one refuge to another"—G.A.S.
[d] Or: "their assembly." *I.e.*: "the whole assemblage of them"—O.G.
[e] Or: "seek hospitality." But some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "they cut themselves"—G.n. And so G.A.S.
[f] Or: "return to a no-god"="idols." But in some cod. is a note; *read*: "to him" [instead of "not," "no"]; *i.e.*: "Turn yourselves to him who is on high"—G.n.
[g] Conjectural emendation: "The eagle is down upon the house of Jehovah"—G.A.S.

2 <Unto me> shall they make outcry,
My God! we acknowledge thee—[we]
‖Israel!‖
3 Israel hath cast away what is good,—
‖An enemy‖ shall pursue him.
4 ‖They‖ have appointed kings,[a]
But not from me,
Have made rulers,
But I have not acknowledged[b] them:
<Of their silver and their gold> they made
themselves idols,
To the end they[c] might be cut off.
5 He hath cast away thy calf, O Samaria,
Kindled' is mine anger upon them,—
How long' shall they not endure to be
innocent?
6 For <of Israel> is even that thing!
‖A craftsman‖ made it,
And ‖a No-god‖ it is!
For <into fragments>[d] shall the Calf of
Samaria be broken.
7 For <to the wind> they sow,
And <to the whirlwind> they reap:[e]
<Stalk> hath it none,
‖That which shooteth forth‖ |shall yield no
meal,
<If so be it yield> ‖foreigners‖ swallow it
up.
8 |Swallowed up| is Israel;
‖Now‖ have they gone among the nations,
Like a vessel in which no' man taketh
|delight|.
9 For ‖they‖ have gone up to Assyria,
<A wild ass going alone for himself> is
Ephraim!
They have hired lovers!
10 <Even though they hire them among the
nations>
|At once| will I gather them, when they
have begun[f] to be diminished by reason
of the burden[g] of the king of rulers.[h]
11 <Because Ephraim hath multiplied altars
sinfully[i]>
They have become to him the altars of
Sin.
12 I have been wont to write for him the myriad
things of my law,—
<Like something alien> have they been
accounted.[k]

13 <My sacrificial gifts> have they been sacrificing as [common] flesh, and have eaten,[a]
‖Yahweh‖[b] hath not accepted them,—
‖Now‖ will he call to mind their iniquity,
that he may punish their sin,
‖They‖ <to Egypt> will return.
14 And so Israel hath forgotten his Maker, and
hath built temples,
And ‖Judah‖ hath multiplied fortified cities,—
Therefore will I send a fire upon his cities,
And it shall consume the palaces thereof.

9 1 Do not rejoice, O Israel, with exultation, like
the peoples,
For thou hast gone away unchastely from
beside thy God,—
Thou hast loved a present, upon all the
threshing-floors of corn!
2 ‖Threshing-floor and wine-vat‖ will not feed
them,
And ‖new wine‖ will deny[c] them.[d]
3 They shall not dwell in the land of Yahweh,
But Ephraim shall return' to Egypt,
And <in Assyria—that which is unclean>
shall they eat.
4 They shall not pour out to Yahweh—
wine,
Neither shall they be pleasing to him,
‖Their sacrifices‖ are as the food of mourning[e]
to them,
‖All that eat thereof‖ shall defile themselves,
Because ‖their food for their appetite‖
entereth not into the house of Yahweh.
5 What will ye do, for the day of appointed
meeting?
And in the day of the festival of Yahweh?
6 For <though[f] they have gone from destruction>
Yet ‖Egypt‖ shall gather them,
‖Memphis‖ shall bury them,—
<As for their silver favourites!>
‖Thistles‖ shall possess them,
Thorns in their tents.
7 Come' are the days of visitation,
Come' are the days of recompense,
Let Israel know!
The prophet is foolish',
The man of the spirit doth rave',
<Because of the greatness of thine iniquity>
Therefore great' is the prosecution.
8 ‖The watchman of Ephraim‖ [should have
been] with my God:
<As for the prophet,
‖The snare of the fowler‖ is on all his
ways,
A prosecution [awaiteth him], in the house
of his God.

[a] Cp. chap. vii. 7; 2 K. xv. "Phantom kings coming forward in rapid succession, with the form but without the reality of royal power"—Driver, Intro. O.T., 301.
[b] U.: "known." N.B.: Here "to know" plainly = "to acknowledge."
[c] So it shd be (w. Aram., Sep., Syr.)—G.n. [M.C.T.: "he."]
[d] Or: "splinters."
[e] Or, simply:—
"For wind they sow,
And whirlwind they reap."
[f] Some cod.: "That they may begin"—G.n.
[g] Cp. O.G. 320, n.
[h] Some cod. (w. Aram., Sep., Syr., Vul.): "king and rulers"—G.n.
[i] *Gt.*: "to expiate sin." In which case qy. render: "Because E. hath multiplied altars to expiate sin, they have become to him altars to commit sin."
[k] N.B.: This reproach respecting the Law; as proving needless popular neglect; and by consequence the accessibility of the Law in written form.

[a] Some cod. (w. 1 ear. pr. edn. [*Rabb.*]): "that they might eat"—G.n.
[b] One school of Massorites: "But Y."—G.n.
[c] "*Her* (Isr.), *i.e.*, refuse to acknowledge her as its mistress, not yield itself to her"—O.G. 471.
[d] A sp. v.r. (*sevir*): "them." Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "them." Some cod. *write*: "them"; but *read*: "her"—G.n.
[e] *I.e.*: "funeral repast"—Davies' H.L. p. 17.
[f] Cp. O.G. 244[b].

9 They have deeply' corrupted themselves, like
the days of Gibeah:[a]
He will call to mind[b] their iniquity,
He will punish[c] their sins.

10 <Like grapes in the desert> found I Israel,
<Like the first-ripe in the fig-tree when it is
young> saw I your fathers,—
||They|| entered Baal-peor,
And devoted themselves to the Shameful
Thing,
Then became their abominations like their
lusts.

11 ||As for Ephraim||! <like a bird> did their
glory |fly away|,—
No birth, and[d]
None with child,
No conception.

12 Yea <though they rear their children> yet
will I make them childless, till there be
no human being,—
For it is ||nothing less than woe|| to them
when I depart from them!

13 ||Ephraim||! <just as I provided for Tyre>
was planted in a meadow,[e]—
Yet ||Ephraim|| must needs bring forth for a
murderer' his children.

14 Give them, O Yahweh—what' wilt thou
give?
Give them, a miscarrying womb, and breasts
dried up.

15 ||All their wickedness|| is in Gilgal,
Yea <there> have I come to hate them,
<For the wickedness of their doings—out of
my house> will I drive them forth,—
No more' will I love them,
||All their rulers|| are unruly.[f]

16 Smitten' is Ephraim,
||Their root|| hath dried up,
<Fruit> shall they not bear,—
Yea' <though they do bring forth> yet
will I slay the darlings of their womb.

17 My God will reject' them, because they
hearkened not unto him,—
That they may become wanderers through-
out the nations.

10 1 <A luxuriant vine> is Israel,
||Fruit|| beseemeth[g] him,—
<According to the abundance of his fruit>
hath he brought abundance to the altars,
<According to the goodliness of his land>
hath he made goodly statues.[h]

2 Hypocritical'[i] is their heart,
||Now|| shall they be held guilty,—
||He|| will break down their altars,
He will destroy their statues.

3 For ||now|| will they say,
We have no' king,—
For we revere not Yahweh,
And what could ||a[a] king|| do for us?

4 They have spoken words, swearing falsely, in
solemnising a covenant,—
Therefore shall judgment |spring up like a
poisonous plant| on the ridges[b] of the
field.

5 <About the calves of Beth-aven>[c] will the
inhabitant of Samaria be concerned,—
For the people thereof |have mourned
over it|,
And ||the ascetics[d] thereof, who <over it>
used to exult|| [shall mourn] for the glory
thereof, because it hath departed there-
from.

6 ||Itself also|| <to Assyria> shall be borne
along, as a present to a hostile king,[e]—
<Shame> shall Ephraim receive, that
Israel |may be ashamed| of his own
counsel.[f]

7 Silenced' is Samaria:
||Her king|| is as a chip on the face of the
waters.[g]

8 So shall the high places of Aven |be destroyed|,
the sin of Israel,
||Thorn and prickle|| shall come up on their
altars,—
Therefore shall they say to the mountains,
Cover us, and to the hills,
Fall on us.

9 <Beyond[h] the days of Gibeah> hast thou
sinned, O Israel:[i]
<There> came they to a stand,
The battle against the sons of perversity
|touched them not in Gibeah|.

10 <When I please> then will I chastise
them,—
And there shall be gathered together against
them—peoples,
They being harnessed to their two Ini-
quities;[k]

11 But ||Ephraim|| shall be a heifer broken in,
loving to tread out corn, when ||I|| have
passed over upon her fair neck,—
I will drive Ephraim,
Judah' |shall plow|,
Jacob' |shall harrow to him|.

12 Sow to yourselves in righteousness,
Reap ye at the bidding of lovingkindness,
Furrow to yourselves the newly-ploughed
soil,—
Then will be the time to seek Yahweh,
Until he come, that he may rain down
righteousness for you.

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[a] Cp. Jdg. xix.
[b] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]): "Now will he," etc.—G.n.
[c] Some cod.: "that he may punish." Cp. chap. viii. 13—G.n.
[d] Some cod. omit: "and"—G.n.
[e] So O.G. 627[b]. Cp. (as to Tyre): Isa xxiii.; Exc. xxvi.-xxviii.
[f] Cp. Is. i. 23, n. Same words here.
[g] So Fu. H.L. p. 1353.
[h] Or: "pillars."
[i] Ml.: "smooth," "slippery." Or: "divided."
[a] Or: "the."
[b] Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*]): "on all the ridges"—G.n.
[c] Cp. chap. iv. 15; v. 8.
[d] "Priestlings"—G.A.S.
[e] Cp. chap. v. 13, n.
[f] Or: "sagacity."
[g] "These handmade gods, these chips of kings, shall be swept away together"—G.A.S.
[h] Or: "From."
[i] So most MSS. and 8 ear. pr. edns. Some cod.: "hath Israel sinned"—G.n.
[k] Or: "cohabitings." See G.n., and Davies' H.L. pp. 459, 467.

13 Ye have plowed lawlessness,
<Perversity> have ye reaped,
Ye have eaten the fruit of deception,—
Because thou didst trust in thy chariots,[a]
In the multitude of thy mighty men.
14 Therefore shall there arise a tumult among thy peoples,[b]
And ‖all thy fortresses‖ shall be plundered,
As Shalman plundered' Beth-arbêl,[c] in the day of battle,—
‖The mother‖ <upon her children> dashed to the ground.
15 ‖Even so‖ hath Bethel |done to you|, because of your exceeding' wickedness,—
<In the dawn>[d] shall the king of Israel be ‖utterly silenced‖.

11 1 <When Israel was |a child|> then I loved him,—
And <out of Egypt> called I my son.
2 They invited them,—
<At once> they departed[e] from before me,[f]
‖They‖[f] <to the Baals> sacrificed,[g]
And <to the images>[h] offered incense.
3 Yet ‖I‖ had taught Ephraim to walk,
I used to take them upon mine arms,[i]—
But they acknowledged not that I had healed them.
4 <With human cords> used I to draw them,
With the bands of love,
So became I unto them
Like those who remove the yoke that was] on their jaws,[k]—
And |holding out [food] to him| I let him eat.[l]
5 He was not to turn back into the land of Egypt,
Howbeit ‖the Assyrian—he‖ became his king,
For they refused to turn.
6 Therefore shall the sword |rage| in his cities,
And make an end of his multitudes, and consume them,—
Because of their counsels.
7 But ‖my people‖ are bent towards turning from me,[m]—
<Though upwards' they call them> none of them can lift them.[n]

8 How' can I give thee up, Ephraim?
abandon thee, Israel?
How' can I make thee as Admah?
set thee as Zeboim?
Mine own heart |turneth against me|,
<At once> are kindled my compassions.
9 I cannot execute the glow of mine anger,
I cannot turn to destroy[a] Ephraim,—
For <God> am ‖I‖, and not man,
<When thou drawest near> [I am] a Holy One, though I do not enter a city.

10 <After Yahweh> let them go,
<Like a lion> will he roar,—
<When ‖he‖ shall roar>
Then let sons |come trembling| out of the West.
11 Let them come trembling like a small bird out of Egypt,
And like a dove out of the land of Assyria,—
So will I cause them to dwell by[b] their own houses, Declareth Yahweh.

12 They have compassed me about—
<With denial> |Ephraim|,
<With deceit> |the house of Israel|,—
But ‖Judah‖ hath |again and again| run riot with God,[c]
Though <with the holy places> entrusted.

12 1 ‖Ephraim'‖ feedeth on wind,
And pursueth the east wind,
‖All the day‖ <falsehood and force> doth he magnify,—
And <a covenant with Assyria> would they solemnise,
And <oil into Egypt> must be borne along.
2 But <a controversy> hath Yahweh with Judah,—
So that he may bring punishment on Jacob, according to his ways
<According[d] to his doings> repay him.[e]

3 <In the womb> took he his brother by the heel;[f]
And <in his manly vigour> strove he with God:
4 Yea he strove against a Messenger, and prevailed,
He wept, and made supplication unto him,—
<At Bethel> he found him,[g]
And <there> he spake with us;
5 And[h] ‖Yahweh‖ is God of hosts,—
‖Yahweh‖ is his memorial.[i]

[a] So it shd be (w. Sep.)—G.n.
[b] Or: "tribes"—G.A.S. Some cod. (w. 4 ear. pr. edns.): "people" (sing.)—G.n.
[c] *Written*: "Beth-arbetl" = "House of the Ambush of God,"; but *read*: "Betharbel," so that the name of God is entirely disguised—G. Intro. p. 397.
[d] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*] and Vul.): "like" (or "at")—G.n.
[e] "The more I called to them, the farther they went from me.' So rightly the Sep."—G.A.S.
[f] So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.: "from before them."]
[g] Or: "kept sacrificing"—G.A.S.
[h] Carved, graven, or even molten. Heb.; *pesilim*, used as pl. of *pesel*. Cp. Exo. xx. 4, n.
[i] So it shd be (w. Sep., Syr., Vul.)—G.n.
[k] Or: "lifted forward from the neck to the jaws"—G.A.S.
[l] Some cod. (w. 2 ear. pr. edns.): "I conducted"—G.n. In which case render: "And reaching out to him, I conducted [him]."
[m] "Are hung or swung towards turning away from me"—G.A.S.
[n] So G.A.S.

[a] Or: "cannot again destroy."
[b] Or: "to sit on."
[c] "Judah acts unfriendly towards God"—T.G. "'He rambled about beside God'; *i.e.*, leaving God aside"—Fu. H.L. "'Judah is yet unrestrained with God'—*i.e.*, makes light of his authority"—Davies' H.L.
[d] Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*], Aram., Sep., Syr., Vul.): "and according"—G.n.
[e] Or: "render him back."
[f] "Attacked his brother at the heel"—O.G.
[g] Some cod.: "us"—G.n.
[h] "Confirmatory . . . it almost='as truly as'"—O.G. p. 259b.
[i] Cp. Exo. iii. 15.

6 ||Thou|| therefore, <by thy God> shalt return,—
<Lovingkindness and justice> do thou keep,
So wait thou for thy God, continually.

7 ||A trafficker||! <in his hand> are balances of deceit,
<To oppress> he loveth.
8 So then Ephraim said,
Surely I have gotten me riches,
I have found wealth for myself,—
<In all my toils> they cannot find in me perversity which is sin.
9 But ||I, Yahweh|| have been thy God, from the land of Egypt,—
I will yet make thee dwell in tents, as in the days of appointed meeting.
10 And I will lay my word upon the prophets,
Yea ||I myself|| have magnified |vision|,—
And <by the hand of the prophets> will I use similitudes.
11 <If ||Gilead|| is in sorrow> surely false' have they been,
<In Gilgal> have they sacrificed |bullocks|,—
||Their very altars|| shall become as heaps upon the furrows of the field.

12 <When Jacob fled' to the country of Syria>
Then Israel served for a wife,
And <for a wife> he watched over a flock.
13 And <by a prophet> Yahweh |brought up| Israel out of Egypt,—
And <by a prophet> was he watched over.

14 Ephraim hath provoked |very bitterly|,—
<His own blood, therefore, upon him> will he leave,
And <his reproach> shall his Lord |bring back to him|.

13 1 <When Ephraim spake'> there was terror,
Exalted' was ||he|| in Israel,—
But <when he became guilty with Baal>
Then he died.
2 ||Now|| therefore they go on to sin,
And have made them a Molten Thing out of their silver,
After the notion[a] of idols,
<The workmanship of craftsmen> all of it!
<Of them>[b] are they' saying—
Ye sacrificers of men![c]
<The Great Calf> shall ye surely kiss![d]
3 |Therefore| shall they become
Like the morning' cloud,
And like the dew early departing,—
Like chaff storm-driven out of the threshing-floor,
And like smoke out of a chimney.

[a] Or: "form." So it shd be (w. Sep.)—G.n.
[b] Or: "To them" (or, "To themselves").
[c] *Lit.*: either "sacrificers of mankind"; or, "men that sacrifice." Cp. O.G. 256[b].
[d] "Sacrificing men kiss calves!" – G.A.S. Cp. also Job xxxi. 27; 1 K. xix. 18.

4 Yet ||I, Yahweh|| have been thy God from the land of Egypt,—
And <god beside me> shalt thou not acknowledge,
For <saviour> is there none' besides me.
5 ||I|| tended[a] thee in the desert,—
In a land parched with drought:
6 <Whenever they were pastured> then were they satisfied,
They were satisfied, and their heart |was lifted up|,—
<Because of this> they forgat me.
7 Therefore am I become to them as a lion,—
<As a leopard by the way> do I watch.[b]
8 I will fall upon them as a bear bereaved,
And will rend asunder the enclosure of their heart,—
That I may devour them there, like a lioness,
||The wild beast of the field|| shall tear them in pieces.

9 It hath utterly destroyed thee, O Israel,
For it was against me, as thy helper!

10 Where'[c] is thy king, then,
That he may save thee throughout all thy cities?
And thy judges,
Concerning whom thou saidst,
Oh give me a king and rulers?

11 I might give thee a king in mine anger,
And take him away in my wrath.

12 <Bound up> is the iniquity of Ephraim,
<Stored away> his sin.
13 ||The pangs of a woman in labour|| shall overtake him,—
||He|| is a son, not wise,[d]
For ||now||[e] he cannot stand still, when children are about to be born.[f]

14 <Out of the hand of hades> will I ransom them,
<Out of death> will I redeem them,[g]—
Where' is thy pestilence,[h] O death?
Where' thy plague, O hades?
||Repentance||[i] shall be hid from mine eyes.

15 Though ||he|| <among brethren> be fruitful,
There shall come in an east wind,
The blast of Yahweh out of the desert coming up,
That his spring |may dry up|, and his fountain |be exhausted|,

[a] Or: "was shepherd to." So it shd be (w. Sep.)—G.n.
[b] Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "on the way of Assyria"—G.n.
[c] M.C.T. thus understood in O.G. (p. 13), here and twice, in ver. 14. But some cod. have the undoubted form for "where," and Aram., Sep., Syr. and Vul. sustain this sense. Cp. G.n.
[d] "Usually by way of litotes"—O.G. 519[b], **2**, *a* [= "very foolish"].
[e] So it shd be (w. Sep., Syr., Vul.)—G.n.
[f] Ml.: "in the *os uteri*"; "and perh. spoken of himself, as in process of a birth which may prove a death."—G.A.S.
[g] Or, possibly: "shall I ransom them? . . . shall I redeem them?" So G.A.S., whereby he avoids making the next two lines parenthetical.
[h] Or, perh.: "sting"—Davies' H.L. 139.
[i] Or: "Compassion."

‖He‖ will rob the treasure-house of all the vessels of delight.[a]

16 Samaria |shall be held guilty|, for she hath rebelled against her God,
<By the sword> shall they fall,
‖Their[b] infants‖ shall be dashed to the ground,
And ‖his women with child‖ shall be ripped up.

14 1 Return thou, O Israel, unto Yahweh thy God,—
For thou hast stumbled by thine iniquity.[c]

2 Take with you words,[d] and return to Yahweh:
Say[e] unto him—
‖Wholly‖ shalt thou take away iniquity,
Accept, then, with favour,
And we will make good the boldness of our lips!

3 ‖Assyria‖ shall not save us,
<Upon[g] horses> will we not ride,
Neither will we say any more— Our god! to the work of our own hands!
For <in thee> shall the fatherless |find compassion|.

4 I will heal their apostacy,
I will love them freely,—
For mine anger |hath turned| from them.

5 I will become as the dew unto Israel,
He shall break forth as the lily,—
And he shall strike his roots as Lebanon:[a]

6 His branches |shall spread|,
That <like an olive-tree> may be his fresh beauty,—
And his fragrance, like Lebanon.

7 They who dwell in his shade shall again'
Show life like the corn,
And break forth as the vine,—
And ‖the remembrance of him‖ shall be like the wine of Lebanon.

8 Ephraim [saith]—
What to me' any more' are idols?[c]
‖I‖ have answered, and have closely observed him,
‖I‖ am like a fir-tree that is green,
<From me> is thy fruit found.

9 Who is wise, that he may understand these things?
Intelligent, that he may take knowledge of them?
For |straightforward| are the ways of Yahweh,
And ‖the righteous‖ shall travel therein,
But ‖transgressors‖ shall stumble therein.

[a] "Precious things"—O.G.
[b] Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr.): "And their"—G.n.
[c] Some cod. (w. 3 ear. pr. edns., Sep.): "iniquities" (pl.)—G.n.
[d] Cp. Lu. xv. 18, 19.
[e] Some cod. (w. 6 ear. pr. edns.): "And say"—G.n.
[f] "We will render sacrifices (even) our lips; *i.e.*, our praises"; cp. Heb. xiii. 15—Davies' H.L. 519. "We will pay (as with) *bullocks, our lips*, but read *p*ᵉ*ri* ['*the fruit of* (our lips)'], Sep., Wellhausen, Nowack, cp. Cheyne"—O.G. 830ᵇ.
[g] Some cod. (w. 4 ear. pr. edns. and Syr.): "And upon" [= "Nor upon h. will we ride"]—G.n.

[a] "Any one who has seen how the mountain himself rises from great roots, cast out across the land like those of some giant oak, will not feel it necessary to mitigate the metaphor"—G.A.S.
[b] Or: "And be fragrant like." So G.A.S., and cp. Is. lxvi. 3.
[c] *Gt.*: "As for Ephraim! what hath he to do any more with idols?" And so the Sep.—G.n.

JOEL.

§ 1. *An Invasion by Yahweh's Locust Army occasions general Lament, and calls for united Intercession, the success of which is encouragingly portrayed* (chap. i. 2—ii. 27).

1 1 The word of Yahweh, which came unto Joel, son of Pethuel.

2 Hear this, ye elders,
And give ear, all ye inhabitants of the land,—
Hath this ever happened' in your days?
Or in the days of your fathers?

3 ‖Concerning it‖ <to your children> tell ye the story,—
And your' children, to their' children,
And their' children, to the generation following:—

4 <That which was left by the creeping' locust>[a] hath the swarming' locust[b] eaten,
And <that which was left by the swarming' locust> hath the grass' locust[c] eaten;
And <that which was left by the grass' locust> hath the corn' locust[d] eaten.

5 Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,—
Over the new wine,[e] because it hath been cut off from your mouth.

[a] Heb.: *gāzām*, "prop. devourer, not yet winged"—Davies' H.L. "Shearer"—G.A.S.
[b] Heb.: *'arbéh*, "esp. the kind appearing in large swarms (*gryllus gregarius*)"—Davies' H.L. "Swarmer"—G.A.S.
[c] Heb.: *yéleḳ*, "prop. the devourer, because of its voracity"—Davies' H.L. "Lapper"—G.A.S.
[d] Heb.: *ḥāsîl*, "prop. the browser"—Davies' H.L. "Devourer"—G.A.S.
[e] Or: "mead." O.G.: "sweet wine (prop. *pressed out* juice)."

6 For ‖a nation‖ hath come up over my land,
Bold, and without' number,—
‖His teeth‖ are the teeth of a lion,
And <the fangs of a lioness> hath he!
7 He hath turned my vine to a waste,
And my fig-tree to splinters,—
He hath ‖barked it clean‖, and cast it down,
Bleached' are its branches.

8 Wail thou, like a virgin girded with sackcloth, for the owner[a] of her youth.
9 Cut off' are the meal-offering and the drink-offering, from the house of Yahweh,—
In grief' are the priests, the attendants on Yahweh:—
10 Laid waste' is the field,
In grief' is the soil,—
For laid waste' is the corn,
Abashed' is the new wine,
Languisheth' the oil.

11 Turn pale, ye husbandmen,
Howl, ye vinedressers,
Over the wheat, and over the barley,—
For perished' is the harvest of the field.
12 ‖The vine‖ is abashed,
And ‖the fig-tree‖ languisheth,—
Pomegranate, palm also, and apple—
‖All the trees of the field‖ have withered,
Yea abashed' is gladness, away from the sons of men.
13 Gird yourselves and beat the breast—ye priests,
Howl, ye attendants of the altar,
Go in and wrap yourselves for the night in sackcloth, ye attendants on my God,—
For <withholden from the house of your God> are the meal-offering and the drink-offering.

14 Hallow ye a fast,
Call a solemn assembly,
Gather, O elders, all the inhabitants of the land, unto the house of Yahweh your God,—
And make ye outcry unto Yahweh.
15 Alas for the day!
For near' is the day of Yahweh,
And <as a veritable[b] Destruction from the Destroyer>[c] shall it come.
16 Is it not <before our eyes> that |food| hath been cut off?
<From the house of our God> rejoicing and exultation.
17 Rotted' hath the seed, under their clods,[d]
Laid waste' are their stores,
Thrown down' are the garners,—
Yea abashed' is the corn.

18 How do the beasts groan!
Perplexed' are the herds of oxen,
Because there is no' pasture for them,—
Even ‖the flocks of sheep‖ are destroyed!

19 <Unto thee> O Yahweh, will I cry,—
For ‖a fire‖ hath consumed the pastures of the wilderness,
And ‖a flame‖ hath set ablaze all the trees of the field.
20 ‖Even the beasts of the field‖ moan unto thee,—
Because dried up' are the channels of water,
And ‖a fire‖ hath devoured the pastures of the wilderness.

2 1 Blow ye a horn in Zion,
Sound an alarm in my holy' mountain,
Let all the inhabitants of the land |tremble|,—
For coming' is the day of Yahweh,
For it is near!—
2 A day of obscurity and deep gloom,
A day of cloud, and thick darkness,
As dusk,[a] spread over the mountains,—
A people, many and bold,
<Like whom> hath not been from age-past times,
And <after whom> shall not be again' unto the years of generation after generation.
3 <Before him> hath a fire' |devoured|,
And <after him> shall a flame' |consume|,—
<As the garden of Eden> is the land before him,
But <after him> a desert most desolate,
|Moreover also| <escape> giveth he none.

4 <As the appearance of horses> is his appearance,
And <as war-horses> ‖so‖ shall they run:
5 <Like the noise of chariots on the tops of the mountains> shall they rattle along,
Like the noise of a flame of fire, devouring dry straw,—
Like a people bold, arrayed for battle.
6 <Because of him> shall peoples' |be in anguish|,—
‖All faces‖ have withdrawn their colour.
7 <Like heroes> shall they run,
<Like men of war> shall they mount a wall,—
And <every one—along his own road> shall they march along,
And shall not change their paths;
8 Nor <against each other> shall they strike,[b]
<Each—on his own highway> shall they march,—
<Though ‖in among the weapons‖ they fall> they shall not stop.

[a] Heb.: "the *ba'al*."
[b] Cp. Is. xiii. 6, and see O.G. 454.
[c] Prob. a play on the word. "And as vehemence from the Vehement doth it come"—G. A. S. (who quotes from Driver: "As overpowering from the Overpowerer."
[d] O.G.: "shovels." G.A.S.: "hoes."

[a] Fuerst: "darkness." But G.A.S.: "'Like dawn scattered' . . . The figure is of dawn crushed by and struggling with a mass of cloud and mist, and expresses the gleams of white which so often break through a locust cloud."
[b] "None jostles his comrade"—G.A.S.

9 <Upon the city> shall they leap,
<On the wall> shall they run,
<Up the houses> shall they climb,—
<Through the windows> shall they enter,
like a thief.[a]

10 <Before him> hath quaked the earth,
have trembled the heavens,—
‖The sun and the moon‖ have become dark,
And ‖the stars‖ have withdrawn their shining;

11 And ‖Yahweh‖ hath uttered his voice, before his host,
For great indeed' is his camp,
For bold' is he who executeth his word,—
For great' is the day of Yahweh, and awful exceedingly,
Who' then shall endure it?

12 <Even now> therefore,
Urgeth Yahweh,
Turn ye unto me, with all your heart,—
And[b] with fasting and with weeping, and with lamentation;

13 And rend your heart, and not your garments,
Turn therefore, unto Yahweh your God,—
For <*gracious and full of compassion*> is he',
Slow to anger, and abundant in loving-kindness,[c]
And will grieve over Calamity.

14 Who knoweth, he may turn and grieve,—
And leave behind him, a blessing,[d]
A meal-offering and a drink-offering, to Yahweh your God?

15 Blow ye a horn, in Zion,—
Hallow a fast,
Call a solemn assembly:

16 Gather the people,
Hallow a convocation,[e]
Collect the elders,[f]
Gather the children, and the sucklings of the breasts,—
Let the bridegroom' |come forth| from his chamber',
And the bride' from her bower':[g]

17 <Between the porch and the altar> let the priests |weep|, the attendants of Yahweh,—
And let them say—
Look with pity, O Yahweh, upon thy people,
And do not deliver thine inheritance to reproach,
That the nations |should mock them|,
Why' should they say among the peoples,
Where' is their God?

18 And Yahweh became jealous for his land,—
And took pity on his people;

19 Then answered Yahweh, and said to his people:—
Behold me! sending you the corn, and the new wine and the oil,
So shall ye be satisfied therewith;
And I will not make you, any more, a reproach among the nations.

20 And <the Northerner> will I remove far from you,
And drive him into a land parched and desolate,
With ‖his face‖ toward the eastern sea,
And ‖his rear‖ toward the hinder sea,—
Then shall come up his ill odour,
Yea his stench' |shall ascend|,
Because he hath shewn himself great in doing.

21 Be not thou afraid, O soil,—
Exult and rejoice,
Because Yahweh |hath shewn himself great| in doing.

22 Be not afraid, ye beasts of the field,
For sprouted' have the pastures of the wilderness,—
For ‖the tree‖ hath borne its fruit,
‖The fig-tree and the vine‖ have yielded their wealth.[a]

23 ‖Ye sons of Zion‖ then, exult and be glad in Yahweh your God,
For he hath given you the seed-rain, in right manner,[b]—
Yea he hath caused to descend for you a down-pour, of seed-rain and of the harvest-rain in the first month;

24 So shall the threshing-floors |be filled| with corn,—
And the vats |overflow| with new wine and oil.

25 Then will I make good to you the years' which were eaten by the swarming locust, the grass locust, and the corn locust and the creeping locust,—even my great' army, which I sent among you.[c]

26 And ye shall eat and eat,[d] and be satisfied,
And shall praise the name of Yahweh your God,
Who hath dealt with you wondrously,—
So shall my people |not be abashed| unto times age-abiding.

27 So shall ye know that <in the midst of Israel> I am',
And that ‖I, Yahweh‖ am your God, and none else,—
And my people |shall not be abashed| unto times age-abiding.

§ 2. *The Promise of the Spirit.*

28 And it shall come to pass |afterwards|,
I will pour out my spirit' upon all flesh',
And your sons and your daughters |shall prophesy|,—
‖Your old men‖ shall dream |dreams|,
‖Your young men‖ shall see |visions|;

[a] N.B.: All the verbs here (vers. 3-9) rendered as *futures* may be taken as descriptive *presents*: "do they leap," "so do they run," etc. And so some expositors.
[b] Some codd. (w. 1 car. pr. edn., Syr., Vul.) omit this "And"—G.n.
[c] Cp. Exo. xxxiv. 6. Also Intro., Chap. I. p. 6, *a*.
[d] Or: "present." Cp. Josh. xv. 19; Jdg. i. 15; 1 S. xxv. 27.
[e] Or: "gathered host." Heb.: *ʿăṣārâh*.
[f] Or: "old men."
[g] "*Canopy* or *pavilion*, bridal tent"—G.A.S.

[a] Or: "strength."
[b] "In normal measure"—G.A.S.
[c] Cp. chap. i. 4.
[d] Or: "And ye shall eat on." Cp. Isa. vi. 9. (N.B.: Infinitive verb, after its own finite.)

29 |Moreover also| <upon the servants and upon the handmaids—in those days> will I pour out my spirit;
30 And I will set forth wonders in the heavens, and in the earth,—
Blood, and fire, and columns of smoke:
31 ‖The sun‖ shall be turned into darkness,
And the moon' into blood,—
Before the coming of the great' and awful' day of Yahweh.
32 And it shall come to pass
‖Whosoever shall call on the name of Yahweh‖ shall be delivered,—
For <in Mount Zion, and in Jerusalem> shall be a delivered remnant,[a]
Just as Yahweh hath said,
And among the survivors, whom Yahweh doth call.[b]

§ 3. *All Nations, especially those around Palestine, summoned to the Vale of Jehoshaphat to be judged for their Treatment of Judah.*

3 1 For lo! <in those days, and at that time,—
When I shall bring back the captivity[c] of Judah and Jerusalem>
2 Then will I gather all the nations,
And bring them down into the Vale of Jehoshaphat,—
And will enter into judgment with them there,
Concerning my people, and mine inheritance Israel,
Whom they scattered among the nations,
And <my land> they apportioned;
3 And <for my people> they cast lots,—
And gave a Boy for a harlot,
And a Girl sold they for wine—and drank.

4 |Moreover also| what have ‖ye‖ to do with me,
O Tyre and Zidon,
And all the circuit of Palestine?
<A recompense> are ye' paying back unto me?
But <though ye' should make a recompense unto me>
<Swiftly, speedily> would I return your recompense upon your own head.
5 Because <my silver and my gold> ye took away,—
And <my richly beautiful things> carried ye into your temples;[d]
6 And <the sons of Judah and the sons of Jerusalem> ye sold to the sons of Greece,—
That they might be far removed from their own boundary.
7 Behold me! rousing them up out of the place whither ye sold them,—
So will I bring back your dealing upon your own head.
8 And I will sell your sons and your daughters into the hand of the sons of Judah,
And they will sell them to Sabeans, unto a nation afar off,—
For ‖Yahweh‖ hath spoken.

9 Proclaim ye this, among the nations,
Hallow a war,
Rouse the mighty ones,
Let them draw near, come up, all the men of war!
10 Beat your plough-shares into swords,
And your pruning-hooks into spears,—
<As for the weak> let him say,
<Mighty> I am'.
11 Give help—and come in, all ye nations on every side, and gather yourselves together,—
<Thither> bring down, O Yahweh, thy mighty ones!

12 Let the nations |be roused, and come up| into the Vale of Jehoshaphat,—
For <there> will I sit to judge all the nations, on every side.

13 Thrust ye in the vintage knife,
For |grown ripe| is the vintage,—
Go in, tread down,
For full is the winepress,
Flow over' do the vats,
For abundant' is their wickedness.

14 Multitudes, multitudes, in the vale of strict decision,—
For near' is the day of Yahweh, in the vale of strict decision.
15 ‖The sun and the moon‖ have become dark,—
And ‖the stars‖ have withdrawn their shining,
16 And ‖Yahweh‖ <out of Zion> will roar,
And <out of Jerusalem> will utter his voice,
And the heavens and the earth |shall tremble|,—
But ‖Yahweh‖ shall be a shelter to his people,
And a refuge' to the sons of Israel.
17 *So shall ye know' that* ‖*I, Yahweh*‖ am your God, making my habitation in Zion my holy' mountain,—
So shall |Jerusalem| be |holy|,
And ‖foreigners‖ shall pass through her no more.

18 And it shall come to pass in that day,
That the mountains shall drip' sweet wine,[a]
And the hills shall flow down with milk,
And ‖all the channels of Judah‖ shall flow down with waters,—
And ‖a spring‖ <out of the house of Yahweh> shall come forth,

[a] Cp. Is. iv. 2, 3; Ob. 17.
[b] Ml.: "is calling" = "is going to call."
[c] Or: "captives."
[d] Some cod. (w. 2 ear. pr. edns.): "temple" (sing.) —G.n.
[a] Or: "mead."

And shall water the torrent-valley of the acacias.[a]

19 ‖Egypt‖ <to a desolation> shall be turned,
And ‖Edom‖ <to a desert most desolate> shall be changed,—
Because of the violence done to the sons of Judah,
In that they shed innocent blood in their land.

[a] Cp. Eze. xlvii. 1-12; Zech. xiv. 8.

20 But ‖Judah‖ <age-abidingly> shall remain,
And ‖Jerusalem‖ to generation after generation.

21 And I will free from their blood-guiltiness them whom I had not freed,[a]—
For[b] ‖Yahweh‖ is about to make[c] his habitation in Zion.

[a] Important v.r. sug. by O.G. p. 667[a], after Sep., Syr.: "I will avenge the blood of them I had not avenged."
[b] Or: "As truly as." Cp. Hos. xii. 5.
[c] Or: "is making."

AMOS.

§ 1. *After a brief Introduction and Note of Warning, an Unalterable Divine Threat goes forth, in succession, against Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah, and finally Israel* (chaps. i. and ii.).

1 1 The words of Amos, who was among the herdmen[a] of Tekoa,—of which (words) he had vision' concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam son of Joash king of Israel, two years before the earthquake. 2 So then he said—

‖Yahweh‖ <out of Zion> will roar,
And <out of Jerusalem> will utter[b] his voice,—
And the pastures of the shepherds |shall mourn|,
And the top of Carmel |be dried up|.

3 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Damascus, *and because of four> will I not turn it back*,—
<Because <with threshing instruments of iron> they have threshed' Gilead>

4 Therefore will I send a fire into the house of Hazael,—
Which shall devour the palaces of Benhadad;

5 And I will break the bolt of Damascus,
And cut off the inhabitant[c] out of the plain of Aven,[d]
And the holder of the sceptre' out of the house of Eden,—
And the people of Syria |shall be exiled| unto Kir, Saith Yahweh.

6 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Gaza, *and because of four> will I not turn it back*,—
<Because of their taking into exile the whole body of exiles to deliver to Edom>

7 Therefore will I send a fire upon the wall of Gaza,—
Which shall devour the palaces thereof;

8 And I will cut off the inhabitant'[a] out of Ashdod,
And the holder of the sceptre' out of Ashkelon,—
And will turn my hand against Ekron,
So shall perish' the remnant of the Philistines, Saith My Lord Yahweh.[b]

9 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Tyre, *and because of four> will I not turn it back*,—
<Because of their delivering up the whole body of exiles to Edom,
And they remembered not the brotherly' covenant>

10 Therefore will I send a fire upon the wall of Tyre,—
Which shall devour the palaces thereof.

11 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of Edom, *and because of four> will I not turn it back*,—
<Because he pursued with the sword his brother,
And stifled his compassions,
And his anger' tare in pieces[c] evermore,
And <his indignation> kept watch perpetually>

12 Therefore will I send a fire into Teman,—
Which shall devour the palaces of Bozrah.

13 ‖Thus‖ saith Yahweh,
<*Because of three transgressions* of the sons of Ammon, *and because of four> will I not turn it back*,—
<Because of their ripping up the pregnant women of Gilead, that they might enlarge their own boundary>

[a] Or: "shepherds."
[b] Or: "give out."
[c] Cp. ver. 8, n.
[d] Or: "the Idol" = Baalbec (Heliopolis in Syria)—Davies' H.L. 17.

[a] Or, perh.: "him that is seated" = "that reigneth." Cp. O.G. 442, And so in ver. 5.
[b] Or transfer both names: "Adonây Yahweh."
[c] *Gt.*: "And his anger continued evermore." Cp. Jer. iii. 5—G.n.

14 Therefore will I kindle a fire upon the wall of Rabbah,
Which shall devour the palaces thereof,—
With a war-cry in the day of battle,
With tempest in the day of storm-wind;
15 And Milcom[a] shall go into exile,—
He[b] and his rulers together,
Saith Yahweh.

2 1 ||Thus|| saith Yahweh,
<*Because of three transgressions* of Moab, *and because of four*> *will I not turn it back*,—
<Because he burned the bones of the King of Edom' to lime>
2 Therefore will I send a fire into Moab,
Which shall devour the palaces of Kerioth,[c]—
And Moab |shall die with tumult|, with war-cry, with the sound of a horn;
3 And I will cut off the judge out of her midst,
And <all her rulers> will I slay with him,
Saith Yahweh.

4 ||Thus|| saith Yahweh,
<*Because of three transgressions* of Judah, *and because of four*> *will I not turn it back*,—
<Because they have rejected the law[d] of Yahweh,
And <his statutes> have not kept,
But their falsehoods' |have led them astray|, after the which their fathers' |did walk|>
5 Therefore will I send a fire upon Judah,—
Which shall devour the palaces of Jerusalem.

6 ||Thus|| saith Yahweh,
<*Because of three transgressions* of Israel, *and because of four*> *will I not turn it back*,—
<Because they have sold—for silver—the righteous,
And the needy—for a pair of shoes:
7 Who strive to bring[e] the dust of the earth on the head of the poor,
And <the way of the oppressed>[f] they pervert,—
Yea ||a man and his own father|| go in unto the maid,
To profane my holy' Name!
8 And <on pledged garments> they recline, beside every altar,—
And <exacted' wine> do they drink, in the house of their God.

9 Yet it was ||I|| who destroyed the Amorite, from before them,[g]
Whose height' was ||like the height of cedars||,
And |strong| was he', like the oaks,—
But I destroyed his fruit above,
And his roots beneath.

10 And it was ||I|| who brought you up out of the land of Egypt,—
And led you in the desert, forty years,
To take possession of the land of the Amorites;
11 And I raised up, of your sons, for prophets,
And, of your young men, for Nazirites,—
Was it not' even' so, ye sons of Israel?
Demandeth Yahweh;
12 And yet ye caused the Nazirites' to drink wine,—
And <on the prophets> laid ye command, saying,
Ye shall not prophesy!
13 Lo! ||I|| am pressed under you,—
As a full cart is pressed by its sheaves>
14 Therefore shall flight' |perish| from the swift',
And ||the mighty|| shall not invigorate his strength,—
Nor shall ||the hero|| escape with his life;[a]
15 Nor ||he that handleth the bow|| make a stand,
And ||the swift on his feet|| shall not escape,—
Nor ||he that rideth on a horse|| escape with his life:[a]
16 Nay ||he that is stout in his heart, among heroes|| <naked> shall flee, in that day,
Declareth Yahweh.

§ 2. *A First Solemn Summons to the Whole Family of Israel.*

3 1 *Hear ye this word*, which Yahweh hath spoken' concerning you, ye sons[b] of Israel,—Concerning the whole family which I brought up out of the land of Egypt, saying:—
2 <Only you> have I acknowledged, of all the families of the ground,[c]—
||For this cause|| will I visit upon you' all your iniquities.

3 Can two walk' together,—
Except they meet?[d]
4 Will a lion roar' in the forest,
When <prey> he hath none?
Will a young lion utter' his voice out of his den,
When he hath made no capture?
5 Will a bird fall' upon a net to the earth,
When there is no ||snare|| for it?
Will a net rise' from the ground,
When it hath ||captured nothing||?
6 Or a horn be blown' in a city,
And ||a people'|| not tremble'?
Or calamity happen' in a city,
And ||Yahweh|| not have wrought with effect?[e]
7 Surely My Lord Yahweh |will do| nothing',—
except he have disclosed his secret unto his servants, the prophets!

[a] Or: "their king-idol." So it shd be (w. Sep.)—G.n. and G. Intro. 459-461.
[b] *Gt.*: "His priests" [instead of "He"]. Cp. Jer. xlviii. 7; xlix. 3—G.n.
[c] Or: "of the cities."
[d] Or: "instruction."
[e] Ml.: "Who pant for."
[f] Or: "patient."
[g] Some cod. (w. 3 ear. pr. edns.): "you"—G.n.

[a] U.: "soul."
[b] Some cod. (w. 1 ear. pr. edn., Arum. and Sep.): "house"—G.n.
[c] Cp. Gen. xii. 3.
[d] "Meet by appointment" —O.G.
[e] So the Easterns; the Western Massorites: "not have done it"—G.n.

8 ‖A lion‖ hath roared,
Who will not fear?
‖My Lord, Yahweh‖[a] hath spoken,
Who can forbear to prophesy?

9 Announce it over the palaces in Ashdod,
And over the palaces in the land of Egypt,—
And say ye—
Gather yourselves together upon the mountains of Samaria,
And behold ye—
The great disorders in the midst thereof,
And the oppressed within her.
10 Therefore do they not know how to do right,
Declareth Yahweh,
who are treasuring up violence and spoil in their palaces.
11 |Therefore|—
‖Thus‖ saith My Lord, Yahweh,[a]
An adversary! Yea round about the land,—
And he who shall bring down,[b] from thee, thy strength,
And spoiled' shall be thy palaces.
12 ‖Thus‖ saith Yahweh,
<Just as a shepherd rescueth, out of the mouth of the lion, a couple of shankbones, or the tip of an ear>
‖So‖ shall be rescued' the sons of Israel, who are tarrying in Samaria,
In the corner of the divan, and
On the damask of the luxurious couch.

13 Hear ye and bear witness, throughout the house of Jacob,—
Commandeth My Lord, Yahweh,[c]
God of hosts:
14 That <in the day I visit the transgressions of Israel upon him> then will I punish, concerning the altars of Bethel,
So shall the horns of the altar |be broken off|, and they shall fall to the ground;
15 And I will smite the winter' house along with the summer' house,—
And the houses of ivory |shall be destroyed|,
And the great houses |shall disappear|,
Declareth Yahweh.

§ 3. *A Second Summons, beginning with the Luxurious Women of Samaria, and culminating in a Fivefold Refrain of Divine Complaint.*

4 1 *Hear ye this word*, ye heifers of Bashan, that are in the mountain of Samaria,
Who oppress the poor,
Who crush the needy,—
Who say to their lords,
Bring in, and let us drink!

2 Sworn' hath My Lord, Yahweh,[a]
By his own holiness,
That lo! ‖days‖ are coming upon you,—
When he will take you' away with hooks,
And your followers' with fishhooks;
3 And <through fissures> shall ye go out,
‖Every woman‖ straight before her,—
And ye shall be thrust forth towards the castle,[b] Declareth Yahweh.

4 Enter ye Bethel, and transgress,
<At[c] Gilgal> cause transgression |to abound|,—
Yea, carry in, every morning, your sacrifices,
<Every three days> your tithes;
5 Yea, burn thou incense, of that which is leavened, as a thank-offering,
And proclaim ye freewill-offerings, let them be known,—
For ‖so‖ ye love [to have it], ye sons of Israel, Declareth My Lord, Yahweh.[a]
6 |Moreover also| ‖I‖ have given you
Cleanness of teeth' throughout all your cities,
And want of bread' throughout all your dwelling-places,—
Yet have ye not returned unto me,
Declareth Yahweh.
7 |Moreover also| ‖I‖ have withholden from you the abundant rain, when yet' there were only three months to the harvest,
Or I might rain upon one' city,
And <on another' city> might not rain,—
‖One portion‖ would be rained upon,
And ‖the portion whereupon it[d] should not rain‖ would be dried up;
8 Then would two or three cities totter' to one city to drink water, without being satisfied,—
Yet have ye not returned unto me,
Declareth Yahweh.
9 I have smitten you with blight and with mildew,
<When your gardens and your vineyards and your fig-trees and your olive-trees have increased'> the creeping locust would devour them,—
Yet have ye not returned unto me,
Declareth Yahweh.
10 I have sent among you pestilence, in the manner of Egypt,
I have slain, with the sword, your young men,
And therewith have been taken captive your horses,
And I have caused to ascend—the stench of your camps, even into your own nostrils,
Yet ye have not returned unto me,
Declareth Yahweh.

[a] Or transfer both names: "Adonây, Yahweh."
[b] Some cod. (w. Aram. and Vul.): "So shall be brought down"—G.n.
[c] Or as two proper names: "Adonây, Yahweh."

[a] Or as two proper names: "Adonây, Yahweh."
[b] "Meaning dubious; text perhaps corrupt."—O.G.
[c] *Some cod.*: "And at"—G.n.
[d] *Gt.*: "I"—G.n.

11 I have made an overthrow among you,
Like the divine overthrow of Sodom and Gomorrah,
And ye have become like a brand snatched out of the burning,—
Yet have ye not returned unto me,
Declareth Yahweh.

12 |Therefore| ||thus|| will I do unto thee, O Israel,—
<Because' this' thing I will do unto thee>
Prepare to meet thy God, O Israel.

13 For lo!
<He that fashioned the mountains,
And created the wind,
And who telleth the son of earth what is his thought,
Who turneth dawn into darkness,
And marcheth upon the high places of the earth>
||Yahweh, God of hosts|| is his name!

§ 4. *A third Summons, commencing with a Dirge, and widening out into an Exhortation:* "*Seek Me*"—"*Seek Yahweh*"—"*Seek Right.*"

5 1 *Hear ye this word,* which ||I|| am taking up[a] concerning[b] you—
Even a dirge, O house of Israel.

2 She hath fallen—she cannot[c] again' rise,
The virgin, Israel,—
She lieth forsaken on her soil,
There is none[d] to raise her up.

3 For ||thus|| saith My Lord, Yahweh,[e]
||The city that goeth out a thousand strong||
Shall have left it a hundred,—
And ||that which goeth out a hundred strong||
Shall have left it ten, Belonging to the house of Israel.

4 For ||thus|| saith Yahweh, to the house of Israel,—
Seek me, and live;

5 Then do not seek Bethel,
And <Gilgal> shall ye not enter,
And <unto Beer-sheba> shall ye not cross over,
For ||Gilgal|| shall ||surely go into exile||,
And ||Bethel|| shall become a trouble.

6 *Seek ye Yahweh, and live,*—
Lest he break forth, like a fire, upon the house of Joseph,
And it devour with none' to quench it, for Bethel.

7 Ye who turn <into |wormwood|> |justice|,
And <righteousness—to the ground have let fall>

8 [Seek him]
Who made the Cluster[a] and the Giant,[b]
And turneth, into morning, the shadow of death,
And who <day into night> doth darken,
Him who calleth to the waters of the sea, and poureth them out on the face of the land,
||Yahweh|| is his name:

9 Him who flasheth force on the strong,—
And ||force|| |on the fortress| alighteth!

10 They hate the man who, in the gate, rebuketh,—
And <him who speaketh truthfully> they abhor.

11 |Therefore|—
<Because ye have trampled on the poor,
And <the gift of corn> ye would take away from him>
<Though |houses of hewn stone| ye have built>
Yet shall ye not dwell in them,—
<Though |delightful vineyards| ye have planted>
Yet shall ye not drink the wine of them.

12 For I know
How numerous are your transgressions, and
How surpassing' your sins,—
Ye adversaries of the righteous!
Ye acceptors of a bribe!
<Even the needy in the gate> have they turned away!

13 |Therefore| ||the prudent man|| <at that time> will be dumb,—
Because <an evil time> it is!

14 *Seek ye right and not wrong, that ye may live,*—
That ||so|| Yahweh God of hosts, may be' with you, ||as ye have said||.

15 Hate wrong, and love right,
And station |Justice| in the gate,—
|Peradventure| Yahweh, God of hosts, will be gracious' unto the remnant of Joseph.

16 |Therefore|
||Thus|| saith Yahweh, God of hosts, My Lord,
<In all broadways> shall be lamentation,
And <in all streets> shall they say, Alas! Alas!
And they shall call the husbandman' unto the mourning,
And <unto the lamentation> them who know a wailing song;[c]

17 Yea <in all vineyards> lamentation,—
For I will pass along through thy midst, Saith Yahweh.

[a] Or: "lifting"—as if a "burden."
[b] Or: "over."
[c] Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "and cannot"—G.n.
[d] Some cod.: "And there is none"—G.n.
[e] Or both as proper names: "Adonây, Yahweh."

[a] Or: "Pleiades."
[b] Or: "Orion."
[c] "*Knowers of lamentation,* professional mourners" —O.G. 394. "Skilled in mourning song"—*Ibid.* 624.

§ 5. *A Lament for such as long for Yahweh's Day, when it can bring them no good.*

18 *Alas* for them who are longing for the day of Yahweh,—
|What good to you| is the day of Yahweh?
||It|| being darkness and not light:
19 As if a man should flee' from the face[a] of a Lion,
And there should meet' him—a Bear!
Or he should have entered the house, and leaned his hand upon the wall,
And there should bite' him—a Serpent!
20 Shall not the day of Yahweh be ||darkness|| and not light?
Yea, thick darkness, and[b] no brightness in it?

§ 6. *Divine Abhorrence of Israel's Festivals.*

21 I hate, I despise your festivals,—
And can scent no fragrance in your solemn feasts.
22 Nay <though ye cause to ascend unto me ascending-sacrifices, and your meal-offerings>
I will not accept [them],—
Nor <the peace-offering of your fat heifers> will I regard.
23 Take thou away from me, the noise of thy songs,—
<Even the melody of thy harps>[c] will I not hear.
24 But let |justice| ||roll along like water||,—
And ||righteousness|| as a torrent ever flowing.
25 <The sacrifices and meal-offering> ye brought near unto me, in the desert, for forty years, O house of Israel;[d]
26 But ye carried the tent of your king-idol,[e] and your Saturn-images,—the star of your gods, which ye made for yourselves:
27 Therefore will I carry you into exile beyond Damascus,— Saith Yahweh,
||God of hosts|| is his name.

§ 7. *A Lament for the Careless in Zion, who confide in Samaria. The Luxurious severely denounced.*

6 1 *Alas* for the careless in Zion,
And for them who put confidence in the mountain of Samaria,—
The distinguished among the first group of nations,
To whom came in the house of Israel.
2 Pass ye over to Calneh, and see,
And go on from thence to Hamath the great,—
And go down to Gath of the Philistines,
Are they better[a] than these kingdoms?
Or their boundary larger' than your boundary?
3 Ye who are putting far away'[b] the day of calamity,—
But bringing near' the abode[c] of violence:
4 Who are lying on beds of ivory,
And sprawling on their couch of pleasure,—
And eating the well-fed of the flock,
And the fatted calves out of the midst of the stalls:
5 Who are bawling at the bidding of the harp,[d]—
<Like David> have they invented for themselves instruments of song:[e]
6 Who are quaffing bowls of wine,
And <with the best of oils> anointing themselves,—
And are not afflicted for the injury of Joseph:—
7 |Therefore| <at once> shall they go into exile among the first of the exiles,—
So shall be disturbed the revelry of sprawlers.
8 Sworn, hath the Lord, Yahweh,[f] by his own life,[g]
Declareth Yahweh, God of hosts,[h]
|Abhorring am I| the grandeur of Jacob,
And <his palaces> I hate,—
Therefore will I cast off the city and the fulness thereof.
9 And it shall come to pass,
<Though there be left remaining ten men in one house>
Yet shall they die;
10 And a man's near of kin, even he who is about to burn the bones, shall carry him out of the house,
<When he shall say to him that is in the hinder parts of the house— Are there yet' any with thee? And he shall say— No one> Then shall he say—
Hush! for we must not invoke[i] the name of Yahweh.
11 For lo! ||Yahweh|| is giving command, and will smite
The great house into ruins,—
And the little house with clefts.
12 Shall horses' |run upon a crag|?
Or will a man plough [there] with oxen?[k]
For ye have turned to poison the sentence of justice,
And the fruit of righteousness, to wormwood:

[a] A sp. v.r. (*sevir*): "mouth"—G.n.
[b] Some cod. omit: "and"—G.n.
[c] Or: "lutes"—O.G.
[d] So (*affirming*) in MSS. and 4 ear. pr. edns.; but *questioning* in some cod. and 3 ear. pr. edns—G.n.
[e] "*I.e.*, your Moloch"—G. Intro. 461.
[a] Some cod. (w. Arum., Sep., Syr., Vul.): "Who are better . . . whether their b. is," etc.—G.n.
[b] Or: "thrusting away."
[c] Prob.: "enthronement." Cp. O.G. 443b.
[d] Or: "lute"—O.G.
[e] Or: "music"—O.G. 479b. Prob. the language of reproach, for degrading to profane uses instruments invested with hallowed associations.
[f] Or as two proper names: "Adonáy, Yahweh."
[g] Ml.: "soul." Perh. = "self."
[h] So the Easterns; the Westerns: "God of Israel"—G.n.
[i] Cp. O.G. 270b.
[k] *Gt.*: "Or shall one plough—with an ox—the sea."

13 Who rejoice in a thing of nought,[a]—
Who say, Have we not, by our own
strength, taken to ourselves horns?
14 For behold me! raising up against you, O
house of Israel,
Declareth Yahweh, the God of hosts,—
a nation!
And they shall crush you, from the entering
in of Hamath, unto the torrent-bed of the
waste plain.[b]

§ 8. *Amos, moved by Two Visions, twice makes successful Intercession for Jacob: a Third Vision—No more Forgiveness!*

7 1 ‖Here‖ My Lord, Yahweh[c] gave me to see',
And lo! he was preparing the locust, in the
beginning of the shooting up of the after-
grass,—and lo! ‖after-grass‖ cometh after the
mowings for the king. 2 And it
came to pass <when they had made an
end of eating the herbage of the land> that
I said—
Oh, My Lord, Yahweh, forgive, I beseech
thee:
By whom shall Jacob |arise|?[d]
For ‖small‖ he is.'
3 Grieved' was Yahweh, over this,—
It shall not be,
Said Yahweh.[e]

4 ‖Here‖ My Lord, Yahweh[c] gave me to see',
And lo! My Lord Yahweh[c] proclaiming that
|the controversy should be settled by fire|,—
which, having devoured the mighty roaring' deep,
should devour the inheritance. 5 Then
said I,
My Lord, Yahweh, forbear, I beseech thee,
By whom shall Jacob |arise|?[d]
For ‖small‖ he is.'
6 Grieved' was Yahweh, over this,—
‖Even this‖ shall not be
Said My Lord, Yahweh.

7 ‖Here‖ he gave me to see, And lo! ‖My
Lord‖ stationed upon a pinnacle,[f]—and, in his
hand, a plummet.[g] 8 And Yahweh
said unto me,
What canst thou' see, Amos?
And I said,
A plummet,[g]—
Then said My Lord,
Behold me! fixing a plummet[g] in the midst of
my people Israel,
I will not again' any more' forgive him.

9 So shall the high places of Isaac |be made
desolate|,
And ‖the holy places of Israel‖ be laid
waste,—
And I will rise up, against the house of
Jeroboam, with the sword.

§ 9. *Amaziah, Priest of Bethel, attempts to silence Amos; who defends himself by relating his call to the Prophetic Office, and proceeds to fasten on Amaziah definite alarming Predictions.*

10 Then sent Amaziah, the priest of Bethel,
unto Jeroboam king of Israel, saying:
A conspiracy' hath Amos |raised against
thee,| in the midst of the house of
Israel,
The land |is not able to endure| all his
words;
11 For ‖thus‖ saith Amos,
<By the sword> shall Jeroboam' |die|,—
And ‖Israel‖ shall ‖surely be exiled‖ from
off his own soil.

12 Then said Amaziah unto Amos,
O seer,[a] go flee thee away unto the land o
Judah,—
And eat there bread,
And <there> mayest thou prophesy;
13 But <at Bethel> |not again any more|
mayest thou prophesy,—
For <the holy place of the king>
it is',
And <the house of the kingdom>
it is'.

14 Then answered Amos, and said unto Amaziah,
‖No prophet‖ was I',—
‖Nor the son of a prophet‖ was I',—
But ‖a herdman‖ was I',
And a preparer of sycamore fruit;[b]
15 But Yahweh |took me away| from following
the flock,—and Yahweh |said unto me|,
Go prophesy' against my people Israel.
16 ‖Now‖ therefore, hear thou the word of
Yahweh,— Thou' art saying,
Thou must not prophesy concerning
Israel,
Nor let thy word drop down upon the
house of Isaac.
17 Therefore—
‖Thus‖ saith Yahweh,
‖Thy wife‖ <in the city> will commit
unchastity,
And ‖thy sons and thy daughters‖ <by the
sword> shall fall,
And ‖thine own soil‖ <by line> shall be
apportioned,—
And ‖thou‖ <on a polluted soil> shalt
die,
And ‖Israel‖ shall ‖surely go into exile‖
away from his own soil.

[a] Or: "a no-thing." Cp. O.G. 519b, d.
[b] "Usually identified with Wâdyel-Arish." "Must be E. of Dead Sea . . . . but read perh. Torrent-bed of Egypt"—O.G. 636, 787.
[c] Or as two proper names: "Adonây, Yahweh."
[d] Some cod. (w. Sep., Syr., Vul.): "Who shall raise up J.?"—G.n.
[e] Some cod. (w. 2 cur. pr. edns.): "My Lord Y." Cp. ver. 6—G.n.
[f] So Fu. Or: "vertical wall"—O.G.
[g] So T.G. and O.G. Or: "pointed hook"—Fu.; "graver"—Davies' H.L.

[a] Or: "Visionary."
[b] "Prob. to *nip* the sycamore more fruit to fit it for eating"—O.G.

§ 10. *A Basket of Summer Fruit* (kaiz) *symbolises Israel's End* (kêz). *Gross Sins call forth Threats of Divers Calamities, including a Famine of the Prophetic Word.*

8 1 ‖Here‖ My Lord, Yahweh, gave me to see',—and lo! there was a basket of summer fruit. 2 So then he said,
What canst thou' see, Amos?
And I said,
A basket of summer fruit.[a]
Then said Yahweh unto me,
The end[b] hath come' unto my people Israel,
I will not again' any more' forgive them;
3 but palace-songs |shall become howlings|[c] in that day,
Declareth My Lord, Yahweh,[d]—
Many' shall be the dead bodies in every place—cast forth—[with a] Hush!

4 Hear this,
Ye who pant after the needy,
And to make an end of the oppressed[e] of the land:
5 Who say,
When will the new moon' |pass away|, that we may sell corn?
And the sabbath' that we may open grain?
Who diminish the ephah, and increase the shekel, and who falsify by deceitful weights:[f]
6 Who buy—for silver—the poor,
And the needy' for a pair of shoes,—
And that the refuse of the grain we may sell.
7 Sworn' hath Yahweh,
By the Excellency of Jacob,—
Surely I will never forget any of their doings!
8 Is it not <for this> that the land' |shall tremble|?
And shall mourn' every inhabitant therein?
Shall it not come up—like the Nile, all' of it,
And be tossed and subside, like the river of Egypt?
9 Yea it shall come to pass, in that day,
Declareth My Lord, Yahweh,[d]
That I will cause the sun to go in at high noon,—
And will darken the earth on a day of brightness.
10 So will I turn your festivals into mourning,
And all your songs into a dirge,
And I will bring up—on all loins—sackcloth,
And upon every head—baldness,—
And I will make it' like the mourning for an only one,
|Even the afterpart thereof| as a day of bitterness.
11 Lo! days' are coming,
Declareth My Lord, Yahweh,[a]
That I will send a hunger throughout the land,—
Not a hunger for food,
Nor a thirst for water,
But for hearing the words[b] of Yahweh;
12 Therefore shall men rove about—
From Sea to Sea, and
From the North even unto Sunrise,—
They shall run to and fro—seeking the word of Yahweh, but shall not find [it].
13 <In that day> shall the fair virgins and the choice young men faint' for thirst.
14 ‖They who swear by the Guilt of Samaria,
And say, As thy God |liveth|, O Dan!
And, As the Way of Beer-sheba |liveth|‖
Shall fall, and shall not rise any more.

§ 11. *Offenders cannot escape; yet, though both the Sinful Kingdom and Boastful Individuals be destroyed, the House of Jacob shall not utterly perish.*

9 1 I saw My Lord stationed by the altar, and he said—
Smite the capital—that the sills' |may tremble|,
Yea break them off on the head of them all,
And ‖the last of them‖[c] <with the sword> will I slay,—
He that fleeth of them |shall not flee away|,
And he that escapeth of them |shall not make good his escape|.
2 <Though they break through into hades>
‖From thence‖ shall my hand fetch them,—
And <though they ascend the heavens>
‖From thence‖ will I bring them down;
3 And <though they hide themselves in the top of Carmel>
‖From thence‖ will I search for them and take them,—
And <though they conceal themselves from before mine eyes at the bottom[d] of the sea>
‖From thence‖ will I command the serpent and he shall bite them;
4 And <though they go into captivity before their enemies>
‖From thence‖ will I command the sword, and it shall slay them,—
So will I set mine eyes upon them for calamity, and not for blessing.
5 Now ‖My Lord, Yahweh of hosts‖ is he—
Who toucheth the earth, and it melteth,
And all that dwell therein |mourn|;
And it cometh up like the Nile, all of it,
And subsideth like the river of Egypt:

[a] N.B., Heb.: *kaiz*.
[b] N.B., Heb.: *kêz*.
[c] So O.G. 410.
[d] Or as two proper names: "Adonây, Yahweh."
[e] Or: "lowly," "patient."
[f] Ml.: "stones of deceit."

[a] Or as two proper names: "Adonây, Yahweh."
[b] Some cod. (w. Aram., Sep., Syr., Vul.): "word" (sing.)—G.n.
[c] Or: "posterity," "remnant," "residue." Cp. O.G. 31[8], d.
[d] Or: "on the floor."

6 Who buildeth in the heavens his upper rooms,[a]
And <as for his vault> |upon the earth| hath he founded it,—
Who calleth to the waters of the sea, and poureth them out over the face of the land,
||Yahweh|| is his name.

7 <Like the sons of the Ethiopians> are not ||ye|| unto me, O sons[b] of Israel?
Demandeth Yahweh:
Was it not ||Israel|| I brought up out of the land of Egypt,
And the Philistines out of Caphtor,[c]
And the Syrians out of Kir?[d]

8 Lo! ||the eyes of My Lord, Yahweh||[e] are on the sinful' kingdom,
And I will destroy it' from off the face of the ground,—
Save only' that I will not ||utterly destroy|| the house of Jacob,
Declareth Yahweh.

9 For lo! I' am giving command, and will sift, throughout all the nations, the house of Israel,—as grain is sifted in a sieve,
Yet shall there not fall a kernel, to the earth.

10 <By the sword> shall die all the sinners of my people,—
Who say, The calamity' |shall not overtake and close in before us|.

§ 12. *In the day of final Dealing, David's Tent shall be raised; and Abounding Prosperity be given to the Replanted Nation, which shall be Uprooted no more.*

11 <In that day> will I raise up the pavilion[a] of David, that is lying prostrate,—
And wall up the breaches of them,
And <his ruins> will I raise up,
And will build it, as in the days of age-past times:

12 That they on whom my name hath been called, |may take possession| of the residue of Edom and of all the nations,
Declareth Yahweh, who executeth this.

13 Lo! days' are coming,
Declareth Yahweh,
That |the plowman| shall overtake' |the reaper|,
And |he that treadeth out the grapes| |him that traileth the seed|,—
So shall |the mountains| drip' |sweet wine|,[b]
And ||all the hills|| shall melt;[c]

14 And I will bring back the captivity[d] of my people Israel,
And they shall build waste cities, and inhabit [them],
And plant vineyards, and drink the wine thereof,
And lay out gardens, and eat the fruit thereof:

15 So will I plant them upon their own soil,—
And will not uproot them any more from off their own soil, which I have given to them,
Saith Yahweh thy God.

[a] *Written*: "room"; *read*: "rooms" (pl.). In some cod. (w. 3 ear. pr. edns.): "rooms," both *written* and *read*—G.n.
[b] In some cod. a Massoretic note, *read*: "house"—G.n.
[c] Or: "Crete (original home of Philistines)"—O.G.
[d] An Assyrian province.
[e] Or: "Adonây, Yahweh."

[a] Or: "hut," "booth." But cp. Ps. xviii. 11, etc.
[b] Or: "mead." Joel iii. 18.
[c] "Shall all, as it were, dissolve into wine and oil"—T.G. 455.
[d] = "Captives."

OBADIAH.

Edom (Esau) threatened for his insolent Self-confidence, and especially his unbrotherly Conduct towards Jacob when in Trouble. Jacob's final Prosperity. (Cp. Jer. xlix. 7-22; Eze. xxv. 8, 12-14; xxxv. Also Isa. xxxiv.; lxiii. 1-6.)

1 1 The vision of Obadiah,—
||Thus|| saith My Lord, Yahweh,[a]
Concerning Edom—
<A rumour> have we heard from Yahweh,
And ||a herald|| |throughout the nations| hath been sent,
Up! and let us rise against her to war.

2 Lo! <small> have I made thee, among the nations,—
Despised' art thou' exceedingly!

3 ||The insolence of thy heart|| hath deceived thee,
O thou that inhabitest
The retreats of the crag,
The height of his habitation,[a]—
That saith in his heart,
Who shall bring me down to the ground?

[a] Or both as proper names: "Adonây, Yahweh."

[a] *I.e.*: "his high habitation." But *Gt.*: "on high is his habitation"—G.n.

4 <Though thou build high like an eagle,
And though <among[a] the stars> thou set thy nest>
‖From thence‖ will I bring thee down,
Declareth Yahweh.

5 <If ‖thieves‖ had come to thee,
If robbers by night—how ruined thou art!>
Would they not have stolen what sufficed them?
<If[b] ‖grape-gatherers‖ had come to thee>
Would they not have left gleanings?

6 How have
The things of Esau been searched out!
His treasures been sought up!

7 <Up to the boundary> have they sent thee—
All thy covenant' men,
They have deceived thee, prevailed[d] against thee—
The men thou wast wont to salute,[e]—
‖The partakers of thy bread‖[f] have put a net under thee—
No' understanding in him![g]

8 Shall it not be <in that day>
Demandeth Yahweh,—
That I will destroy
The wise men out of Edom,
And understanding out of Mount Esau?

9 So shall thy mighty men, O Teman, |be dismayed|,—
To the intent that every man |may be cut off| out of Mount Esau, by slaughter.

10 <For thy violence against thy brother Jacob>
shall shame' |cover thee|,—
So shalt thou be cut off, to times age-abiding.

11 <In the day when thou didst take thy stand over against him,
In the day when foreigners took captive' his forces,—
And ‖aliens‖ entered his gates,[h] and |over Jerusalem| cast lots>
‖Even thou‖ wast like one of them!

12 Do not, then,[i] look with satisfaction
Upon the day of thy brother,
Upon the day of his calamity,
Neither rejoice over the sons of Judah—
In the day of their ruin,—
Nor enlarge thy mouth[k]—
In the day of distress:

13 Do not enter into the gate of my people—
In the day of their misfortune,
Do not[a] ‖thou also‖ look with satisfaction on his misery—
In the day of his misfortune;
Neither do thou thrust [thy hands] on his substance—
In the day of his misfortune;

14 Neither do thou stand at the parting of the way,[b]
To cut off his fugitives,—
Neither do thou deliver up his survivors—
In the day of distress.

15 For <near> is the day of Yahweh, upon all the nations,—
<Just as thou hast done> shall it be done to thee,
‖Thy dealing‖ shall come back upon thine own head.

16 For <as ye have drunk on my holy' mountain>
All the nations shall drink' continually,[c]—
Yea they shall drink and swallow down,[d]
And shall be, as though they had not been.

17 But <in Mount Zion> shall be a delivered remnant[e] which shall be holy,—
And the house of Jacob shall possess' their own possessions;[f]

18 And the house of Jacob' shall be a fire',
And the house of Joseph' a flame',
With the house of Esau for stubble,
So shall they kindle upon them, and devour them,—
And there shall be no survivor to the house of Esau, For ‖Yahweh‖ hath spoken.

19 Then shall they of the South[g] possess' Mount Esau,
And they of the Lowlands,[h] the Philistines,
And they [of the Mountain][i] shall possess the field of Ephraim, and the field of Samaria,—
And Benjamin [shall possess] Gilead;

20 And ‖they of the captivity of this force pertaining to the sons of Israel‖ [shall possess] that of the Canaanites, up to Zarephath,
And ‖they of the captivity of Jerusalem who are in Sepharad[k]‖ shall possess the cities of the South.[g]

21 And saviours shall come up in Mount Zion,
To judge the mountain of Esau,—
So shall the kingdom' |belong unto Yahweh|.

[a] Ml.: "between."
[b] Some cod. (w. Aram., Sep., Syr.): "Or if"—G.n.
[c] *Gt.*: "stript bare." Cp. Jer. xlix. 10—G.n.
[d] Some cod. (w. 3 ear. pr. edns. and Syr.): "and prevailed"—G.n.
[e] Or: "The men wont to salute thee." Ml.: "The men of thy salaam."
[f] Heb.: "Thy bread" (elliptical).
[g] Or: "No discernment of it!"
[h] *Written*: "gute"; *read*: "gates." In some cod. (w. 4 car. pr. edns.) both *written* and *read*: "gates"—G.n.
[i] Some cod. (w. 4 ear. pr. edns.) omit: "then"—G.n.
[k] [With laughter]—G.A.S.

[a] Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.): "And do not"—G.n.
[b] Or: "fork."
[c] Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*]): "drink round about"—G.n.
[d] Or: "stagger," "recl.
[e] Cp. Joel ii. 32.
[f] "But read, perhaps, 'their dispossessors' (Sep., Vul., Targ. and others)"—O.G. p. 440. Similarly G.A.S.: "those who have disinherited them."
[g] The Negeb.
[h] The Shephelah.
[i] *I.e.*: "of Judah, the rest of the country outside the Negeb and Shephelah. The reading is after the Sep."—G.A.S.
[k] "According to the list of Persian tribes in the cuneiform inscriptions, some identify it w. *Sparad* on the Bosphorus, some w. *Sardis*, Rawlinson w. *Sparta*, but why not with the *Sporades* [the group of islands off the west coast of Asia Minor!] Jewish tradition takes it for *Spain*"—Davies' H.L.

JONAH.

§ 1. *Jonah, commissioned to proclaim against Nineveh for her Wickedness, flies from Duty by taking Ship for Tarshish. A Storm overtaking the Vessel, the Sailors reluctantly cast the Prophet into the Sea, when a great Fish swallows him; he prays as out of the Belly of Hades, and is vomited upon Dry Land.*

1 1 And the word of Yahweh came' unto Jonah
son of Amittai, saying:
2 Arise, get thee to Nineveh the great city,[a]
and proclaim unto it,—
That their wickedness |hath come up| before
me.
3 But Jonah arose' to flee unto Tarshish, away
from the presence of Yahweh,—and went down
to Joppa,[b] and found a ship going to Tarshish,
so he paid the fare thereof, and went down into
it, to go with them' to Tarshish, away from the
presence of Yahweh. 4 But ‖Yahweh‖
hurled a great wind against the sea, and there
arose a mighty tempest in the sea,—and ‖the
ship‖ thought[c] to be broken in pieces. 5 Then
were the mariners |afraid|, and made outcry
every man unto his own god, and they hurled
the wares which were[d] in the ship, into the sea, to
lighten it of them,—but ‖Jonah‖ had gone down
into the hinder parts of the vessel, and had lain
down, and fallen into a sound sleep. 6 Then drew
near unto him the shipmaster,[e] and said to him,
What meanest thou,[f] O sound sleeper?
Arise, cry unto thy God,
Peradventure' God will bethink' himself of
us, that we perish not.
7 And they said—every one unto his fellow,
Come, and let us cast lots, that we may get to
know for whose sake this calamity is upon us.
So they cast lots, and the lot fell upon Jonah.
8 Then said they unto him,
Tell us, we pray thee, for whose sake this
calamity is upon us?
What is thy business? and from whence
comest thou? what is thy country? and
of what people art thou?
9 And he said unto them,
<A Hebrew> am I',—and <Yahweh, the
God of the heavens> do ‖I‖ revere, him
who made the sea, and the dry land.
10 Then did the men revere' with great reverence,
and said unto him,
What is' it thou hast done?
For the men knew' that <away from the presence of Yahweh> he' was fleeing,—for he had told them. 11 Then said they unto him,
What shall we do to thee, that the sea may cease' raging over us?[a]
For ‖the sea‖ was raging more and more.[b] 12 And he said unto them,
Take me up, and hurl me into the sea, that the sea may cease' raging over you,[c]—for I' do know' that <for my sake> is this great tempest upon you.
13 Nevertheless the men |wrought hard| to bring it back unto the land, but could not,—for ‖the sea‖ was raging over[d] them more and more. 14 Then cried they unto Yahweh, and said,
Ah now, Yahweh, pray let it not be that we perish for this man's life,[e] neither lay upon us innocent blood,—for ‖thou, O Yahweh‖ <as[f] thou hast pleased> hast ever done.
15 So they took up Jonah and hurled him into the sea,—and the sea |left off| her roaring. 16 Then did the men revere' Yahweh' with a great reverence,—and offered sacrifice to Yahweh, and vowed vows.
17 Now Yahweh had appointed' a great fish, to swallow up Jonah,—and Jonah was in the belly of the fish, three days and three nights.

2 1 Then prayed Jonah, unto Yahweh, his God,—out of the belly of the fish;
2 and said—
I cried—out of my distress—unto Yahweh,
And he answered me,—
<Out of the belly of hades> called I,
Thou didst hear my voice.
3 For thou hast cast me
into the deep,
into the heart of the seas,
And ‖a flood‖ enveloped me,—
‖All thy breakers and thy rolling waves‖
<over me> passed.
4 And ‖I‖ said,
I am driven out from before thine eyes,—
Yet will I again' have regard unto thy holy' temple:[g]
5 The waters |encompassed me|, to the peril of my life,[h]
‖The roaring deep‖ enveloped me,—
‖The sea-weed‖ was wrapped about my head:

[a] Cp. Gen. x. 11, 12.
[b] Heb.: *yâphô.*
[c] "The story attributes to her the feelings of a living thing"—G.A.S. "The ship was about to (minded to) be broken up"—O.G.
[d] Or: "tackle which was."
[e] Ml.: "the chief of the rope-men."
[f] Or: "What hath come to thee."
[a] Ml.: "may subside from upon us."
[b] Or: "surging higher and higher"—G.A.S. Ml.: "going on and raging."
[c] Ml.: "may subside from upon you."
[d] Ml.: "was going on and raging over them." G.A.S.: "grew more and more stormy against them."
[e] U.: "soul."
[f] A sp. v.r. (*sevir*): "that which"—G.n.
[g] "How shall I ever again look towards Thy holy temple?"—G.A.S.
[h] Ml.: "up to the soul."

6 <To the roots of the mountains> went I down,
<As[a] for the earth> ‖her bars‖ were about me, age-abidingly,—
Then didst thou bring up—out of the pit—my life, O Yahweh my God.

7 <When my soul' |darkened itself over me|>[b]
<Yahweh> I remembered,—
And my prayer' |came in
Unto thee|,
Unto thy holy temple.

8 ‖They who take heed to the vanities of falsehood‖[c] do <their own lovingkindness>[d] forsake.

9 But ‖I‖ <with the voice[e] of praise> will sacrifice unto thee,
<What I have vowed> I will pay,—
‖Salvation‖ belongeth to Yahweh!

10 So then Yahweh spake' unto the fish,—and it vomited out Jonah, upon the dry land.[f]

§ 2. *Again commissioned, Jonah this time obeys, and proclaims to Nineveh her impending Destruction; whereupon People and Monarch humble themselves for their Sins and cry unto God for Mercy—which is granted, and Nineveh is spared.*

3 1 Then came the word of Yahweh unto Jonah, the second time, saying:

2 Arise, get thee unto Nineveh, the great city,—and cry against it the cry that I' am bidding thee.

3 So Jonah arose', and went his way unto Nineveh, according to the word of Yahweh,—‖Nineveh‖ being a city great before God, of three days' journey. 4 So Jonah began' to enter into the city, one day's journey,—and he cried out and said—

<Yet forty days> and ‖Nineveh‖ is to be overthrown!

5 And the people of Nineveh believed' in God,—and proclaimed a fast, and clothed themselves in sackcloth, from the greatest of them, even unto the least of them. 6 And the word reached' unto the king of Nineveh, so he arose from his throne, and laid aside his robe from off him,—and covered him with sackcloth, and sat on ashes. 7 And he caused an outcry to be made—and said—throughout Nineveh,

<By decree of the king and of his great men>
Be it known:—
<Man and beast, herd and flock>,
Let them taste |nothing|,
Let them not feed,
And <water> let them not drink:

8 Let both man and beast |cover themselves with sackcloth|,
And let them cry unto God, mightily,—
Yea let them turn, every man
from his wicked way, and
from the violence which is in their hands:

9 Who knoweth whether God himself—
|may turn and grieve|,—
and turn away from the glow of his anger,
That we perish not?

10 And God saw' their doings, that they turned from their wicked way,—and God was grieved' over the calamity which he had spoken of executing upon them, and executed it not.

§ 3. *Jonah, chafing at the Divine Clemency, which he protests he had expected, asks to die; but, instead of obtaining his Request, by the help of a Gourd, is taught a useful Lesson.*

4 1 And it was vexing unto Jonah, with a great vexation,—and it angered him. 2 So he prayed unto Yahweh, and said,—

Ah now! Yahweh!
Was not |this| my word, while I was yet upon mine own soil?
‖For this cause‖ did I hasten to flee unto Tarshish,—
Because I knew that ‖thou‖ art *a* God *of favour and compassion, slow to anger, and abundant in lovingkindness*,[a] and art grieved over calamity.

3 ‖Now‖ therefore, O Yahweh, take, I pray thee, my life[b] from me,—for it were better' for me |to die|, than |to live|.

4 Then said Yahweh,
Art thou rightly' angry?

5 But Jonah |went forth| out of the city, and abode on the east side of the city; and made for himself there a hut, and sat under it, in the shade, until he should see what would become of the city.[c] 6 Now Yahweh God appointed'[d] a gourd,[e] and caused it to come up over Jonah, that it might be a shade over his head, to deliver him from his vexation,—and Jonah rejoiced' over the gourd, with great rejoicing. 7 But God appointed'[d] a worm, at the uprisings of the dawn, the next day,—and it smote the gourd, that it withered. 8 And it came to pass <at the breaking forth of the sun> that God appointed'[d] a sultry east wind, and the sun smote upon the head of Jonah, that he became faint,—and asked his life,[f] that he might die, and said,

It were better' for me |to die|, than |to live|.

9 Then said God unto Jonah,
Art thou rightly' angry, over the gourd?

[a] Some cod. (w. 1 cor. pr. edn. and Syr.): "And as"—G.n.
[b] Mf.: "When I swooned" = "became unconscious as to everything else." Cp. Ps. lxxvii. 3; Lam. ii. 12.
[c] "Empty vanities"—O.G.
[d] "Covenant-love"—G.A.S.
[e] Or: "sound."
[f] Those who regard the Book of Jonah as an allegory here refer to Jer. li. 34, 44. Cp. Driver, Intro. O.T., 325.

[a] Cp. Exo. xxxiv. 6.
[b] U.: "soul."
[c] Or: "happen in the city."
[d] Or: "prepared."
[e] The Egyptian *kiki*, the *Ricinus* or *palma Christi*.
[f] U.: "soul."

And he said,
I am rightly[1] angry, |unto death|.
10 Then said Yahweh,
‖Thou‖ wouldest have spared the gourd, for which thou hadst not toiled, neither hadst thou made it grow, — which <as the off-spring[a] of a night> came up,

[a] Ml.: "son."

and <as the offspring[a] of a night> perished;
11 And was not ‖I‖ to spare Nineveh, the great city,—wherein are more than twelve times ten thousand human beings, who cannot discern between their right hand and their left, besides much cattle?

[a] Ml.: "son."

MICAH.

§ 1. *A brief Introduction, identifying the Prophet, recording his Invocation of all the Earth to hear Yahweh's witness against his People, and describing the effects of the Divine Appearing.*

1 1 The word of Yahweh which came unto Micah the Morashtite,[a] in the days of Jotham, Ahaz, Hezekiah, kings of Judah,—of which he had vision concerning Samaria and Jerusalem:—
2 Hear, ye peoples |all of you|[b]
Hearken, O earth and the fulness thereof,—
And let My Lord Yahweh be among you for a witness,
‖My Lord' out of his holy' temple‖.
3 For lo! ‖Yahweh‖ coming forth out of his place,—
That he may descend, and march along upon the high places of the earth.
4 Then shall the mountains be melted beneath him,
And ‖the valleys'| be cleft,—
As wax before the fire,
As waters poured out in a steep place.

§ 2. *The Two Kingdoms, under the titles of "Jacob" (for the Northern) and "Israel," also "Judah" (for the Southern), denounced for their Idolatry and (especially the Governing Classes) for their general Moral Corruption* (chaps. i. 5—iii. 12).

5 <For the transgression of Jacob> is all this,
And for the sin[c] of the house of Israel,—
Whose[d] is the transgression of Jacob?
Is it not Samaria's?
And whose[d] is the sin[c] of Judah?
Is it not Jerusalem's?
6 Therefore will I make of Samaria
A heap in a field,
The plantings in a vineyard,—
And I will pour down, into the valley, her stones,
And <her foundations> will I lay bare;
7 And ‖all her images‖[a] shall be beaten in pieces,
And ‖all her rewards for unchastity‖ shall be burned in the fire,
And <all her idols> will I make a desolation,—
For <out of the reward of unchastity> she gathered [them],
And <unto the reward of unchastity> shall they return.

8 ‖For this cause‖ will I lament and howl,[b]
I will go stript and bare,—
I will make a lamentation, like the wild dogs,
And a mourning, like ostriches.[c]
9 For dangerous' are her wounds,—
For she hath come as far as Judah,
She[d] hath reached
as far as the gate of my people,
as far as Jerusalem.
10 <In Gath> do not tell,
<In Accho>[e] do not weep,[f]—
<In Beth-l'aphrah>[g] roll yourselves[h] |in dust|.

[a] Cp. Jer. xxvi. 18.
[b] Lit.: "all of them." Cp. O.G. 481b, d (*a*).
[c] So it shd be (w. Aram. and Sep.)—G.n. [M.C.T.: "sins" (pl.)].
[d] Cp. O.G. 566b.
[e] So it shd be (w. Sep. and Syr.)—G.n.

[a] Heb.: *pesilim*. Used as pl. of *pésel*. Cp. Exo. xx. 4, n.
[b] N.B.: These confessions as to the emotions with wh. the prophets carried their "burdens."
[c] Ml.: "daughters of a doleful cry."
[d] So it shd be (w. Aram. and Syr.)—G.n. [M.C.T.: "he"].
[e] *Gt.*: "Acco"—G.n. Cp. G. Intro. p. 143: "Now admitted by the best critics" to be "the maritime city in the territory of Asher. Cp. Jdg. i. 31." [M.C.T.: "As for weeping"].
[f] "Tell it not in Tell-town,
Weep not in Weep-town"—G.A.S.
[g] = "Fawn's house"—T.G. "Place for a gazelle"—Davies' H.L. But "refuse-place"—Fuerst. "House of Dust"—G.A.S.
[h] So it shd be (w. Sep.)—G.n.

11 Pass thou over (for you), thou inhabitress of
Shaphir,[a] of disgraceful disclosure,[b]—
The inhabitress of Zaanan |hath not gone forth|,
<At the lamentation of Beth-ezel> shall he
take from you his station,
12 <Though the inhabitress of Maroth |waited
for blessing|>,—
Yet there came down calamity from Yahweh,
to the gate of Jerusalem.
13 Bind the chariot to the steed, O inhabitress of
Lachish,[c]—
<The beginning of sin> was she'[d] to the
daughter of Zion,
For <in thee> have been found the trans-
gressions of Israel.
14 |Therefore| shalt thou give a dismission,
against Moresheth-gath,—
‖The houses of Achzib‖ served for a decep-
tion' to the kings of Israel.
15 The time shall yet' be when <the heir>[e] I
will bring unto thee, O inhabitress of
Mareshah,—
<As far as Adullam> shall enter the glory of
Israel.
16 Make thee bald, and cut off thy hair,
For the children of thy pleasures,—
Enlarge thy baldness, like a vulture,[f]
For they are exiled from thee.

2 1 Alas for them who devise iniquity' and work
wickedness' upon their beds,—
<In the light of the morning> they will exe-
cute it, for it is' in the power of their hand.
2 Thus do they covet fields' and seize them,
And houses' and take them away,—
And so they oppress
the master and his household,
the man[g] and his inheritance.
3 |Therefore|—
‖Thus‖ saith Yahweh,
Behold me! devising, against this family, a
calamity,—
From which ye shall not remove your neck,
Neither shall ye walk loftily,
For <a time of calamity> shall it be.
4 <In that day> shall one
Take up against you a by-word,
And lament a lamentable lamentation,
Saying—
We are made ‖utterly desolate‖,
<The portion of my people> he passeth
to others,—
How doth he set me aside!
<To an apostate> |our fields| doth he
apportion.

5 |Therefore| |shalt thou have none to throw a
measuring-line by lot|,—in the convocation[a]
of Yahweh.
6 Do not sputter—
So they sputter!
They must not sputter as to these things,[b]
Must he not[c] put away reproaches?
7 O thou who art said to be the house of Jacob,
Is the spirit of Yahweh |impatient'|?
Or are ‖these‖ his doings?
Are not |his[d] words| pleasant to him who is
upright in his walk?
8 But <against my people> |as an enemy| he
setteth himself,
<From off the robe> they tear away |the
cloak|,—
From such as are passing by with confidence,
as men averse from war.
9 <The wives of my people> ye do even drive
out, each from the house of her darlings,—
<From over her children> ye do take away
mine ornament, as long as life shall last.[e]
10 Arise ye and depart, for ‖this‖ is not the
place of rest,—
<Because it is defiled> it shall make desolate
with a desolation that is ruthless.
11 <If there be a man Who goeth after wind,
And |falsehood| hath woven, [saying]—
I will discourse to thee, concerning wine
and strong drink>
Then shall he become a fountain of discourse
unto this people.
12 I will ‖surely assemble‖, O Jacob, |all of thee|,
I will ‖surely gather‖ the remnant of Israel,
|At once| will I make them like sheep in
distress,[f]—
<Like a flock in the midst of its pasture>
shall they hum with men,
13 One making a breach |hath gone up| before
them,
They have broken in, and passed through,
And <by the gate> have departed,—
And their king |hath passed through| before
them, with ‖Yahweh‖ at their head!

3 1 Then said I,
Hear, I pray you, ye heads of Jacob,
And ye judges of the house of Israel,—
Is it not yours to know justice?
2 Ye haters of right, and lovers of wrong,—
Tearing away their skin from off them,
And their flesh from off their bones;

[a] = Perh.: "beautiful"—Davies' H.L., T.G. "Beauty"—G.A.S.
[b] Or: "shameful nakedness."
[c] "A fortified town in the plain country, of the tribe of Judah = Obstinate; or 'Smitten,' 'Taken,' 'Captured'"—T.G. "Tel-el-Hesey"—G.A.S.
[d] Plainly Samaria. Cp. ver. 9; chap. vi. 16; and the history generally in 1 K. and 2 K.
[e] Or: "possessor."
[f] Or: "carrion-kite," "*Vultur percnopterus*, which has a bald forehead"—Fuerst. "Word may include both vulture and eagle"—O.G.
[g] So in many MSS., and in 6 ear. pr. edns., Arum., *Sep.* and Vul.; but in some cod. (w. 4 ear. pr. edns.): "And the man and his inheritance"—G.n.
[a] Heb.: *kâhâl'*. Cp. Deut. xxiii. 1-3, 8.
[b] Or: "Talk not—
So they talk,—
They shall not talk of these things"
—O.G. 643a.
[c] Some cod. (w. 3 ear. pr. edns.): "Must he not then"—G.n.
[d] So it shd be (w. Sep.)—G.n.
[e] Heb.: to *'olâm*.
[f] So it shd be (w. Sep., Syr., Vul.)—G.n.

3 Who indeed have eaten the flesh of my people,
And <their skin from off them> have stript,
And <their bones> have they broken in pieces,—
And will spread them out, as flesh[a] with a fork,
And as flesh, in the midst of a pot.

4 ‖Then‖ shall they make outcry unto Yahweh,
But he will not answer them,—
That he may hide his face from them, at that time,
Even as they have made wicked their doings.

5 ‖Thus‖ saith Yahweh,
Concerning the prophets who are leading astray my people,—
Who bite with their teeth, and then cry—
Prosper![b]
<And whoso holdeth not to their mouth>
they hallow against him a war!

6 |Therefore| shall it be
Night to you, for lack of vision,
And darkness to you, for lack of divination,—
And the sun |shall go in| over the prophets,
And the day |shall be overcast because of them|;

7 And the men of vision |shall turn pale|,
And the diviners |shall blush|,
And shall put a covering upon their lip, all of them,—
Because there is no answer of God.[c]

8 But |in very deed| ‖I‖ am full of vigour,
With the spirit of Yahweh,
And of justice and of valour,—
To declare to Jacob, his transgression, and to Israel, his sin.

9 Hear this, I pray you,
Ye heads of the house of Jacob,[d] and
Ye judges of the house of Israel,—
Who abhor justice,
And <all right> do pervert:[e]
10 Building Zion, with deeds of blood,—
And Jerusalem, with perversity.
11 ‖Her heads ‖<for a bribe> pronounce sentence,
And ‖her priests‖ <for a price> give direction,
And ‖her prophets‖ <for silver> divine,—
Yet <on Yahweh> they lean,[f] saying,
Is not ‖Yahweh‖ in our midst?
There shall not come upon us, calamity.
12 |Wherefore|, <for your sake>
‖Zion‖ |as a field| shall be ploughed,
And ‖Jerusalem‖ |unto heaps of ruins| shall be turned,—
And ‖the mountain of the house‖ shall [be] like mounds in a jungle.

[a] So it shd be (w. Sep.)—G.n. [So differing from O.G. 465b.]
[b] Cp. Is. xxvi. 3.
[c] Or: "Divine answer."
[d] Cp. chap. i. 5.
[e] "Who spurn justice and twist all that is straight"—G.A.S.
[f] Cp. Is. x. 20.

§ 3. *In strong Contrast with Jerusalem's Punishment just described is set forth her ultimate and abiding Royal Destiny.*

4 1 But it shall come to pass |in the afterpart[a] of the days|
That the mountain of the house of Yahweh
Shall be |set up| as the head of the mountains,
And <exalted> shall it be, above the hills,—
And peoples |shall stream thereunto|;
2 Yea many nations |shall go|, and say—
Come ye, and let us ascend
Unto the mountain of Yahweh, and
Unto the house of the God of Jacob,
That he may teach us of his ways,
And we may walk in his paths,—
For <out of Zion> shall go forth a law,
And |the word of Yahweh| out of Jerusalem;
3 And he will judge between many peoples,
And be umpire to strong nations far and wide,[b]—
And they will beat
their swords into ploughshares, and
their spears into pruning-hooks,
|Nation[c]—against nation|—shall not lift up sword,
Neither shall they learn—any more—to make war.
4 And they shall dwell—every man—
Under his own vine and
Under his own fig-tree,[d]
With none to make them afraid,—
For ‖the mouth of Yahweh of hosts‖ hath spoken.
5 For ‖all the peoples‖ walk, every man in the name of his god,—
‖We‖ therefore, will walk in the name of Yahweh our God, to times age-abiding and beyond.

6 <In that day> Declareth Yahweh,
Will I take up her that is lame,
And <her that hath been an outcast> will I carry,—
Even whomsoever I have afflicted;
7 And will make of her that was lame a residue,
And of her that was removed far away a strong nation,—
And Yahweh |shall be king| over them, in Mount Zion,
From henceforth, even unto times age-abiding.

8 ‖Thou‖ therefore,
O Migdal-eder[e]
Mound of the daughter of Zion,
<As far as thee> shall it come,—
So shall arrive the chief dominion,
The kingdom of the daughter of Jerusalem.

[a] "Issue"—G.A.S.
[b] Lit.: "up to far away"—G.A.S.
[c] Some cod. (w. 4 cur. pr. edns. [1 *Rabb.*], Sep., Syr.): "And nation"—G.n.
[d] Cp. Zech. iii. 10.
[e] = "Flock-tower" (near Bethlehem). Cp. Gen. xxxv. 21.

§ 4. *At present, Jerusalem's Blessedness is postponed; and, strange to say, is to come by way of Babylon: A Hint of Babylon's Final Effort, through Edom, to destroy Israel.* (Cp. Ps. cxxxvii. 7; Isa. xiii., xiv., w. xxxiv. and lxiii. 1-6; Jer. xlix. 7-22; l. 44; Eze. xxv. 12-14; Obad. 1-21.)

9 ‖Meanwhile‖ wherefore' shouldst thou cry out aloud?
‖King‖ is there none' within thee?
Or hath ‖thy counsellor‖ perished?
For labour |hath seized thee|, as a woman in child-birth:—

10 Be in labour, and bear, O daughter of Zion, as a woman in child-birth,—
For ‖meanwhile‖ shalt thou go forth out of the city,
And dwell in the field,
And shalt come as far as Babylon,
‖There‖ shalt thou be delivered,
‖There‖ will Yahweh |redeem thee| out of the grasp of thine enemies.

11 ‖Meanwhile‖ therefore, shall be gathered against thee many nations,— Who are saying—
Let her be defiled,
And let our eyes[a] gaze upon Zion.

12 But ‖they‖ know not the purposes[b] of Yahweh,
Neither have they discerned his counsel,—
For he hath gathered them, as sheaves, to a threshing-floor.

13 Arise and thresh, O daughter of Zion,
For <thy horn> will I make to be iron,
And <thy hoofs> will I make to be bronze,
So shalt thou beat in pieces many peoples,—
And shalt[c] devote to Yahweh their unrighteous gain,
And their substance, to the Lord of all the earth.

5 1 ‖Meanwhile‖ shalt thou gather together in troops, thou daughter of a troop,[d]
<Siege> hath he laid against us,—
<With a sceptre>[e] will they smite on the cheek, the judge of Israel![f]

2 ‖Thou‖ therefore, Bethlehem Ephrathah,
<Though ‖little‖ to be among the thousands of Judah>
<Out of thee> shall Mine come forth,[g] to be ruler in Israel,—
‖Whose comings forth‖[h] have been from of old, from the days of age-past time.

3 |Therefore| will he give them up,
Until the time when ‖one who is to bring forth‖ hath brought forth,—
And ‖the remainder of his brethren‖ return unto the sons of Israel.[a]

4 Then shall he stand, and tend his flock' in the strength of Yahweh,
<In the excellency of the name of Yahweh his God> have they endured,[b]—
For ‖now‖ shall he be great' unto the ends of the earth;

5 So shall this' one be Prosperity.[c]

§ 5. *When Israel shall have received her Messiah, and been herself, as a Nation, reborn, she will find no Difficulty in dealing with Assyria: the Remnant of Jacob among the Nations being, then, like nourishing Dew or like a destroying Lion.*

<As for Assyria—
When he shall enter our land,[d] and
When he shall tread down in our palaces>
Then will we raise up against him,
Seven shepherds, and
Eight princes of mankind.

6 Then shall they shepherd the land of Assyria' with the sword,
And the land of Nimrod' in the entrances thereof,[e]—
So shall he deliver from Assyria,
When he shall enter our land, and
When he shall tread down within our bounds.

7 And |the remnant of Jacob| shall be' |in the midst of many peoples|,
As dew from Yahweh,
As[f] myriad drops on plants,[g]—
Which tarrieth not for man,
Nor waiteth for the sons of Adam.

8 And |the remnant of Jacob| shall be'
|Among the nations,
In the midst of many peoples|,
As a lion among the beasts of the jungle,
As[h] a young lion among flocks of sheep,—
Who <if he passeth by> Both treadeth down—And teareth in pieces, And none' can deliver.

9 Let thy hand be uplifted' against thine adversaries,—
And ‖all thine enemies‖ shall be cut off.

[a] Some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.): "eye" (sing.)—G.n.
[b] Or: "plans."
[c] So it shd be (w. Aram., Sep., Syr., Vul.). Cp. Jer. ii. 33 [for Heb. form] —G.n.
[d] Or perh.: "Meanwhile shalt thou sorely afflict thyself, thou daughter of affliction."
[e] Or: "rod."
[f] Who is this "Judge of Israel"? Assume he is the Messiah; and then how natural that some account shd be given of him! Here, of His literal birth in Bethlehem.
[g] Or: "<Out of thee> shall one come forth ‖unto me‖."
[h] "Origin"—O.G.

[a] Note: That the literal birth is to be followed by a metaphorical, national birth; then comes the final triumph of Israel over her enemies. Cp. Isa. lxvi. 7-10.
[b] So it shd be (w. Sep.)—G.n.
[c] The context clearly demands that here shd the greatest pause be made. Cp. G.A.S., "The Book of the Twelve Prophets," p. 413. Cp. also for the word "Prosperity," Isa. ix. 6.
[d] Or: "When ‖Assyria‖ shall enter our land," still laying emphasis on "Assyria."
[e] *Gr.*: "Nimrod with drawn swords." Cp. Ps. lv. 21—G.n. "Her own bare blades"—G.A.S.
[f] In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.): "And as" —G.n.
[g] Cp. Deut. xxxii. 2.
[h] In some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "And as" —G.n.

2 Yea I will gather together all the nations
unto Jerusalem, to battle,
And the city |shall be captured|,
And the houses |plundered|,
And ‖the women‖ ravished,—
And half of the city |shall go forth| into
exile,
But ‖the remainder of the people‖ shall not
be cut off out of the city.

3 Then will Yahweh go forth, and fight against
those nations,—
Just as he did'[a] in the day when he fought,
in the day of battle;

4 Yea his feet |shall stand| in that day[b], on the
Mount of Olives, which is before Jerusalem
on the east,
And the Mount of Olives |shall cleave asunder|
from the midst thereof, Towards the east
and Towards the west, An exceeding great
valley,—
And half of the mountain |shall give way|
toward the north, and half of it toward
the south.

5 Then shall ye flee to the valley of my
mountains,[c]
For the valley of the mountains |shall reach|
very near,[d]
Yea, ye shall flee just as ye fled from
before the earthquake,[e] in the days of
Uzziah king of Judah,—
Then |shall arrive|, Yahweh my God,
|All[f] thy[g] holy ones| with thee![h]

6 And it shall come to pass, in that day,—
That there shall be no light,
‖The bright stars‖ shall be withdrawn;[i]

7 And it shall be a day by itself,
‖The same‖ shall be known unto Yahweh—
Not day, Nor night,—
But it shall come to pass, that <at evening
time> there shall be light.

8 And it shall come to pass, in that day,
That there shall go forth living waters, out
of Jerusalem,
Half of them unto the sea before, and
Half of them unto the sea behind,
<In summer and in winter> shall it be.

9 So will Yahweh become king', over all the
earth,[k]—
<In that day> Shall there be one Yahweh,
And ‖his Name‖ be one.

10 All the land shall turn' into[a] a plain,[b]
From Geba to Rimmon, south of Jeru-
salem,—
And shall lift herself on high and abide in her
own place,
From the gate of Benjamin up to the place
of the first[c] gate, up to the corner gate,
And from the tower of Hananeel up to the
wine-presses of the king.

11 So shall men dwell therein,
And ‖utter destruction‖[d] shall not be any
more,—
But Jerusalem |shall abide| in security.

12 And ‖this‖ shall be the plague, wherewith
Yahweh will plague' all the peoples, who
have made war against Jerusalem,—
His flesh |shall be made to rot| while he is
standing upon his feet,
And ‖his eyes‖ shall rot in their sockets,
And ‖his tongue‖ shall rot in their mouth;

13 And it shall come to pass, in that day,
That there shall be a great confusion from
Yahweh among them,—
And they will lay hold every one upon
the hand of his neighbour,
And his hand |will rise up| against the
hand of his neighbour;

14 |Moreover also| ‖Judah‖ will fight with
Jerusalem,—
And the wealth of all the nations round
about |shall be gathered together|,
Gold and silver and apparel, in great
abundance.

15 And ‖so‖ shall be the plague of the horse,
the mule, the camel, and the ass, and all
the beasts' which shall be in those camps,—
Like[e] this plague!

16 And it shall come to pass, that <as for every
one that is left, out of all the nations that
came against Jerusalem>
That they shall come up, from year to year,
To bow down to the king, Yahweh of
hosts,
And to celebrate the festival of booths.

17 And it shall come to pass that—
‖Whoso shall not come up, out of the
families of the earth, unto Jerusalem,
to bow down to the king, Yahweh of
hosts‖,—
There shall not, on them', be any rain.

18 And <if the family of Egypt shall not come
up, and shall not enter in, upon whom
there falleth none>
Then shall smite them the plague where-
with Yahweh |did plague| the[f] nations,[g]
because they came not up to celebrate the
festival of booths.

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[a] Cp. O.G. 454.
[b] So the Eastern Masso-rites; but the Western omit: "on that day"—G.n., G. Intro. 230.
[c] So the Eastern Masso-rites; but the Western *write*: "And the valley of my mountains shall be stopped." And so in MSS., 1 ear. pr. edn., Aram. and Sep.—G.n.
[d] Cp. O.G. 69[b].
[e] Some cod. (w. Sep.): "But it shall be stopped just as it was stopped by reason of the earth-quake"—G.n.
[f] Some cod. (w. Aram., Sep., Syr., Vul.): "And all"—G.n.
[g] Some cod. (w. Aram. and Syr.): "his"—G.n.
[h] Some cod. (w. Aram., Sep., Syr., Vul.): "him"—G.n.
[i] Prob.: "But cold and frost." See the Lexicons. Last word *written*: "shall be withdrawn"; but *read*: "and frost." In some cod. (w. 5 ear. pr. edns.): "frost" both *written* and *read*—G.n.
[k] Or: "land."

[a] O.G. 685.
[b] Or: "the arabah."
[c] Or: "former."
[d] Cp. Mal. iv. 6.
[e] Some cod.: "With"—G.n.
[f] Some cod. (w. 5 ear. pr. edns. [1 *Rabb.*], Sep. and Vul.): "all the"—G.n.
[g] Some cod.: "peoples"—G.n.

19 ‖This‖ shall be the punishment of Egypt,—
and the punishment of all the nations,
when they come not up to celebrate the
festival of booths.

20 <In that day> shall there be [inscribed]
Upon the bells of the horses,
Holy unto Yahweh,—
And the caldrons in the house of Yahweh,
shall be' like the dashing bowls before
the altar.

21 And every caldron in Jerusalem and in
Judah, shall be
Holy unto Yahweh of hosts,—
So shall all who are offering sacrifice,
|come in|, and take of them, and boil
therein,—
Neither shall there be a merchant[a] any more'
in the house of Yahweh of hosts, in that
day.

[a] Cp. chap. xi. 7.

MALACHI.

§ 1. *Yahweh declares his Love for Jacob, and his Disapprobation of Esau—each considered as a People.*

1 1 The oracle of the word of Yahweh, unto
Israel,—by the hand of Malachi.

2 I have loved you, Saith Yahweh,
And yet ye say,
Wherein hast thou loved us?
Is not Esau ‖brother‖ to Jacob?
Enquireth Yahweh,
Yet have I loved Jacob,

3 And <Esau> have I hated,—
And made his mountains a desolation,
And his inheritance [a dwelling] for the
jackals of the wilderness.

4 <Whereas Edom |may say|,
We are laid waste, but we will again' build
the desolate places>
‖Thus,| saith Yahweh of hosts,
‖They‖ may build,
But ‖I‖ will pull down,—
And men shall call them,
The Boundary[a] of Lawlessness, and
The people with whom Yahweh hath indig-
nation unto times age-abiding;

5 And ‖your own eyes‖ shall see,—
And ‖ye yourselves‖ shall say,
Yahweh |be magnified| beyond the boundary
of Israel.

§ 2. *A Divine Complaint against the People, and especially the Priests, for Disgraceful Negligence and Dishonesty in the Temple Worship: enforced by reference to the hopeful Attitude of Gentile Nations and to the Covenant with Levi.*

6 ‖A son‖ will honour a father,
And ‖a servant‖ his lord,—
<If then ‖a father‖ I am'> where' is mine
honour?
And <if ‖a lord‖ I am'> where is my
reverence? Saith Yahweh of hosts—
To you, ye priests, who despise my Name, and
yet say,
Wherein' have we despised thy Name?

7 In bringing near upon mine altar, polluted
food, while yet ye say,
Wherein have we polluted thee?
Because ye say,
<As for the table of Yahweh> ‖a thing to
be despised‖ it is';

8 And when ye bring near the blind as a
sacrifice, [saying]—
No harm![a]
Or when ye bring near the lame or the sick,
[saying]—
No harm![a]
Offer it, I pray you, unto thy pasha,
Will he accept thee?
Or lift up thy countenance?
Saith Yahweh of hosts.

9 ‖Now‖ therefore, pacify, I pray you, the face
of GOD, that he may grant us favour,—
<At your hands> hath this come to pass,[b]
Will he lift up the countenances |of any of
you|? Saith Yahweh of hosts.

10 Who is there ‖even among you‖ that will shut
the doors, so as not to set light to mine
altar, for nothing?[c]
I can take no' pleasure in you,
Saith Yahweh of hosts,
And <your present> can I not accept at your
hand.

11 For <from the rising of the sun, even unto
the going in thereof> great' is my Name,
among the nations, and <in every place>
‖incense‖ is offered to my Name, and a pure
present,—for great' is my Name among the
nations, Saith Yahweh of hosts.

[a] Or: "nothing' wrong!"
[b] Some cod.: "At your own hands hath this befallen you"—G.n.
[c] Or: "to no purpose."

12 But ye' are profaning me,[a]—in that ye say,
<As for the table of the Lord>[b] polluted it is',
And <as for his produce> contemptible' is his food.

13 And ye have said,
Lo! what a weariness!
And ye have snuffed at Me,[c]
Saith Yahweh of hosts,
And have brought in the torn and the lame and the sick, thus have ye brought the present,—
Could I accept it' at your hand?
Saith Yahweh.[d]

14 But accursed' is he that defraudeth,
Who <when there is' in his flock a male> yet voweth and sacrificeth a corrupt thing to the Lord,[e]
For |a great king| am I',
Saith Yahweh of hosts,
And ||my Name|| is revered among the nations.

2 1 ||Now|| therefore, <for you> is this charge, O ye priests:—

2 <If ye will not hear, and if ye will not lay it to heart, to give glory to my Name,
Saith Yahweh of hosts>
then will I send among you the curse, and will curse your blessings,—and indeed' I have' cursed them, because ye are not at all laying it to heart.

3 Behold me! threatening, on your account, the seed, and I will scatter refuse[f] upon your faces, the refuse[f] of your festivals,—and one shall carry you away unto it;

4 So shall ye know' that I sent unto you this charge,—as being my covenant with Levi,
Saith Yahweh of hosts.

5 ||My covenant|| was with him, Life and Well-being,
So I gave them to him—[I] as One to be revered—
And he did' revere me,—
And <before my Name> |dismayed| was he'.

6 ||The deliverance[g] of truth|| was in his mouth,
And ||perverseness|| was not found in his lips,—
<In well-doing and in uprightness>[h] walked he with me,
And <multitudes> did he turn from iniquity.

7 For ||the lips of a priest|| should keep knowledge,
And <a deliverance> should men seek at his mouth,—
For <the messenger of Yahweh of hosts> he is'.

8 But ||ye|| have departed out of the way,
Ye have caused multitudes to stumble' at the deliverance,—
Ye have violated the covenant of Levi,
Saith Yahweh of hosts.

9 Therefore ||I also|| will suffer you to be despised and of no account, unto all the people,[a]—
In proportion as none of you have been keeping my ways,
But have had respect to persons, in giving your deliverance.[b]

§ 3. *The People charged with Unfaithfulness to their Matrimonial Obligations, and with affirming Wrong to be Right.*

10 Is there not ||one Father|| to us all'?
Did not ||one God|| create us?
Wherefore should we deal treacherously one with another,[c] profaning the covenant of our fathers?

11 Judah |hath dealt treacherously|,
And ||an abomination|| hath been wrought in Israel, and in Jerusalem,—
For Judah |had profaned| the holy place of Yahweh, which he had loved, and hath taken to himself[d] the daughter of a foreign god.

12 May Yahweh |cut off|, from the man that doeth it—him that crieth out and him that answereth,[e] out of the tents of Jacob,— Him also that bringeth near a present to Yahweh of hosts.

13 And <this, a second time> will ye do, covering, with tears, the altar of Yahweh, weeping and making outcry,—because he will not again' turn unto the gift, and receive [it] with acceptance, at your hands?

14 Yet ye say,
For what cause?
Because ||Yahweh|| hath been witness between thee and the wife of thy youth, with whom ||thou|| hast dealt treacherously, though ||she|| was thy consort, and thy covenant' wife.

15 Now was it not ||One|| [who] made [you] who had ||the residue of the spirit||?

[a] So it was originally (cp. Eze. xiii. 19), but (according to the St. Petersburg Codex) was changed as in the next verse—G. Intro. 362, 363. In some cod.: "me" is both *written* and *read*—G.n.
[b] Heb.: *'adhonáy*.
[c] "All the ancient authorities emphatically declare that the original reading here was 'me,' and that the Sopherim altered it into 'it,' because 'me' was regarded derogatory to the Lord"—G. Intro. 359. In some cod.: "me" is both *written* and *read*—G.n.
[d] Some cod.: "Y. of hosts"—G.n.
[e] Heb.: *'adhonáy*. So the Eastern Massorites; but the Western *write*: "to Yahweh," and so MSS. and 6 ear. pr. edns.—G.n.
[f] Ml.: "filth," "dung."
[g] Or: "instruction," "law."
[h] Or: "equity."

[a] In some cod. (w. 2 ear. pr. edns., Sep., Vul.): "peoples"—G.n. [Perh. ="tribes."]
[b] Ml.: in your deliverance," or "law" (*torah*).
[c] Ml.: "each man with his brother."
[d] Heb.: "hath *ba'aled*," "taken into his ownership," "married."
[e] ?="watcher and waker," *i.e.*, watcher who crieth out, and slumberer who (when so roused) answereth, whether in the temple or on the city walls. Or ?="plaintiff and respondent."
[f] Or: "mate."

What, then, of that One?
He was seeking a godly[a] seed.[b]
Therefore should ye take heed to your spirit,
and <with the wife of thy youth> do not
thou[c] deal treacherously.

16 For he hateth Divorce,
Saith Yahweh, God of Israel,
Him also who covereth with violence his
own clothing,[d]
Saith Yahweh of hosts,—
Therefore should ye take heed to your spirit,
and not deal treacherously.

17 Ye have wearied Yahweh with your words,
and yet ye say,
Wherein' have we been wearisome?
When ye have said,
‖Everyone who doeth wrong‖ is[e] right in
the eyes of Yahweh, and ‖in them‖ he'
hath taken delight, or,
Where is the God of justice?

§ 4. *A Sudden Visit of the Divine Purifier foretold: the Object, Results and Need of such a Visit—a Gloomy Outlook.*

3 1 Behold me! sending my messenger,
Who will prepare a way before me,—
And ‖suddenly‖ shall come to his temple
The Lord[f] whom ye' are seeking,
Even the messenger of the covenant in
whom ye' are delighting,
Lo! he cometh! Saith Yahweh of hosts.

2 But who' may endure the day of his
coming?
And who' is he that can stand' when he
appeareth?
For he' is like a refiner's fire,
And like fullers' alkali;

3 Therefore will he sit as a refiner and purifier
of silver,
And will purify the sons of Levi,
And will smelt them, as gold and as
silver;
So shall they belong to Yahweh,
Offering a gift in righteousness.

4 Then shall the gift of Judah and Jerusalem
|be pleasant to Yahweh|,—
As in the days of age-past times,
And as in the ancient years.

5 Therefore will I draw near unto you for
judgment,
And will become a swift witness[a]
Against the mutterers of incantations, and
Against the adulterers, and
Against them that swear[b] to a false-
hood,—and
Against them who rob the hire of the
hireling, the widow and the fatherless,
And that drive away the sojourner,
And do not revere me,
Saith Yahweh of hosts.

6 <Because ‖I, Yahweh‖ have not changed>
therefore ‖ye, the sons of Jacob‖ have not
been utterly consumed.

7 <From the days of your fathers> have ye
departed from my statutes, and not
observed them,
Return ye unto me,
That I may return unto you,
Saith Yahweh of hosts.
And yet ye say,
Wherein' shall we return?

8 Will |a son of earth| defraud' |God|?
Nevertheless |ye| have been defrauding
me,
And yet ye say,
Wherein' have we defrauded thee?
In the tithe and the offering.

9 <With a curse> have[c] ye' been cursing,[d]
And yet <me> have ye been defraud-
ing,— the whole' nation.[e]

10 Bring ye all the tithe into the store-
house, that there may be food in my
house,
Yea, I pray you, put me to the proof hereby,
Saith Yahweh of hosts,
whether I will not open to you the sluices
of the heavens, and pour out for you
blessing, until there be no room.

11 Then will I rebuke, for you, the devourer,
that he spoil not, for you, the fruit of the
ground,—
Neither shall the vine in the field |be barren
to you|, Saith Yahweh of hosts.

12 So shall all the nations |pronounce you
happy|,—
For ‖ye‖ shall become', a land of delight,
Saith Yahweh of hosts.

13 <Stout against me> have been your words,
Saith Yahweh,—
And yet ye say,
What' have we spoken, one to another,
against thee?

[a] Or: "divine."
[b] Text difficult to render. Prob. elliptical; perhaps corrupt. For various suggestions see G.A.S. Among conjectural emendations Wellhausen's seems best: "*Hath not the same God created and sustained your (*! *our) breath*? *And what does He desire*? *A seed of God.*" "Spirit," however, is perhaps better than "breath," as leading on to the next words: "Therefore should ye take heed to your spirit," etc.
[c] M.C.T.: "let no one deal treacherously." But some cod. (w. Armm., Sep., Vul.) have: "do not thou," as in the text. Cp. G.n.
[d] Supposed to be a figurative reference to the wife. Cp. the Lexicons.
[e] Some cod.: "All who do wrong are." Cp. chap. iv. 1—G.n.
[f] Heb.: *hâ-Adhôn*. Some cod.: "the Lord also," or "even the Lord"—G.n.

[a] Cp. Mi. i. 2.
[b] Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*] and Sep.) add: "in my name"—G.n.
[c] Such (according to the St. Petersburg Codex) was the original reading —G. Intro. p. 363.
[d] As much as to say—"Calling upon yourselves divine vengeance to punish you if you are not good worshippers, etc., and yet all the while defrauding Me."
[e] Lit.: "the nation |the whole of it|. Cp. O.G. 481b, d (*a*).

14 Ye have said,
Vain' is it to serve God,—and What' profit When[a] we have kept his charge,
or When[a] we have walked gloomily before Yahweh of hosts?
15 ‖Now‖ therefore, we' are pronouncing happy—the proud,— and
The doers of lawlessness have ‖even been built up‖, and
‖They who have put God to the proof‖ have even been delivered.

§ 5. *A Faithful Few, and their Rewards in Coming Day of Doom.*

16 ‖Then‖ they who revered Yahweh |conversed, one with another|,[b]—
And Yahweh hearkened', and heard,
And there was written[c] a book of remembrance before him,
For them who revered Yahweh,
And for such as thought of his Name.
17 Therefore shall they be mine,
Saith Yahweh of hosts,
in the day, for which ‖I‖ am preparing treasure,—
And I will deal tenderly with them,
Just as a man' |dealeth tenderly| with his own son' who is serving him.
18 So shall ye return, and see the difference,
Between the righteous and the lawless,—
Between him that serveth God, and him that serveth him not.

4 1 For lō! ‖the day‖ cometh, that burneth as a furnace,—
And |all the proud and everyone who worketh[a] lawlessness| shall be' |stubble|,
And the day that cometh |shall consume them utterly|,
Saith Yahweh of hosts,
that it shall leave them neither root nor branch.
2 So shall the sun of righteousness |arise to you who revere my Name|, with healing in his wings,—
And ye shall come forth and leap for joy like calves let loose from the stall;
3 And ye shall tread down the lawless, for they shall be ashes' under the soles of your feet,—
in the day when I' am working with effect,
Saith Yahweh of hosts.

§ 6. *The Law of Moses to be Remembered, and Elijah to be looked for to do Reconciling Work.*

4 Remember ye the law of Moses my servant,—
which I commanded him in Horeb, for[b] all Israel.
Statutes and regulations.
5 Lo! I' am sending unto you' Elijah the prophet,—
Before the coming of the great' and awful' day of Yahweh;
6 And he shall bring back
The heart of the fathers' unto the children,
And the heart of the children' unto their fathers,—
Lest I come, and smite the land,[c] with utter destruction.[d]

[a] Or: "that."
[b] Mi.: "each one with his friend."
[c] Some cod. (w. Syr.): "a record was written in a book of r."; and in some cod. it is so to be *read*, though *written* as in text —G.n.

[a] Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr. and Vul.): "all who work" (pl.).
[b] Or: "concerning."
[c] Or: "earth."
[d] Cp. Zech. xiv. 11.

SPECIAL NOTE
ON
THE APOCRYPHA.

It was once customary to bind up the Apocrypha between the authorised versions of the Old and New Testaments. This has now ceased, and as a consequence this curious, interesting, and instructive part of Jewish literature is now known only to scholars. Under these circumstances, the following account of the Apocrypha, condensed from Hastings' "Dictionary of the Bible" (T. & T. Clark), may be found useful.

The word "Apocrypha" is applied by English-speaking Protestants to the following collection of books and parts of books:—I. Esdras, II. Esdras, Tobit, Judith, Additions to Esther, The Wisdom of Solomon, The Wisdom of Sirach or Ecclesiasticus, Baruch (chap. vi., Epistle of Jeremy), The Song of the Three Holy Children, The History of Susannah, The History of the Destruction of Bel and the Dragon (ix., x., and xi. are Additions to the Book of Daniel), The Prayer of Manasses, I. Maccabees, II. Maccabees. The collection consists of the excess of the Latin Vulgate over the Hebrew Old Testament; and this excess is due to the Greek LXX. ["Sep."], from which the old Latin Version was made. The difference between the Protestant and Roman Catholic Old Testament goes back, then, to a difference between Palestinian and Alexandrian Jews.

The word "Apocrypha," meaning "hidden," was no doubt first applied to books in a quite literal sense—of books kept from the public. The hiding of a book was easy when copies were few. It might be done on two opposite grounds—to keep from outsiders secret laws or wisdom, or because the contents were judged to be useless or harmful. Official Judaism rejected these hidden books, and declared for the exclusive recognition of the twenty-four books of the Canon. The Catholic Church decided that the Apocrypha were not to be regarded as sacred Scriptures, since publicity and universality were marks of genuineness and truth. Protestanism went over to the Jewish usage, applying the words to the books withdrawn by it from the commonly accepted Canon, though this no longer meant withdrawn from public reading and common use, but only from full authority for doctrine—not disapproved, but recommended as good and useful, not secret or hidden in origin, meaning or use. The evil name, however, helped to lower the first estimate of the books.

In the Eastern Church clearness and consistency have never been reached. In the Latin Church there was an inclination to let Christian usage, rather than scholarly theory, determine the place of the Apocrypha in the Canon. Jerome strongly pressed the sole validity of the Hebrew Canon, but nevertheless gave these books an intermediate position. Augustine stands for the Catholic principle as determining the Canon, but reveals a growing sense of the secondary authority or security of the Apocrypha. Carlstadt vindicates Jerome's position. Luther wavers, but in his Bible (completed 1534) the Apocrypha stands between O. T. and N. T., with the title: "A., that is books which are not held equal to the sacred Scriptures, and nevertheless are useful and good to read." Calvin reaffirms Jerome's view. It was not until 1827, after two years' sharp dispute, that the British and Foreign Bible Society decided to exclude the Apocrypha from all its publications of the Bible. Within the Church of England the number of readings has been, at a comparatively recent date, reduced. In the Revision of Luther's Bible (1892) the Apocrypha still stands, with Luther's title. The modern historical interest is putting these writings in their true place as significant documents of a most important era in religious history.

APPENDIX.

DEUTERONOMY, AUTHORSHIP OF

AT first sight it might seem as though the translator of THE EMPHASISED BIBLE had no need to trouble himself about the authorship of the Book of Deuteronomy. There it is: simply translate it, and leave all such questions to commentators and the higher critics. Even had this self-excusing policy prevailed, however, that would not have obliterated the impression naturally received in the process of rendering the book. It is true that the remanding of that impression into silence might have entailed no loss to the world. But there was another reason for offering an opinion, which was this. The design of this Bible—to give effect, among other things, to the interesting distinction between "narrative and speech"—made it imperative to take a definite attitude as to the literary question involved in this discussion. That is to say, it demanded of the translator not only an exercise of his own judgment as to what portions of the book of Deuteronomy were probably editorial, so that he might differentiate them in the margin, setting fully out to the left hand of the column portions that were *not* "speech"; but the very fact of doing this was sure to draw the inquisitive reader into the problem, by provoking the obvious question why some parts of Deuteronomy are marginally distinguished from other parts; why, for example, chaps. i. 1–5; ii. 10–12, 20–23; iii. 11, 13–14; iv. 41–43, 44–49, are thus separated from their contexts. It seemed better, therefore, to take the reader into confidence; and, first, by a few notes subjoined to the book itself, as at chaps. iv. 13; vi. 5; vii. 17; viii. 2, &c., and then by the present connected statement, to employ the book of Deuteronomy as a very elementary object-lesson, offered once for all, in that legitimate higher criticism which no honest man of reverent judgment needs fear to study.

The purpose thus defined may perhaps be most effectively attained by first presenting, substantially as it was written, a paper which appeared in a weekly magazine two years ago, and by then submitting such further observations as may appear to be called for.

In this book we hear the voice of "the old man eloquent." As an author, there may be more or less of Moses the man of God in the books of Exodus, Leviticus, and Numbers; but here we come within the sound of his living voice, and listen to his impassioned pleadings with Israel. No later writer could have so completely entered into the situation. Moses himself, as revealed in the foregoing history, now stands before us. We perceive in the Speaker, the teachings of the past, the realisation of the present, the fears for the future,—revealing themselves in a manner perfectly inimitable. Such, at least, was the impression made on the mind of the translator when some years ago he wrote out his rendering of the book.

This impression was decidedly deepened when, later on, he carefully revised his translation. It is true that his previous conviction became slightly qualified, yet only in such wise as to strengthen the conclusion to which he had previously come. The more one became familiar with the mannerisms of the speaker's living voice, the more evident it was that here and there editorial annotations had been subsequently added. The rush and passion and vehement urgency that we feel as we hearken to Moses' voice are not easily to be reconciled with the deliberate presentation of antiquarian notes, as to the former dwellers in Edom and the other lands through which Israel had passed; far less with the measurements and present location of the bedstead of Og, king of Bashan. Granted here and there an editorial addition, and these things easily fall into their place. They do but momentarily interrupt the flowing periods of the living Moses; but assuredly they formed no part of the original spoken discourse. They enrich the book as we have it, but they would have marred the discourses as actually delivered by a man shortly to die.—This then is the modification to which the translator's first persuasion readily submitted itself.

But now, after a third survey of the book of Deuteronomy, how does the question of Authorship present itself? Briefly, as follows: That a little further extension of the supposed editorship goes a long way towards placing the first main impression upon an immovable basis. Not antiquarian notes alone betray editorship; but historical introductions, and at least one historical appendix. The historical appendix is, of course, seen and known of all men. Moses certainly did not record his own death and burial; and only a considerably later hand could have finally told how much greater Moses was than any who came after him. The historical introductions—of which there are principally two—are worthy of further attention. There is nothing to show that those introductions may not have been written by Joshua, Eleazar or Phineas, or some other contemporary of the great Prophet, within a few years of his death. The introductions referred to are, first, a general one to the whole book (chap. i. 1–5); and, second, an introduction to Moses' account of the "ten words" given on Horeb (chap. iv. 41—v. 1). In both of these are found tokens of editorship which challenge our confidence, inasmuch as, in them, two distinct lines of evidence are seen converging to the conclusion that these portions are editorial. The first line consists in this—that, when the *Editor* writes, he refers to Moses in the third person: "Moses" said or did this or that; whereas when *Moses himself speaks*, he naturally alludes to himself as "I" or "me"; to Israel, including himself, as "we" or "us"; directly addressing his hearers as "ye" or "you." This of itself is clear enough as marking a distinction between the principal spoken addresses and any editorial supplements. Singularly enough, the line thus drawn is confirmed by the simple word "over" in relation to the river Jordan. Moses we know did not enter "the good land": Joshua and others did. To him, "over the Jordan" meant to the west: to them, after they had entered, "over the Jordan" meant to the east, or, as the Editor of Moses is accustomed to add, "towards the rising of the sun." Now the persuasive coincidence is just this: That in those portions where we presume the Editor is writing because he refers to Moses in the third person,—in them we find that "over the Jordan" means to the east: on the other hand, where we feel sure that Moses himself is speaking, by the clear sign that he says "I," "we," "ye," "you,"—in those very portions "over the Jordan" means to the west. There is but one exception, and that occurs in chap. iii. 8 in the midst of a sentence which by the usual token was spoken by Moses; whereas the phrase "over the Jordan" which occurs in that sentence must mean eastward, as the locality spoken of conclusively shows. The difficulty is at once removed by the very easy hypothesis that that particular clause in the sentence was added as an editorial explanation. Then all is plain, and the exception proves the rule; which rule being a second one, and coinciding with a first entirely independent of it, generates an amount of confidence not easily shaken.

But the evidence of the Mosaic authorship of the speeches—of which, be it noted, the book of Deuteronomy is mainly composed—springs from something more subtle and more conclusive than the aforesaid converging lines of evidence, however satisfactory in themselves those lines may be. It springs from the manner in which the speaker enters into the entire situation, leading us to exclaim, None but Moses could have *done* it! Coupled with this, and constituting an especial form of it, is the profound emotionalism—in a word, the psychology which pervades the book, prompting us to say, None but Moses could have *felt* all this!

What, then, was the *situation* into which the speaker so completely enters? It was a situation created by time, place, event, and personality; and, naturally, owing to the concurrence of these causes, a situation that had never existed before and could never exist again. The *time* was after the forty years' wanderings, after the conquest of Sihon, king of Heshbon, and Og, king of Bashan; and just before the passage of the Jordan into Canaan: a momentous time, crowded with memories, throbbing with exciting expectations. The *place* was the Arabah of Moab, near the Jordan, over against Jericho, the centre of the whole east of Canaan, along which the people had

skirted or into which they had penetrated—a place, therefore, which invited them to cross, to enter, to possess, without more delay. And what unique *events* had already happened: the sullen acquiescence in Israel's transit by Edom, Moab and Ammon, at the terrible cost of the slain over the matter of Baal-peor with which the names of Balak and Balaam are dishonourably associated; the unexpected conquest of the magnificent lands of Gilead and Bashan, with all the stir of war whetting the swords of Israel's warriors with keen eagerness for the great invasion. Then, finally, look at the *personalities* which enter into the situation: Caleb is there, and Joshua, both of whom knew personally something, still vivid in their memories, which, as spies, they had seen—of the inhabitants and cities and products of the land; and there are Eleazar and Phineas, son and grandson of Aaron, Moses' brother; there, also, the generation whose memories, many of them, reached back to the early days of the wanderings, who had seen that great and terrible desert, who had skirted Edom and Moab and Ammon, and penetrated Gilead and Bashan, many of whom had lost near relatives in the fearful revolt of Baal-peor; and towering above them all was the commanding personality of Moses himself. Now the contention here submitted is, that the speaker of those discourses, which constitute the chief portion of the book of Deuteronomy, so completely enters into the situation created by the time, the place, the events, and the personalities, that he could be no other than Moses himself. Only the man who lived then, and stood there, who had passed through those stirring events, who knew and confronted that generation, could possibly speak in the strain that here greets our eyes.

For note, finally, the marked psychology of this book. What a profound emotionalism the speaker displays! All the forms of speech that betoken depth of feeling are present here—repetitions, as if the speaker could not make sure enough of having effected his purpose; digressions, caused by vivid memories crowding in upon him while he was speaking; appeals, remonstrances, recriminations, which none but Moses could have dared; and, especially confessions of disappointment and regret—so keen, so bitter, as if his heart would break—that he might not himself enter into the good land. Note well, also, the extremes that meet, and are melted into a living whole, by the intense feeling with which the speaker is borne along: "What nation so great!" . . . "Oh foolish people and unwise!" Note also the labour—the travail—for the people's well-being into which his passionate love urges him. He speaks, and speaks; he must surely have spoken from day to day! When he has done speaking, then he writes, and writes on: adding perhaps a little, towards the end, which he had not actually spoken, but in penning which he feels as if he were still speaking. And when he has written all—all the law, all his repetition of the law, all his own recollections about the giving of the law, including perhaps variations (most natural in one who spoke and wrote from memory, but very unlikely to have been indulged in by anyone else), when he has done all this, then, Is there anything else he can do, any further stone he can turn, to stem and stay his people's apostasy? Yes, there is one thing he can do. He can resolve his passion into song—a song for the tongue, for the ear, for the memory; a song to live among the people, to be recited in their gatherings, to be accompanied by the harp. He has harangued them, he has warned them; now he will bewitch them. Thus is born his Witnessing Song (chap. xxxii.). This is not the place to analyse that marvellous composition. Read it; get into sympathy with it. Against the doubt whether Moses could have composed it, let it be enough to say, Could anyone else have composed it? With regard to the Song of "Blessing" which stands in the next chapter (chap. xxxiii.), the case in many ways is very different. Instead of seeming to grow out of the speeches which have gone before, it is couched in a totally opposite strain. It is blessing only—admiration only—felicitation only. What then? Shall we contradict Moses' editor, who records that "This is the blessing wherewith Moses the man of God blessed the sons of Israel before his death"? There is no need! One of two suppositions is open to us, both of which are perfectly rational, either of which would naturally account for the altered mood of the prophet-poet. We may conceive of the "Blessing" as in the main composed long years before these parting scenes, though only now publicly produced. Or we may form another hypothesis: we may conclude that the mind of Moses passed into a serener atmosphere after the excitement and strain of the admonitory speeches and song were over—that his fears having found adequate expression, the man of God rested in the consciousness that he had done his duty; knowing, moreover, that, after all, there was hope in the end for Israel, how many soever her sins would be, how terrible soever the sufferings must be which should follow those sins (chap. xxxii. 43),—knowing this, his profound love for his people, his unshaken confidence in their destiny, stirred and guided by divine afflatus, now moved him to excogitate his most glowing idealisations of Israel's unique position, and to cast his thoughts into the form of a most lovely and loving song. And so, having prepared and pronounced his "Paradise Regained," he is parted from the beloved tribes—almost literally—with a "blessing" on his lips.

We have assumed that Moses was a poet. Why not? He was an Oriental—he was an educated man—he had been in love—he had enjoyed forty years of learned leisure in Midian. What wonder if the soul of a poet had been awakened within him, and the stylus of a poet had been trained to commit to papyrus or to parchment the musical numbers with which he had beguiled many a waiting hour during his banishment from his land and his people!

And even in this second song there are, if we mistake not, internal evidences of no small force that no one was ever so fitted to write it as Moses himself. If we wished to cite an example, we would say: The opening lines (chap. xxxiii. 2) descriptive of the Divine Appearing, when Yahweh came forth to meet Israel; Moses going forth at the head of his people, Yahweh advancing to meet them in a pillar of light and fire. Can we think of any human imagination so likely to have been profoundly and permanently impressed by that Theophany as that of Moses himself? What surprise if, before he died, he perpetuated his recollections in one of the most magnificent poems ever written?

In fine: the book of Deuteronomy must have had an author. Making reasonable allowances for editorial preservation and annotation, no man comes before us out of all the centuries of Hebrew history so fitted to be, so likely to have been, that author as Moses, the man of God, the leader of Israel out of Egypt to the confines of the promised land.

Such is the paper as it originally appeared in print. There is little to add. Since it was written some attention has been given to what the critics who treat of the Literature of the Old Testament have to say,—without changing the general persuasion of the present writer. It is still conceived that, full allowance being made for the necessary editing of the Sacred Books, it is needless to disturb the internal claim to Authorship where, as in this case, it is plainly made in the writing itself, and where that claim is seen to rest on broad and general grounds of inherent probability. It is, of course, undesirable to get involved in technicalities. It matters little whether the term "author" is applied to Moses or to his Editors, provided it is well understood what is intended. The one weighty question is whether the great Lawgiver did actually deliver the substance of what is here put into his mouth, and whether his speeches have been honestly and competently edited for the purpose, and during the process, of being handed down to us.

ESCAPE GOAT, THE—(FOR AZAZEL).

"And one lot for Azazel" (Lev. xvi. 8).—It seems impossible to dissent from the opinion that "Azazel," instead of being a name for the (e)scape goat, is the name or title of an evil Being, opposed to Yahweh, to whom the live goat on the great Day of Propitiation was sent. Admitting so much, it still remains to inquire into the meaning of this very peculiar but impressive ceremony of sending the living goat to Azazel. Assuming that Satan is represented by Azazel—and there does not appear anything else which biblically we can assume—it is most important to observe that there is here no sacrifice offered to the evil spirit. The second goat is not slain, but in marked contrast to its fellow is preserved alive, and remains the living goat to the end. It is true it is led away to or towards the desert, and goes thither bearing the sins of the people which have been symbolically laid upon its head. But it has been too much overlooked, that it carries into the desert something else besides the sins of the congregation. It bears the death of its companion, which has been just as truly put upon it as have the sins of the people (ver. 10). The death thus put upon it was the death of the people's sin-bearer. Therefore, the only sin it bears into the desert is atoned-for sin—sin for which death has already been exacted. And, unless we stultify the whole transaction of that solemn day, we must admit that, if the sins resting upon the live goat proclaimed to Azazel, "Slay me if thou canst," the death of its fellow, which covered it, as loudly cried, "Slay me if thou durst! I claim to live! I have already died in my companion whose death is accounted mine!" In point of

fact, no hint is given of any harm befalling the goat that was dismissed; and despite the romance of the book of Enoch, preceded or followed by Jewish tradition, to the effect that the goat was precipitated from steep rocks and so killed, it is far more respectful to the Levitical appointment to stop where it closes than to add a sequel which mars the whole symbolical transaction. As well imagine an untimely end to the living bird dipped in the blood of its fellow and then let go free (chap. xiv. 33) as to pursue the escaped goat with any such morbid imagination. That it was taken, by the man appointed, into a lone land is excellent symbology; and may well have pictured the dismissal of the past year's offences into the land of forgetfulness—into utter oblivion. Instead of fancying anything further, rather let common sense suggest that the released goat could (just as well as its conductor) find its way back to the haunts of men, to be indistinguishably lost in the crowd of its natural congeners. Delivered once and for all from this mistaken dream, and reverting once more to Azazel, it is enough to say that this particular feature, instead of suggesting any sacrifice to Satan, much rather amounts to a triumphant defiance of "him that held the dominion of death, that is, the Adversary" (Heb. ii. 14); all the more so when the trend of such passages as Isa. l. 8, Rom. viii. 33, 34, and Rev. xii. 10, 11, is patiently considered.—From the above it may rightly be inferred that the meaning of *'azā'zēl* given in O.G. ("entire removal") is regarded by the present translator as unsatisfactory.

PHARAOH'S HEART, THE HARDENING OF.

In his commentary on this place (Exo. iv. 21) Kalisch says: "As the external, often accidental, *occasion* of an event is mostly more obvious, even to the reflecting mind, than its primary cause or its true (often hidden) originator, it has become a linguistic peculiarity in most ancient, especially the Semitic, languages, to use indiscriminately the former instead of the latter, so that the phrase, 'I shall harden the heart of Pharaoh' means: 'I know that I shall be *the cause* of Pharaoh's obstinacy; my commands and wonders will be an *occasion*, an *inducement* to an increasing obduration of his heart.' And the compassionate leniency of God, who, instead of crushing the haughtiness of the refractory king with one powerful blow, first tried to reform him by various less awful punishments, and who generally announced the time of the occurrence of the plagues by the words, 'Behold, I shall afflict to-morrow,' in order to grant him time for reflection and repentance; this clemency on the part of God increased Pharaoh's refractoriness; it was to him *a cause* of prolonged and renewed resistance."

The importance of the question thus suggested, coupled with a consideration of the translator's responsibility to do all he fairly can to guard his readers from going astray, may render a few further facts and observations of practical interest. Is it right, on the part of the translator of THE EMPHASISED BIBLE, that he has endeavoured to avoid representing God as the author or instigator of wickedness?

In furnishing materials for answering this question, it will be sufficient, in this article, to submit two facts. The first is, that words in the original usually expressive of *cause* are every now and then employed to denote *occasion*, and may be legitimately rendered in the latter sense. The second is, that even *positive commands* are occasionally to be accepted as meaning no more than *permission*.

1. That Hebrew Grammars distinctly avow *occasion* or *permission* to be sometimes the sense of verbs which ordinarily signify *cause* can be verified by a reference to the Hebrew Grammar of Gesenius, say in the admirable translation of Dr. Benjamin Davies (p. 120). After stating that the verbal form (conjugation) called *piel* denotes *intensity* and *repetition*, this grammar adds: "It often takes the modifications expressed by *permit, to declare or hold as, to help*." Of this, a good example is found in the verb *shalach*, "to send." Notice its modification with reference to the raven and the dove in Gen. viii. 7, 8. Noah "sent" them "forth"; that is, he simply "let them go." The only *cause* was *permission*, the removal of restraint. Again, when Eliezer said (Gen. xxiv. 54), "Send me away," all he meant was, "Let me go," "Do not hinder me." So with regard to *hayah*, "to live"; in *piel*, "to cause to live." The historian says that the midwives (literally) "caused the male children to live" (Exo. i. 17)—plainly, "*permitted* them," "refrained from putting them to death." To the same effect in the following verses. Pharaoh asked, "Wherefore have ye done this thing, to *let* (not really *make*) the male children live?" (verse 18) and then gave command, "Every daughter shall ye (not *cause*, but) *suffer* to live" (verse 22).

In the *hiphil* conjugation, the same modification occasionally obtains. Deu. viii. 3 (literally) "*caused* thee to hunger," in fact, "*suffered* thee to hunger" (as in both A. V. and R. V.); S. Song ii. 14, "*Cause* me to see thy form," that is, "*Let* me see thy form," in one word, "Appear"; "*cause* me to hear thy voice," "*let* me hear thy voice," "speak"; Isa. lv. 6, "Seek Yahweh while he *causeth* himself to be found," more freely, but quite correctly, "while he *letteth* himself be found." And so on, through a considerable number of examples in the aggregate, though still a minority when all the occurrences of the words are surveyed.

If it be asked, How are we to judge whether, in a particular instance, we have come upon an exception to the general rule? the answer is, You can only decide from context and circumstance—taking care to employ upon these as much common-sense as possible. Do I *cause* this book to fall to the table? Loosely speaking, yes; strictly, no: I merely *let* it fall; I merely take away the restraint of my grasping hand, and so yield up the book to the causative force of gravitation. God permitted Pharaoh to harden his own heart—spared him—gave him the opportunity, the occasion, of working out the wickedness that was in him. That is all.

If the further enquiry be urged, How are we to make up for the want of "context"? how are we to be sure that we are sufficiently acquainted with the "circumstances" of a particular case, to decide whether we are justified in concluding that here, in any given instance, we may rightfully subdue the apparent *cause* into the mere *occasion* or *permission*?—if this be the tenour of our enquiry—well, we must do our best, and leave the remainder. Generally, we shall only need to revert to the known nature of things, or the known character of persons, to find clear guidance. We know, for instance, that a liberated bird likes to fly away; and, furthermore, that its liberator has no power to attach an impelling force to the winged creature; therefore, it is quite enough for Noah to *let go* the raven and the dove (Gen. viii. 7, 8); though, with the Hebrew, we can say he *sent* them *forth*, knowing that no one can be misled thereby. And we can so well understand the eagerness of Eliezer to depart with the bride he had secured for Isaac, as to feel sure that he needed neither physical force nor insult to *send* him back to his master: it was enough to be allowed to go. It is true there may be cases we do not so readily comprehend as we do these. But in all such instances as that whereunto these minor ones are designed to lead up, we do positively know enough to settle them with reference to the one question now in hand. We know that God is holy. We know that He hates all sin. We know that there is in Him no complicity with wickedness. And, therefore, we know that, however much and however long He permits iniquity and rebellion, He never is the efficient cause of it. And so, finally, we know that He Himself put no wicked motive force into Pharaoh's heart, to impel him to defy his Maker.

2. A very few words on the second point will suffice. Commands, even when positive in form, are sometimes clearly seen to be *permissive only* in sense. Ahimaaz, the son of Zadok, desired of Joab that he might run with tidings of Absolom's death to King David. Joab refused. Ahimaaz renewed his request, till at length his general said, "Run." That was Joab's permission—no more! (2 Sam. xviii. 23). Again, the sons of the prophets at Jericho asked leave of their new master, Elisha, to send fifty men to seek the lost Elijah "on the mountains or in the valleys." At first Elisha replied, "Ye shall not send." But, when they urged him until he was ashamed, he said, "Send." A command, you may say! But did Elisha himself regard it in that light? On the contrary, when the seekers for Elijah returned without success, he exclaimed, "Did I not say unto you, Do not go?" (2 Kings ii. 16-18.) Why multiply illustrations? Let it suffice to apply those already given. There is at least a single case in which the Most High appears to have commanded an act of deception (1 Kings xxii. 22). How ought that to be understood? In reply we need not take advantage of the highly dramatic form of the representation of which this forms a single item—we need not urge that the prophet Micaiah was in peril of his life, daring to oppose two absolute monarchs, one of whom mortally hated him; though all that is worth remembering. We can go straight to the ultimate mark by declaring that the words of God to the seducing spirit can and must be regarded as absolutely neither more nor less than a permission to deceive. Either this, or the holiness of God is a myth, and the Bible has been written in vain. In fine, on the revealed character of God we rest.

> "A Rock! faultless his work,
> For all his ways are just,—
> A God of faithfulness, and without perversity,
> Right and fair is he!" —(*Deu.* **xxxii. 4.**)

PROPITIATORY COVERING.

INSTEAD of "make atonement for" this translation has, mostly, "put a propitiatory covering over"; and this is undeniably a more adequate rendering of the original *kipper*. The verb *kipper* is the intensitive (*pi'el*) form of *kiphar*, which by general consent means *to cover*. And though *kipper* is set apart to denote moral covering, generally by sacrifice, yet it does not follow that the mental conception of covering is thereby lost. Indeed the prevailing reference of this species of covering to persons as its object, and the favourite construction of the verb with *'al* "upon" and *ba'ad* "about," point clearly to the wisdom of preserving the more graphic rendering which has here been ventured, and which preserves the striking idealism of the Hebrew. Speaking of the application of *kipper* to various classes of offerings, the Oxford Gesenius (p. 498) says: "Underlying all these offerings there is the conception that the persons offering are covered by that which is regarded as sufficient and satisfactory by Yahweh." Although this thought may be held to abate something of its picturesqueness when the action is regarded as taking effect on inanimate objects—such as the "altar," "the tent of meeting," &c.—yet these merely derived applications can scarcely be taken to efface the deeper idealism, where that aptly holds good. *Kipper* may easily be said to signify "to atone," but the question arises, what is the radical O.T. conception of "atonement"? Or, the word in question may be held to denote "forgiveness," but still the question is pertinent, Has this great "atoning" word nothing to say regarding the means by which forgiveness is secured? The more must this question be pressed, that in many instances (till it becomes the standing formula in the book of Leviticus) forgiveness is spoken of as a sequel to the atoning act rather than that act itself. The atoning lies behind the forgiving. Even where the verb "to forgive" would seem an apt rendering of the Hebrew *kipper*, it will generally be found that the more graphic translation which keeps up a filament of connection with the sacrificial means by which forgiveness is secured, is to be preferred. The great gain of this rendering, however, most clearly comes in throughout those numerous cases in which there is an undeniable surrender of *life for life*. The sacrifice *covers* the sinner—how? By dying in his stead. One life covers another when one is surrendered and the other therefore spared. The blow must fall; for the wages of sin is death, and without the shedding of blood there is no remission. But it falls on the substituted life. The dead covers the living. The living is ransomed—pardoned—set free. Such covering is essentially propitiatory covering. Substitution is of its essence. Any possible abuse of this fundamental Hebrew concept, will be averted by doing careful and equal justice to the entire Levitical ritual. The offerer consents to the substitution; and by himself or his representative takes an essential part in the transfer of the penalty of the sin which he confesses. Man consents; God consents. The substitutionary death is granted by God: it is accepted by man. It is accepted under the solemn stipulation that the spared life shall be wholly consecrated to the holy and merciful God who brings near this costly salvation. One thing is wanting in the ritual—the consent of the substitute. Nay, a second thing is missing—adequacy of value in the substituted. Be it so! Then when a substitute shall appear who shall willingly bear the sin of the world, and be worthy to bear it; and God consents and ordains; and man consents and accepts; then the whole Ideal of Propitiatory Covering will be complete. It remains for the World and for the Individual to carry the matter to its practical consummation.

SIN = SIN-OFFERING = SIN-BEARER.

ONE of the most striking and significant facts in the language of Leviticus and of the O.T. generally is that the sin-offering and the guilt-offering are in Hebrew called simply "sin" and "guilt"—the victim being called by the name of the offence which it bears and for which it dies. As this usage could not have been intended to confound moral delinquency or abnormal moral condition with an innocent and unoffending animal, the usage can only be regarded as vividly setting forth the close connection between sin and death—the doom of sin to end in death—the destiny of the sin-bearer to carry the sin unto death and realise its termination in death. The sacrifice thus becomes an impressive object-lesson—a dramatic representation of pathetic moral instructiveness. The victim is put in the offender's place, and is then slain. One sins; another dies. Between these two facts is interposed the symbolical ceremony of the laying-on (or more exactly, the leaning-on) of the hands of the sinner upon the head of the sin-bearer. The sin is thereby represented as transferred from the former to the latter: the sin, not indeed in its moral blameworthiness, but in its legal answerableness. To render such a transference possible, Divine sanction is essential. It is chiefly and ultimately against God that sin is committed. His primal law is that the person who sins—the same shall die (Eze. xviii. 4); and he (Yahweh himself) alone can commute or transfer the penalty. Besides, all life is his gift and care. No animal can be lawfully slain without his permission. Hence, in divinely-appointed sacrifice, his permission is seen—a fact formally and solemnly enunciated in Leviticus xvii. 11. He grants, within certain limits what he alone could rightfully grant, the substitution of life for life upon the altar of sacrifice. But although, this divine sanction is essential to acceptable substitutionary sacrifice, the interest and obligation of the offender must not be overlooked. He has done the wrong, and it is for him to make amends, if he can, and if he may. And it is worthy of note that between him and his substitute a near relation is presupposed or secured. To die for me, the lamb must be mine. Accordingly the pascal lamb was to be selected and brought to the offerer's home, there to be petted and pitied—so as to render the offering of it the offering of his own heart—of himself (Exo. xii. 3—6). In like manner, on the great Day of Propitiation, when all the sacrifices of the year were summed up and completed, it was *from the people* that the priest was instructed to accept the sin-bearers which were to be offered in their behalf (Lev. xvi. 5). It is of course conceivable that the sinner may be unable to provide an acceptable sacrifice; in which case it is possible that God himself may provide the Lamb (Gen. xxii. 8); and indeed a glimmering perception of the possible need of some notable Divine provision seems to have prophetically carried away the patriarch Abraham into the bestowal, upon Mount Moriah, of the name "Yahweh-yireh" ("Yahweh will provide"), and to have induced others to prolong the anticipation in the saying, "In the mountain of Yahweh shall provision be made" (Gen. xxii. 14). The need of Divine Sanction to the constitution of efficacious Substitution attains its most weighty expression when we read in the prophets: "YAHWEH caused to light upon him the iniquity of us all" (Isa. liii. 6). No other than He could make that transference—be the Suffering Servant who he may. In view of the impressive lesson thus afforded, and which is so prominent in the book of Leviticus (where the word *hattath*—for nineteen times it means sin—fifty-three times stands for the sin-victim) the translator would fain have followed the severity of the Hebrew and used the one name "sin" throughout. Doubting the intelligibility of such a terminology at present, he has not ventured on that course. He has, however, preferred "sin-bearer" to "sin-offering," as penetrating just a little further into the heart of the matter. "Sin-bearer," meantime, may aptly remind us not only of Isa. liii. 6, but of I. Pet. ii. 24; but if we should ever be able to "homologate" the one term "sin" (for *hattath*) throughout the book of Leviticus, we should assuredly have climbed the high level which would conduct us triumphantly into the great Pauline utterance of 2 Cor. v. 21. The translator is pleased (on reviewing the three editions of his N.T.) to see that he has hitherto resisted the temptation to substitute "sin-offering" for "sin" ("made him to be sin") in that passage, and he traces it to the influence over him of this remarkable usage in Leviticus: "sin-offering"—yes! but what constitutes a "sin-offering" save the imputation of "sin"? The ancient usage was intensely dramatic; it led the offerer, as he viewed his substitute, to exclaim, "There goes—there dies—my Sin!"

ERRATA.

Deuteronomy xxxii. 5: *for* "son," *read* "sons."
Isaiah i. 9: *for* "left as," *read* "left us."
Isaiah lxv. 20: *for* "accused," *read* "accursed."

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